

Bhāratiya Vidyā Series No. 30

# RKSŪKTAŚATĪ

[Selected Hymns from the R̥gveda with important  
Padapāṭha, English Translation, Critical Notes,  
Select Glossary and Indices]

By

H. D. VELANKAR

Formerly Joint Director (Academic), Bharatiya Vidya Bhavan, Bombay, and  
Professor, Department of Sanskrit, University of Bombay.



1972

BHARATIYA VIDYA BHAVAN

Kulapati K. M. Munshi Marg, Bombay-7





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With an Introduction

*By*

S. A. UPADHYAYA

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## FOREWORD

We have great pleasure in placing before Sanskrit scholars and students the *Ṛksūktaśatī* by the late Professor Hari Damodar Velankar. For more than four decades Professor Velankar gave devoted attention to Sanskrit and Prakrit Research in general and Vedic studies and Research in particular. He was the Joint Director (Academic) and Head of the Post-Graduate and Research Department of the Bharatiya Vidya Bhavan for about ten years. During his tenure at the Bhavan, he worked on this book. Later he was invited to be the first Bhandarkar Professor at the Department of Sanskrit, University of Bombay and he adorned this position till he breathed his last in January 1967.

Unfortunately the untimely demise of Professor Velankar, coupled with other technical difficulties, has delayed the publication of his work for a considerable time, for which we crave the indulgence of scholars.

We are extremely thankful to Professor S. A. Upadhyaya, Jt. Director (Academic) and Head of the Post-Graduate and Research Department of the Bharatiya Vidya Bhavan for piloting through the Press this publication of his Guru. We are thankful to Dr. (Kumari) Usha Bhise, also a student of Professor Velankar, for helping us with the correction of proofs and for preparing the select Glossary.

Thanks are due to the Government of India for the generous grant it has given us towards the cost of publication.

Bharatiya Vidya Bhavan,  
Bombay-7.  
23rd September, 1972.

J. H. DAVE  
Hon. Director



## INTRODUCTION

During his last illness, the late Professor H. D. Velankar had expressed his desire that I should see his work *Ṛksūktaśatī* through the press. I accepted this onerous task knowing full well my own limitations and the responsibility involved, only in the spirit of fulfilling my sacred duty to carry out the last wish of my revered Guruji whose affection and guidance had always been an abiding source of inspiration and encouragement to me.

The *Ṛksūktaśatī* presents the collection of 101 hymns from the *Ṛgveda* with a view to illustrating the rich and varied content of that work. The ten Maṇḍalas of the *Ṛgveda*, the important deities of the Vedic mythology, and the different kinds of hymns with their rich variety of prosody and literary style have been fairly represented in this volume. Select Padapāṭha of the text is also given to facilitate the scanning of the text. The text is followed by its translation into English and brief critical notes to help the students in their *Ṛgvedic* studies. The annotated translation is based on Sāyaṇācārya's commentary as well as on "the wonderfully brilliant and thought-provoking" *Noten* by H. Oldenberg and the translation of the *Ṛgveda* in German by Geldner. Besides, important contributions to *Ṛgvedic* interpretation by scholars like Macdonell, Wackernagel, L. Renou, Paul Thieme, Kane and Potdar have also been taken into account. Quite often the references to similar passages in the *Ṛgveda* have been given to enable the students "to master the *Ṛgvedic* idiom and usage and also to enable them to judge for themselves the correctness of the interpretation offered on a given passage."

Thus the present volume is intended to help the advanced University students in their *Ṛgvedic* studies, and enable them to pursue further studies on independent lines.

A very brief outline of a few important aspects of the *Ṛgvedic* studies is given below for the general information of the students.

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### *Contents of the Ṛgveda:*

The *Ṛgveda Samhitā* comprising 1028 hymns (including the eleven Khila hymns in Maṇḍala VIII) is divided into ten Maṇḍalas. Of these, Maṇḍalas II to VII are homogeneous in character as they present a collection of hymns belonging to a particular family. These Maṇḍalas are known as *Kulamāṇḍalas* (i.e. Family-Maṇḍalas) and are attributed to the Ṛṣis Gr̥tsamada, Viśvāmitra, Vāmadeva, Atri, Bharadvāja and Vasiṣṭha respectively. Of these families, only that of Viśvāmitra and Vasiṣṭha appear to have been closely associated, vying with each other



for the priesthood of the king Sudās. (For a detailed discussion, see paras 7, 8 and 9 in the Introduction to *Rgveda Maṇḍala VII* by H. D. Velankar, Bharatiya Vidya Bhavan, Bombay, 1963). Each Family Maṇḍala appears to have a Family hymn or hymns (e.g. III.53; V.40; VII.33 etc.) describing some unusual exploit of the illustrious ancestor or the founder of the family. These Family Maṇḍalas exhibit their leanings towards some particular deities, besides Agni and Indra. For example, in the Gṛtsamada Maṇḍala we find hymns addressed to Bṛhaspati, Rudra and Apām Napāt; in the Viśvāmitra Maṇḍala to Mitra; in the Vāmadeva Maṇḍala to the Ṛbhus; in the Atri Maṇḍala to the Maruts and Mitrā-Varuṇā; in the Bharadvāja Maṇḍala to Pūṣan and in the Vasiṣṭha Maṇḍala to Mitrā-Varuṇā, Aśvins, Uṣas and Varuṇa. Uncommon hymn or hymns like the Śakunta-sūkta (II.42, 43), the Saṅgrāma-sūkta (VI.75) and the Maṇḍuka-sūkta (VII.103) are found in each of these Family Maṇḍalas.

The Eighth Maṇḍala is associated with the family of Kaṇvas but its arrangement of hymns is different from that of the other Family Maṇḍalas. The Ninth Maṇḍala comprises hymns addressed to Pavamāna Soma by different Ṛṣis. The first fifty hymns of the First Maṇḍala resemble the Eighth Maṇḍala in as far as the majority of these hymns are revealed to the Kaṇvas and they appear in Pragāthas or strophic stanzas. It is difficult to assign any particular reason for the separate collection of these Kāṇva-hymns, in spite of their similarities in ideas and expression with the hymns of the Eighth Maṇḍala. The rest of the hymns (Nos. 51 to 191) of the First Maṇḍala are attributed to different Ṛṣis belonging to diverse families. The language and the content of the hymns attributed to different seers in the Tenth Maṇḍala point out that it contains a good number of hymns of later origin.

The hymns are mainly the invocations to Gods like Agni and Indra requesting them to accept the oblations and favour the worshippers with generous gifts. The seers glorify the heroic deeds of the deities and the munificence of their patrons. The Soma hymns describe the crushing of the Soma plant, the extraction of the Soma juice, the preparation of the Soma drink by mixing ingredients like milk and honey and its exhilarating effects enabling the deities to perform their valiant deeds. Among the secular hymns, we have the famous Gambler's Hymn (X.34) recalling the ruin brought by dice; the Bhikṣu-sūkta (X.117) glorifying the gift of food; the Bhoja-sūkta (X.117) singing the glory of the prosperity of the donor etc. The hymns comprising dialogues between the Rivers and Viśvāmitra (III.33), Saramā and the Paṇis (X.108), Indra and Apālā (VIII.91), Yama and Yamī (X.10), Urvaśī and Purūravas (X.95) etc. are interesting even from a literary view-point. Hymns like Svāpanam (VII.55) are supposed to be endowed with miraculous power. The Sūryā-vivāha-sūkta throws light on the contemporary marriage



customs and the *Pitṛ-sūkta* reveals the details of the contemporary funeral rites. Hymns like the *Puruṣa-sūkta* (X.90) and the *Nāsadiya-sūkta* (X.129) help us to trace the Vedic cosmological and philosophical ideas. The panegyrics like I.126 are semi-historical as they give the genealogical details of the donors and the names of the Vedic tribes. A couple of hymns (I.164, VIII.29) consists of riddles, largely connected with the gods. The *Jñāna-sūkta* (IX.71) declares the supreme importance of knowledge. Besides the religious and mythological details, these hymns reveal various facts of the life of Vedic Aryans. Thus the contents of the *Ṛgveda* are richly varied, revealing the contemporary life and thought which form the basis of evolution of Indian thought and culture through the ages.

### *Vedic Gods*

The *Ṛgvedic* gods are generally stated to be thirty-three (III.6.9) in number. However at III.9.9 the gods are said to be 3339 in number. Yāska (*Nirukta* VII.14) gives threefold classification of the gods as *prthvīsthāna* (i.e. belonging to the earth), *antarikṣasthāna* or *madhyamasthāna* (i.e. belonging to the air) and *dyusthāna* (i.e. belonging to the heaven). Attempts have also been made to classify gods on the basis of their relative greatness or the relative age of their mythological conception or the stage of their personification. However, it is difficult to make absolute classification of the Vedic gods. It is also difficult to draw individual outlines, distinguishing the gods from one another for they have certain common attributes and functions. Often the gods belonging to different regions are approximated on the basis of their common prominent functions. This, in due course, helped the evolution of the monotheistic tendency as expressed in *ekam sat viprāḥ bahudhā vadanti* (I.164.46) etc. As pointed out by Max Mueller, in the older parts of the *Ṛgveda*, we find traces of Henotheism or Kathenotheism (i.e. praising a particular deity, under address, as the supreme or the only god), which, in other words, can be explained as a step towards monotheism. The anthropomorphic description of the gods is vague and incomplete as it often represents some aspects of their natural basis. For example, the rays of the sun are his arms and the flames of Agni are his tongues.

The gods are described as the offspring of the heaven and earth or sometimes of other gods. They have attained immortality, though it is difficult to say whether it was absolute or relative. They are represented as wearing garments, wielding weapons and moving in chariots drawn by steeds or goats or spotted deer. They eat offerings consisting of milk, butter, rice, barley etc. Their favourite beverage is Soma. They uphold the moral law. They appreciate the hymns and the offerings of the poet-priests by timely succour, generous gifts and invulnerable protection. Evils brought in by the demons and the *Yātudhānas* are conquered by the gods to help their worshippers. The gods are en-

dowed with noble qualities like brilliance and benevolence. They punish the sinners and dishonest worshippers. Varuṇa, is particular, is represented as the harsh chastiser of the sinners. Their association with the poet-priests together with their patrons is, sometimes, quite intimate.

Besides these common characteristics, the individual gods have their own distinct traits. The *dvijanman* or *bhurijanman* Agni is the efficient carrier of oblations and the eloquent messenger of the poet-priests. He not only invites the gods but brings them in his chariot to the sacrifice. He sweetens the offerings with his sweetening flames. Being churned out from the *araṇis*; he is called the son of strength (*sahasah sūnuḥ*). As born in the clouds, he is called Apām Napāt, the Agni of mid-regions. Through rain, he enters the plants and appears, again, through the *araṇis*. The ever young Uṣas appears, every day, in the sky from ancient times, drawing after her the Sun as a beloved does her lover. She inspires all beings to activity. Being the eye of gods, the brilliant *Sun* observes the actions of men while traversing in the sky. The all-inspiring *Savitṛ* leads men to activity in the morning and to rest in the evening. *Pūṣan* helps us to trace the lost cattle. He has no teeth, so his favourite food is gruel. He pierces the niggards with his goad (*aṣṭrā*). *Mitra*, the friend of all is an *Āditya*. He is a *samrāt* and an observer of men like his close associate Varuṇa who is another distinguished *Āditya*. The wide-striding *Viṣṇu* wandering over the mountains, helps Indra in killing *Vṛtra*. *Dyāvā-Pṛthivī*, also known as *Rodasī*, are the parents of the universe. *Parjanya* with his fierce form destroys the trees and evils. He impregnates the earth with rain and produces ample food and water for men, thus endowing them with the creative energy. *Vāyu* receives the first share of Soma-drink. In physical strength no one surpasses *Indra*. His fondness for Soma is unequalled. He loves his worshippers and never disappoints them. He accomplishes his valiant deeds with his *Vajra*, the weapon *par excellence*, fashioned by *Tvaṣṭṛ*. Killing *Vṛtra*, he releases the celestial rivers and makes them flow towards the earthly ocean. Breaking open the cave of *Vala*, he frees the cows along with the Sun, Uṣas and Agni. He vanquishes demons like *Śambara*, *Varcin* and *Śuṣṇa*. For his singers, he even assumes different forms like that of a cow, a horse and even of a woman. He is *śatakratu*, *purandara* and *maghavan*. His youthful companions, the *Maruts*, the sons of *Rudra* and *Ṛṣni* wear shining ornaments and wield sharp weapons. The handsome *Aśvins*, the ever-obliging twin-gods are expert physicians and surgeons. The goddess *Suryā* selects them as her bridegrooms. Their chariot moves on the earth as well as on the sea and in the air. They dig out *Vandana* alive from the ditch, rescue *Rebha* and *Bhuju* from the sea, fix an iron-foot to *Viśpalā* at a race, restore the eye-sight of *Rjṛāśva*, upturn a well for the thirsty *Gotama*, protect *Atri* who was in the burning abyss, fix the horse's head on *Dadhyac*, rejuvenate the old *Cyavāna*, find a bridegroom for an ageing virgin, help a woman in delivery and save the life



of a quail from the jaws of a wolf. *Varuṇa*, the Samrāt, the guardian of the moral law, punishes the sinners with his *pāśas*. *Rudra* with the bow and arrow in his hand punishes the offenders and frees his worshippers from diseases. *Bṛhaspati*, the leader of poets, with his *arkas* and loud roars, breaks open the cave of Vala while helping Indra in releasing the imprisoned cows. *Yama* is the king of the dead. The *Ṛbhus* attain godhood by their skilled work and obtain a share in the *trītya savana*. They enliven a dead cow and fashion four cups out of one. They exemplify the ideal *na ṛte śrāntasya sakhyāya devāḥ* (IV.33.11). Thus, the Vedic gods, though conceived against a common canvass have their own distinct and delightful outlines.

### *Vedic Interpretation*

The earliest attempt of making the difficult words of the *Ṛgveda* easily intelligible is seen in the replacements of such words by the compilers of the *Yajurveda*, *Sāmaveda* and the *Atharvaveda* while quoting the *ṛcās* from the *Ṛgveda*. The *Taittirīya Samhitā* and the *Brāhmaṇa* texts have interpreted the *Ṛg*-mantras in the context of sacrifice. The *Padapāṭha* analyses the *saṁhitā* text into *padas*, thus providing the primary stage for interpreting the Mantras. The *Nighanṭu* and *Yāska's Nirukta*, in a systematic manner, interpret difficult words of the *ṛcās* and expound their meaning. *Yāska* refers to many schools and scholars of Vedic interpretation like the *nairuktas*, *yājñīkas*, *ārtihāsikas*, *vaiyākaraṇas*, *Aurṇanābha*, *Śakaṭāyana*, *Śakapūṇi* and *Śakalya* revealing a continuous stream of Vedic interpretation. Both *Pāṇini's Aṣṭādhyāyī* and *Patañjali's Mahābhāṣya* have recorded the distinct features of Vedic language. Of the commentators on the *Ṛk-saṁhitā* like *Veṅkaṭa Mādhava*, *Skandasvāmī*, *Uvaṭa* and *Mudgala*, the noteworthy one is *Sāyaṇācārya* belonging to the fourteenth century. His *Vedārtha Prakāśa*, the commentary on the whole of the *Ṛk-saṁhitā*, explains the *ṛcās* with the help of his traditional knowledge and authorities like *Aṣṭādhyāyī*, *Nirukta*, *Bṛhaddevatā* and the *Brāhmaṇa* texts. In the nineteenth century, the scholars attempted to interpret the *Ṛk-saṁhitā* with the help of comparative philology and mythology. *Roth* and *Böhtlingk* give Vedic words and their meanings in their *Sanskrit-Wörterbuch* in seven volumes. *Ludwig* and *Grassmann* translated the *Ṛk-saṁhitā* into German with brief notes. *Grassmann's Wörterbuch Zum Ṛgveda* records all words and their different meanings in different contexts. In the present century, we have *Vedische Studien* by *Pischel* and *Geldner* and *Ṛgveda: Textkritische und exegetische Noten* in two volumes by *Oldenberg* attempting a critical interpretation of the *Ṛgveda*. *Geldner's* translation of the *Ṛgveda* in three volumes (*Der Rigveda*, published in *Harvard Oriental Series* Nos. 33, 34 and 35) with brief notes is a rewarding fruit of the modern critical methods of Vedic interpretation. Vedic studies of scholars like *Lüders*, *Louis Renou*, *Paul Thieme*, *J. Gonda* and *Karl Hoffmann* deserve our attention. In India, scholars like *Swami Dayananda Sarasvati*, *S. P. Pandit* and *M. R. Ghoda* have translated the *Ṛgveda*.

Aurobindo has blazed a new trail of interpretation by revealing the mystic meanings of Vedic words. The translations of the Ṛgveda by my revered Guru H. D. Velankar and S. S. Bhavé deserve special attention as they are based on both the tradition and the critical acumen of the west. Besides, the critical studies of scholars like R. N. Dandekar, Vishva Bandhu and Rev. Fr. Esteller, deserve our attention. Yet much remains to be interpreted and reinterpreted in the domain of Vedic studies and it is hoped that the younger generation will accept this challenge with an open mind, diligent perseverance and critical insight.

### *Vedic Language*

The Vedic language exhibits a greater variety of forms than the Classical Sanskrit. To illustrate: The case forms in nominal and pronominal inflexion, the gerunds and the participles are more numerous. The rich variety of the verbal forms is quite apparent. The subjunctive, which has almost disappeared in the Classical Sanskrit, is quite common. Of the twelve forms of the Vedic infinitive, only one has survived. The Vedic Sandhi has its own peculiarity in some cases. For example, in a majority of cases, *ā* after *e* and *o* is pronounced in the Ṛgveda while it is dropped in the Classical Sanskrit. The prepositions are separable; they may even come after the verb, sometimes even with words intervening between them. The Augment and the Reduplicative syllable are, often dropped or lengthened for metrical rhythm. In the forms of the past tense, we have Plu-perfect (in addition to usual Imperfect, Perfect and Aorist) formed by adding the Imperfect terminations to the Perfect base of roots and by prefixing the augment to them. In the case of Dvandva compounds formed with the proper names, each member is expressed in dual with a separate accent. Sometimes the dual forms of the compound are separated by one or many intervening words.

### *Vedic Metre*

The Vedic Metres have a quantitative rhythm which is generally of iambic type. Only the rhythm of the last four or five syllables (called the cadence) appears to be rigidly determined. The most common metres have 8, 10, 11, 12 syllables as the unit or the *Pāda*. The *Gāyatrī* has 3 *Pādas* of 8 syllables each, the *Triṣṭubh* has 4 *Pādas* of 11 syllables each and the *Jagatī* has 4 *Pādas* of 12 syllables each. Sometimes the stanzas have a couple of *Pādas* more. *Dvipadā Virāj* (2 *Pādas* of 10 syllables each) and *Tripadā Virāj* (3 *Pādas* of 11 syllables each) are also employed by the Vedic Poets. Mixed metres are generally made from a mixture of the *Pādas* of different length. To illustrate: *Uṣṇih* has three *Pādas* of 8, 8 and 12; *Kakubh* has three *Pādas* of 8, 12 and 8; *Pura-Uṣṇih* has three *Pādas* of 12, 8 and 8; *Bṛhatī* has four *Pādas* of 8, 8, 8 and 12; *Sato Bṛhatī* has four *Pādas* of 12, 8, 12 and 8 and the *Atijagatī*, *Śakvarī*, and *Atiśakvarī* have 52, 56 and 60 syllables, in all, respectively.



Generally the Pādas are quite regular. However sometimes the Pādas appear to have more or less number of syllables. This may be due to the changed pronunciation of individual syllables (like *ya* or *va*), the subsequent observance of the Sandhi rules, the quick pronunciation of certain syllables as intended by the Ṛṣi, the tendency of the poet with regard to *Yati*, the use of a particular word or the poetic licence.

The shorter Pādas are divisible into two equal parts of 4 syllables each. While the Pādas having 11 or 12 syllables are divisible into three parts called the Opening (4 or 5), the Break (3 or 2) and the Cadence. The rhythm of the cadence (last 4 syllables in *Triṣṭubh*; and 5 in *Jagatī*), particularly the last 3 or 4 syllables, decides the nature of the Pāda. Thus if the last three syllables in the Pāda are —<sup>~</sup>—, the metre is *Jagatī* inspite of the Pāda having eleven or thirteen syllables.

### *Vedic Accent*

Like the ancient Greek, the Vedic accent is musical and it depends mainly upon the changes of pitch. It does not affect the rhythm of the metre. The musical effect was created by rise and fall of the voice and not by the alteration of the short and long syllables. There are three main accents: *Udātta*, *Svarita* and *Anudātta*. In the *Ṛgveda*, the *Udātta* represents the middle pitch, the *Svarita*, the highest and the *Anudātta*, the lowest. *Svarita*, in fact, is an enclitic accent following *Udātta*.

*Svarita* accent is of two types: (i) Dependent *Svarita* arising out of an *Anudātta* as a result of the preceding *Udātta* and (ii) Independent *Svarita* (*Jātya*, *Svarita*) arising out of the letter itself owing to an internal vowel Sandhi occurring during the formation of a word. Three more varieties of *Svarita* arising out of *Praśliṣṭa*, *Kṣaipra* or *Abhinihita* Sandhi are also treated as the Independent *Svaritas*.

The phenomena of *Kampa* or *Prakampa* takes place when an Independent *Svarita* follows an *Udātta*. In such a case between these two accents, figure 1 is placed if the Independent *Svarita* is short and figure 3 is placed if the Independent *Svarita* is long. These figures are marked both as *Anudātta* and *Svarita*. The Independent *Svarita* is marked as *Anudātta* if it is long and is left unmarked if it is short. Thus in the *Kampa*, there is an addition of one *Anudātta Mātrā* to facilitate the transition from the Independent *Svarita* to the following *Udātta*. The figure 1 represents this added *Mātrā* while the figure 3 represents the total *Mātrās* (2 *Mātrās* of the long Independent *Svarita* and an added *Mātrā*). The order of pronunciation in the case of short Independent *Svarita* will be *Svarita*, *Anudātta*, *Udātta* and in the case of long Independent *Svarita* it will be *Anudātta*, *Svarita*, *Anudātta* and *Udātta*. This order of pronouncing causes *Kampa*.

Generally every word has an Udātta or at least an Independent Svarita. However the Dvandva compounds consisting of the proper names in dual forms, dative infinitives ending in *tavai*, a few Tatpuruṣa compounds like *tanūnapāt narāśaṁsa*, *śacīpati* and Aluk compounds having genitive ending in its first member (e.g. *brhaspati*) have two Udātta syllables. All forms of the pronouns *tva ena* and *sama*, oblique cases of the pronoun *idam* when they are unemphatic, shorter pronominal forms like *me* and *te*, a few Nipātas like *ca*, *u* and *vai*; *yathā* at the end of a Pāda, finite verbs and vocatives, not beginning a clause or a Pāda have no Udātta syllable. The Bahuvrīhis usually accent their first member except when the compound is a dissyllabic adjective ending in *i* or *u* or *dus*, *a* or *an*. The Karmadhārayas, the regular Dvandvas and the Tatpuruṣas generally accent their second member except when it is a past passive participle ending in *ta* or *na* or a verbal noun ending in *ti* or when their first member is the negative *a* or *an*. Vocatives and finite verbs are accented only when they begin a Pāda or a sentence. It may be noted that a detailed study of Vedic accents is necessary for interpreting the ṛcās.

It is hoped that the present volume will inspire students to pursue their Vedic studies and thus redeem themselves from the ṛṣirṇa.

21st September, 1972.

S. A. UPADHYAYA



## सूक्तानुक्रमसूची

सूक्तदेवता	मण्डल-सूक्त	मूल-पृष्ठम्	अनुवाद-पृष्ठम्	सूक्तदेवता	मण्डल-सूक्त	मूल-पृष्ठम्	अनुवाद-पृष्ठम्
१. अग्नि	१. १	१	९७	५१. पूषा	६. ५६	५१	२०१
२. अग्नि	१. १९	१	९८	५२. इन्द्राप्रुषणौ	६. ५७	५२	२०२
३. वरुण	१. २५	२	९९	५३. सोमार्द्धौ	६. ७४	५२	२०२
४. इन्द्र	१. ३२	३	१०१	५४. इन्द्र	७. २८	५३	२०३
५. सविता	१. ३५	४	१०४	५५. आपः	७. ४९	५३	२०५
६. उषा	१. ४८	५	१०६	५६. वास्तोष्पति	७. ५४	५४	२०६
७. उषा	१. ४९	७	१०८	५७. स्वापनम्	७. ५५	५४	२०७
८. सूर्य	१. ५०	७	१०९	५८. मित्रावरुणा	७. ६१	५५	२१०
९. मरुतः	१. ८५	८	१११	५९. सूर्य	७. ६३	५६	२१२
१०. सूर्य	१. ११५	९	११३	६०. अश्विना	७. ६८	५६	२१३
११. अश्विना	१. ११६	१०	११४	६१. अश्विना	७. ७१	५७	२१५
१२. अश्विना	१. ११८	१२	११९	६२. उषा	७. ७५	५८	२१७
१३. आप्रियः	१. १४२	१४	१२१	६३. उषा	७. ७७	५९	२१८
१४. अग्नि	१. १४३	१४	१२३	६४. इन्द्रावरुणौ	७. ८३	६०	२१९
१५. विष्णु	१. १५४	१५	१२५	६५. वरुण	७. ८६	६१	२२३
१६. द्यावापृथिवी	१. १६०	१६	१२६	६६. वरुण	७. ८८	६१	२२५
१७. अश्विना	१. १८४	१७	१२७	६७. वरुण	७. ८९	६२	२२७
१८. इन्द्र	२. १२	१७	१२९	६८. सरस्वती	७. ९५	६३	२२८
१९. ब्रह्मणस्पति	२. २३	१९	१३१	६९. पर्जन्य	७. १०२	६३	२२९
२०. वरुण	२. २८	२१	१३५	७०. मण्डकाः	७. १०३	६४	२३०
२१. रुद्र	२. ३३	२२	१३७	७१. विश्वेदेवाः	८. २९	६५	२३४
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२३. सविता	२. ३८	२५	१४२	७३. सोम	८. ४८	६६	२३६
२४. अग्नि	३. ९	२६	१४५	७४. इन्द्र-अपाला	८. ९१	६७	२४०
२५. अग्नि	३. २९	२७	१४८	७५. इन्द्र	८. १००	६८	२४१
२६. इन्द्र	३. ३२	२९	१५१	७६. सोम	९. ६०	६९	२४५
२७. विश्वामित्र-नदी	३. ३३	३०	१५४	७७. सोम	९. ६९	६९	२४६
२८. इन्द्र	३. ४२	३२	१५८	७८. सोम	९. ८५	७०	२४९
२९. इन्द्र	३. ४८	३२	१५८	७९. यम	१०. १४	७२	२५१
३०. मित्र	३. ५९	३३	१५९	८०. पितरः	१०. १५	७३	२५५
३१. उषा	३. ६१	३४	१६१	८१. मृत्यु	१०. १८	७५	२५९
३२. इन्द्र	४. १८	३५	१६३	८२. अक्षाः	१०. ३४	७६	२६४
३३. इन्द्र	४. ३०	३६	१६६	८३. बृहस्पति	१०. ६८	७८	२६८
३४. ऋभवः	४. ३३	३७	१७१	८४. विश्वेदेवाः	१०. ७२	७९	२७२
३५. इन्द्रवायू	४. ४६	३९	१७३	८५. मरुतः	१०. ७८	८०	२७५
३६. बृहस्पति	४. ५०	३९	१७४	८६. पुरुषसूक्त	१०. ९०	८१	२७७
३७. उषा	४. ५१	४०	१७७	८७. ओषधयः	१०. ९७	८२	२८१
३८. सविता	४. ५४	४१	१७९	८८. पणि-सरमा	१०. १०८	८४	२८६
३९. अग्नि	५. १	४२	१८०	८९. भिक्षुसूक्त	१०. ११७	८५	२८९
४०. अग्नि	५. ११	४३	१८३	९०. इन्द्र (लब)	१०. ११९	८६	२९१
४१. अग्नि	५. २६	४४	१८४	९१. हिरण्यगर्भ	१०. १२१	८७	२९४
४२. मरुतः	५. ५७	४५	१८६	९२. वाग् आम्भृणी	१०. १२५	८८	२९६
४३. मित्रावरुणा	५. ६३	४६	१८७	९३. राति	१०. १२७	८९	२९८
४४. अश्विना	५. ७३	४६	१८८	९४. भाववृत्तम्	१०. १२९	९०	३००
४५. उषा	५. ८०	४७	१९१	९५. यम	१०. १३५	९०	३०२
४६. पर्जन्य	५. ८३	४८	१९२	९६. विश्वावसु	१०. १३९	९१	३०५
४७. गावः	६. २८	४९	१९४	९७. अरण्यानि	१०. १४६	९२	३०७
४८. पूषा	६. ५३	५०	१९७	९८. श्रद्धा	१०. १५१	९२	३०९
४९. पूषा	६. ५४	५०	१९८	९९. यम	१०. १५४	९३	३१०
५०. पूषा	६. ५५	५१	१९९	१००. वात	१०. १६८	९४	३११
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# ṚKSŪKTAŚATĪ

SANSKRIT TEXT

AND

PADAPĀṬHA





# ऋक्सूक्तशती

१ (१.१)

१-९ मधुच्छन्दा वैश्वामित्रः । अग्निः । गायत्री ।

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।	होतारं रत्नधातमम् ॥१॥
अग्निः पूर्वैर्भिर्ऋषिभिरीड्यो नूतनैरुत ।	स देवाँ एह वक्षति ॥२॥
अग्निना रयिमश्नवृत्पोषमेव दिवेदिवे ।	यज्ञसं वीरवत्तमम् ॥३॥
अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।	स इद्वेषु गच्छति ॥४॥
अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।	देवो देवेभिरा गमत् ॥५॥
यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।	तवेत्तस्यमङ्गिरः ॥६॥
उप त्वाग्ने दिवेदिवे दोषावस्तधिया वयम् ।	नमो भरन्त एमसि ॥७॥
राजन्तमध्वराणां गोपामृतस्य दीदिविम् ।	वधमानं स्वे दमे ॥८॥
स नः पितेव सूनवेज्जने सूपायनो भव ।	सचस्वा नः स्वस्तये ॥९॥

२ (१.१९)

१-९ मेधातिथिः काण्वः । अग्निर्मरुतश्च । गायत्री ।

प्रति त्वं चारुमध्वरं गोपीथाय प्र हूयसे ।	मरुद्भिरग्न् आ गंहि ॥१॥
नहि देवो न मर्त्यो महस्तव क्रतुं पुरः ।	मरुद्भिरग्न् आ गंहि ॥२॥
ये महो रजसो विदुर्विश्वे देवासो अद्रुहः ।	मरुद्भिरग्न् आ गंहि ॥३॥
य उग्रा अर्कमानृचुरनाधृष्टासु ओजसा ।	मरुद्भिरग्न् आ गंहि ॥४॥
ये शुभ्रा घोरोर्वपसः सुक्षत्रासो रिशादसः ।	मरुद्भिरग्न् आ गंहि ॥५॥
ये नाकस्याधि रोचने दिवि देवासु आसते ।	मरुद्भिरग्न् आ गंहि ॥६॥

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१. पुरःऽहितम् ॥ २. रत्नधातमम् ॥ ३. आ । इह ॥ ४. वीरवत्तमम् ॥ ५. चित्रश्रवःस्तमः ॥ ६. तव । इत् । तत् ॥ ७. त्वा । अग्ने । दिवेऽदिवे ॥ दोषावस्तः ॥ आ । इमसि ॥ ८. गोपाम् । ऋतस्य ॥ ९. सुऽउपायनः ॥

२ (१.१९)

२. महः । तव ॥ ४. अनाधृष्टासः ॥ ५. रिशादसः ॥ ६. नाकस्य । अधि ॥

य ईङ्खयन्ति पर्वतान् तिरः समुद्रमर्णवम् । मरुद्भिरग्न आ गंहि ॥७॥  
 आ ये तन्वन्ति रश्मिभिस्तिरः समुद्रमोजसा । मरुद्भिरग्न आ गंहि ॥८॥  
 अभि त्वा पूर्वपतये सृजामि सोम्यं मधु । मरुद्भिरग्न आ गंहि ॥९॥

## ३ (१.२५)

१-२१ शुनःशेष आजीर्गतिः । वरुणः । गायत्री ।

यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम् । मिनीमसि द्यविद्यवि ॥१॥  
 मा नो वधाय हृत्नवै जिहीलानस्य रीरधः । मा हृणानस्य मन्यवै ॥२॥  
 वि मृळीकार्यं ते मनो रथीरश्वं न सन्दितम् । गीर्भिवैरुण सीमहि ॥३॥  
 परा हि मे विमन्यवः पतन्ति वस्यंष्टये । वयो न वसतीरुष ॥४॥  
 कदा क्षत्रश्रियं नरमा वरुणं करामहे । मृळीकार्योरुचक्षसम् ॥५॥  
 तदित्समानमाशाते वेनन्ता न प्र युञ्जतः । धृतव्रताय दाशुषे ॥६॥  
 वेदा यो वीनां पदमन्तरिक्षेण पतताम् । वेद नावः समुद्रियः ॥७॥  
 वेद मासो धृतव्रतो द्वादश प्रजावतः । वेदा य उपजायते ॥८॥  
 वेद वातस्य वर्तनिमुरोर्ऋष्वस्य बृहतः । वेदा ये अध्यासते ॥९॥  
 नि षसाद धृतव्रतो वरुणः पुस्त्यास्व ॥ साम्राज्याय सुक्रतुः ॥१०॥  
 अतो विश्वान्यद्भुता चिकित्वा अभि पश्यति । कृतानि या च कर्त्वा ॥११॥  
 स नो विश्वाहा सुक्रतुरादित्यः सुपथा करत् । प्र ण आयूषि तारिषत् ॥१२॥  
 बिभ्रद् द्रापि हिरण्यं वरुणो वस्त निर्णिजम् । परि स्पशो नि षेदिरे ॥१३॥  
 न यं दिप्सन्ति दिप्सवो न द्रुह्वाणो जनानाम् । न देवमभिमातयः ॥१४॥  
 उत यो मानुषेष्वा यशश्चक्रे असाभ्या । अस्माकमुदरेष्वा ॥१५॥  
 परा मे यन्ति धीतयो गावो न गव्यूतीरुन् । इच्छन्तीरुचक्षसम् ॥१६॥  
 सं नु वोचावहै पुनर्यतो मे मध्वाभृतम् । होतैव क्षदसे प्रियम् ॥१७॥

## ३ (१.२५)

१. यत् । चित् । हि ॥ ३. सम्पदितम् ॥ ४. विमन्यवः ॥ वस्यः ऽष्टये ॥ ६. तत् । इत् ॥  
 आशाते इति ॥ ७. वेद । यः ॥ ८. वेद । यः । उपजायते ॥ ९. अधिऽआसते ॥ १०. नि ।  
 ससाद ॥ पुस्त्यासु । आ ॥ साम्ऽराज्याय ॥ १२. प्र । नः ॥ १३. वस्त । निऽनिजम् ॥ नि ।  
 सेदिरे ॥ १४. अभिऽमातयः ॥ १५. असाभि । आ ॥ १७. मधु । आऽभृतम् ॥ होताऽइव ॥



दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि । एता जुषत मे गिरः ॥१८॥  
 इमं मे वरुण श्रुधी हवमद्या च मूलय । त्वामवस्युरा चके ॥१९॥  
 त्वं विश्वस्य मेधिर दिवश्च गमश्च राजसि । स यामनि प्रति श्रुधि ॥२०॥  
 उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चृत । अवाधमानि जीवसे ॥२१॥

## ४ (१-३२)

१-१५ हिरण्यस्तूप आज्झिरसः । इन्द्रः । त्रिष्टुप् ।

इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री ।  
 अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् ॥ १ ॥  
 अहन्नहि पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वयं ततक्ष ।  
 वाश्ना इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥ २ ॥  
 वृषायमाणोऽवृणीत सोमं त्रिकद्रुकेष्वपिवत्सुतस्य ।  
 आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम् ॥ ३ ॥  
 यदिन्द्राहन्प्रथमजामहीनामान्मायिनामभिनाः प्रोत मायाः ।  
 आत्सूर्यं जनयन्ध्यामुषासं तादीत्ता शत्रुं न किला विवित्से ॥ ४ ॥  
 अहन्वृत्रं वृत्रतरं व्यसमिन्द्रो वज्रेण महता वधेन ।  
 स्कन्धासीव कुलिशेना विवृक्णाऽहिः शयत उपपृक्पृथिव्याः ॥ ५ ॥  
 अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् ।  
 नातारीदस्य समृतिं वधानां सं रुजानाः पिपिषे इन्द्रशत्रुः ॥ ६ ॥  
 अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।  
 वृष्णो वाधिः प्रतिमानं बभूषन्पुरुत्रा वृत्रो अशयद्वचस्तः ॥ ७ ॥  
 नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः ।  
 यार्श्चिद्रुत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतः शीर्बभूव ॥ ८ ॥

१८. एताः । जुषत ॥ १९. श्रुधि ॥ हवम् । अद्या च ॥ अवस्युः । आ । चके ॥ २१. उत् ।  
 उत्तमम् ॥ अव । अधमानि ॥

## ४ (१-३२)

१. अहन् । अहिम् । अनु । अपः । ततर्द ॥ ३. मघऽवा । अदत्त ॥ ४. आत् ॥ प्र । उत्त ॥ जनयन् ।  
 द्याम् । जुषसम् ॥ तादीत्ता । किला । विवित्से ॥ ५. विऽअसम् ॥ कुलिशेन । विऽवृक्णा ॥ अहिः ।  
 शयते । उपऽपृक् ॥ ६. रुजानाः । पिपिषे ॥ ७. आ । अस्य ॥ ८. परिऽअतिष्ठत् ॥ पत्सुतऽशोः ॥

नीचावया अभवद्वृत्रपुत्रेन्द्रो अस्या अव वर्धर्जभार ।  
 उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहवत्सा न धेनुः ॥ ९ ॥  
 अतिष्ठन्तीनामनिवेशानां काष्ठानां मध्ये निहितं शरीरम् ।  
 वृत्रस्य निष्यं वि चरन्त्यापो दीर्घं तम् आशयिन्द्रं शत्रुः ॥ १० ॥  
 दासपत्नीरहिगोपा अतिष्ठन्निहं द्वा आपः पुनिनैव गावः ।  
 अपां विलम्पिहितं यदासीद्वृत्रं जघन्वा अप तद्ववार ॥ ११ ॥  
 अश्व्यो वारो अभवस्तदिन्द्र सृके यत्वा प्रत्यहन्देव एकः ।  
 अज्यो गा अजयः शूर सोममवासृजः सतवे सप्त सिन्धून् ॥ १२ ॥  
 नास्मै विद्युन्न तन्यनुः सिषेध न यां मिहमकिरद् धादुनि च ।  
 इन्द्रश्च यद्युधाते अहिश्चोतापरीभ्यो मघवा वि जिग्ये ॥ १३ ॥  
 अह्येयतारं कर्मपश्य इन्द्र हृदि यत्ते जघ्नुषो भीरगच्छत् ।  
 नव च यन्नवति च स्रवन्तीः श्येनो न भीतो अतरो रजांसि ॥ १४ ॥  
 इन्द्रो यातोऽवसितस्य राजा शमस्य च शृङ्गिणो वज्रबाहुः ।  
 सेदु राजा क्षयति चर्षणीनामरात्र नेमिः परि ता बभूव ॥ १५ ॥

## ५ (१.३५)

१-११ हिरण्यस्तूप आङ्गिरसः । १ (पादानां क्रमेण) अग्निः, मित्रावरुणौ, रात्रिः, सविता च ।

२-११ सविता । १, ९ जगती, २-८, १०, ११ त्रिष्टुप ।

ह्वयाम्यग्निं प्रथमं स्वस्तये ह्वयामि मित्रावरुणाविहावसे ।  
 ह्वयामि रात्रीं जगतो निवेशनीं ह्वयामि देवं सवितारमूतये ॥ १ ॥  
 आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।  
 हिरण्ययेन सविता रथेनाऽऽदेवो याति भुवनानि पश्यन् ॥ २ ॥  
 याति देवः प्रवता यात्युद्वता याति शुभ्राभ्यां यजतो हरिभ्याम् ।  
 आ देवो याति सविता परावतोऽप विश्वा दुरिता बाधमानः ॥ ३ ॥

१. नीचावयाः ॥ अस्याः । अव । वर्धः ॥ उत्तरा । सूः । अधरः ॥ १०. आ । अशयत् ॥  
 १२. प्रतिऽअहन् । देवः ॥ अव । असृजः ॥ १३. सिषेध ॥ अकिरत् । धादुनिम् ॥ अपरीभ्यः ॥  
 १४. अपश्यः ॥ १५. यातः । अवऽसितस्य ॥ सः । इत् । ऊम् इति ॥ परि । ता । बभूव ॥

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१. मित्रावरुणौ । इह । अवसे ॥ २. रथेन ॥ आ । देवः ॥ ३. प्रवता । याति । उत्सवता ॥

अ॒भीर्वृ॑तं कृ॒शने॑वि॒श्वरूपं॑ हिर॑ण्यशम्यं यज॑तो बृ॒हन्त॑म् ।  
 आ॒स्था॒द्रथं॑ स॒विता॑ चि॒त्रभा॑नुः कृ॒ष्णा रजा॑सि तवि॑षीं दधा॑नः ॥ ४ ॥  
 वि जना॑ञ्छ॒द्यावाः॑ शि॒तिपा॑दौ अ॒ख्यन्न॑थं हिर॑ण्यप्रउ॒गं वह॑न्तः ।  
 श॒श्वद्वि॑शः स॒वितु॑र्दे॒व्यस्यो॑प॒स्थे वि॒श्वा भु॑वनानि तस्थुः ॥ ५ ॥  
 तिस्रो॑ द्यावः स॒वितु॑र्द्वा उ॒पस्थाँ॑ एका॑ यमस्य भु॑वने वि॒राषा॑द् ।  
 आ॒णि न र॑थ्यम॒मृता॑धि तस्थु॒रिह॑ ब्रवी॒तु य उ॒ तच्चि॑कैतत् ॥ ६ ॥  
 वि सु॑प॒र्णो अ॒न्तरि॑क्षा॒ण्यख्य॑द्गभी॒रवे॑पा असु॑रः सुनी॒थः ।  
 क्वे॒श॒दानीं॑ सूर्यः कश्चि॑कैत क॒तमां॑ द्यां र॒श्मिर॑स्या त॒तान ॥ ७ ॥  
 अ॒ष्टौ व्य॑ख्यत्क॒कुम्भः॑ पृथि॒व्यास्त्री धन्व॑ यो॒जना॑ स॒प्त सि॑न्धून् ।  
 हिर॑ण्या॒क्षः स॒विता॑ दे॒व आ॒गाद॑ध॒द्रता॑ दा॒शुषे॑ वा॒र्याणि ॥ ८ ॥  
 हिर॑ण्यपाणिः स॒विता॑ वि॒चर्ष॑णि॒रुभे॑ द्यावा॒पृथि॒त्री अ॒न्तरा॑यते ।  
 अपा॒र्मीवां॑ बाध॑ते वेति॒ सूर्यम॑भि कृ॒ष्णेन॑ रज॒सा द्यामृ॑णोति ॥ ९ ॥  
 हिर॑ण्यह॒स्तो असु॑रः सुनी॒थः सु॑मृ॒ळीकः॑ स्व॒वां या॒त्वर्वा॑ङ् ।  
 अ॒प॒सेध॑न्न॒क्षसौ॑ या॒तुधा॑नान॒स्थाद्दे॒वः प्र॑तिदोषं गृ॒णानः ॥ १० ॥  
 ये ते॒ पन्थाः॑ स॒वितः॑ पू॒र्व्यासौ॑रेणवः सु॒कृता॑ अ॒न्तरि॑क्षे ।  
 तेभि॑नो अ॒द्य पृथि॑भिः सु॒गेभी॑ रक्षा॑ च नो॒ अर्धि॑ च ब्रूहि॑ दे॒व ॥ ११ ॥

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१-१६ प्रस्कण्वः काण्वः । उषाः । प्रगाथः=(विषमा) बृहती, (समा) सतोबृहती ।

सह॒ वामे॑न न उषो व्यु॒च्छा दु॒हित॑दिवः ।  
 सह॒ द्यु॒म्नेन॑ बृ॒हता॑ वि॒भावरि॑ रा॒या दे॒वि दा॑स्वती ॥ १ ॥  
 अ॒श्वाव॑ती॒र्गोम॑तीवि॒श्वसु॑विदो भूरि॑ च्यवन्त वस्त॑वे ।  
 उदी॑र्य॒ प्रति॑ मा सूनृ॒ता उष॑श्चोद॒ राधो॑ म॒घोना॑म् ॥ २ ॥

दूऽइ॒ता ॥ ४. अ॒भिऽवृ॑तम् ॥ आ । अ॒स्थात् ॥ ५. वि । जना॑न् । श्या॒वाः ॥ ६. द्वौ । उ॒पऽस्था॑ ॥  
 एका॑ । वि॒राषा॑द् ॥ अ॒मृता॑ । अर्धि॑ ॥ यः । ऊ॒म् इति॑ । तत् । चि॒कैतत् ॥ ७. र॒श्मिः । अ॒स्य । आ ।  
 त॒तान् ॥ ८. आ । अ॒गात् ॥ ९. अप॑ । अ॒र्मीवाम् ॥ १०. स्व॒वा॑न् । या॒तु । अ॒र्वाङ् ॥

## ६ (१.४८)

१. नः । उ॒षः ॥ वि । उ॒च्छ ॥ दा॑स्वती ॥ २. अ॒श्वऽव॑ती । वि॒श्वऽसु॑विदः ॥ सूनृ॒ताः । उ॒षः ॥



उवा॒सोषा उ॒च्छाच्च॒ नु दे॒वी जी॒रा रथा॑नाम् ।	
ये अ॑स्या आ॒चरे॑णेषु द॒ध्निरे॑ समु॒द्रे न श्र॑व॒स्यवः॑	॥ ३ ॥
उषो॑ ये ते प्र या॒मेषु॑ यु॒ञ्जते॑ मनो॑ दाना॒य सूर॑यः ।	
अत्रा॑ह तत्क॒ण्व एषां॑ क॒ण्वत॑मो नाम॑ गृणाति नृ॒णाम्	॥ ४ ॥
आ घा॑ योषे॒व सून॑र्युषा याति प्रभु॒ञ्जती॑ ।	
ज॒रय॑न्ती वृ॒जनं॑ प॒द्वदी॑यत॒ उत्पा॑तयति प॒क्षिणः॑	॥ ५ ॥
वि या॑ सृजति॒ सम॑नं व्य॒श्थिनः॑ प॒दं न वे॒त्योद॑ती ।	
वयो॑ नकि॒ष्टे प॒प्तिवा॑सं आसते व्यु॒ष्टौ वा॑जिनीवति	॥ ६ ॥
एषा॑युक्त॒ परा॑वतः॒ सूर्य॑स्योद॒यना॑दधि ।	
श॒तं रथे॑भिः सु॒भगो॑षा इ॒यं वि या॑त्यभि॒ मानु॑षान्	॥ ७ ॥
विश्व॑मस्या॒ नाना॑म॒ चक्ष॑से जग॒ज्ज्योति॑ष्कृ॒णोति॑ सून॒री ।	
अप॒ द्वेषो॑ म॒घोना॑ दु॒हिता॑ दि॒व उ॒षा उ॑च्छदप॒ स्निधः॑	॥ ८ ॥
उष॒ आ भा॑हि भानु॒ना च॒न्द्रेण॑ दु॒हित॑दिवः ।	
आ॒वह॑न्ती भूर्य॑स्मभ्यं सौ॒भगं॑ व्यु॒च्छन्ती॑ दि॒विष्टि॑षु	॥ ९ ॥
विश्व॑स्य॒ हि प्रा॑णं जी॒वनं॑ त्वे वि यदु॒च्छसि॑ सून॒रि ।	
सा नो॑ रथे॒न बृ॒हता॑ वि॒भाव॑रि श्रु॒धि चि॒त्राम॑घे ह॒वम्	॥ १० ॥
उषो॑ वाजं॒ हि वंस्व॑ यश्चि॒त्रो मानु॑षे॒ जनै॑ ।	
तेना॑ ब॒ह सु॒कृतो॑ अध्व॒रा उप॑ ये त्वा॑ गृ॒णन्ति॑ व॒ह्नयः॑	॥ ११ ॥
विश्वान्दे॒वा आ ब॑ह॒ सोम॑पीतये॒ज्जन्तरि॑क्षादुष॒स्त्वम् ।	
सास्मा॑सु॒ धा गो॑म॒दश्वा॑वदु॒क्थ्य॑मुषो॒ वाजं॑ सु॒वीर्य॑म्	॥ १२ ॥
यस्या॑ रु॒शन्तो॑ अ॒र्चयः॑ प्र॒ति भ॒द्रा अ॑दृक्षत ।	
सा नो॑ र॒यि वि॒श्ववा॑रं सु॒पेश॑समुषा द॒दातु॑ सु॒गम्य॑म्	॥ १३ ॥
ये चि॒द्धि त्वा॑मृष॒यः पू॒र्व उ॒तये॑ जुहूरेऽव॒से म॑हि ।	
सा नः॑ स्तोमो॑ अ॒भि गृ॑णीहि रा॒धसो॑षः शु॒क्रेण॑ शोचिषा॑	॥ १४ ॥

३. उवा॒स । उ॒षाः । उ॒च्छात् । च ॥ ४. अत्र । अ॒ह ॥ ५. घ ॥ उत् । पा॒तय॑ति ॥ ६. वे॒ति । ओ॒द॒ती ॥  
 वयः । नकि॑ । ते ॥ विऽउ॒ष्टौ ॥ ७. ए॒षा । अ॒युक्त । प॒राऽव॑तः ॥ ८. न॒नाम् ॥ १०. चि॒त्रऽम॑घे ॥  
 ११. तेन॑ । आ । ब॒ह ॥ १२. सा । अ॒स्मासु॑ । धाः । गोऽम॑त् । अ॒श्वऽव॑त् । उ॒क्थ्य॑म् ॥ १४. ये ।

उषो यदद्य भानुना वि द्वारौवृणवो दिवः ।

प्र नो यच्छतादवृकं पृथु च्छदिः प्र देवि गोमतीरिषः ॥१५॥

सं नो राया वृहता विश्वपेशसा मिमिक्ष्वा समिळाभिरा ।

सं द्युम्नेन विश्वतुरोपो महि सं वाजैर्वाजिनीवति ॥१६॥

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१-४ प्रस्कण्वः काण्वः । उषाः । अनुष्टुप् ।

उषो भद्रेभिरा गंहि दिवश्चिद्रोचनादधि । वहन्त्वरुणस्सव उप त्वा सोमिनो गृहम् ॥१॥

सुपेशसं सुखं रथं यमव्यस्था उपस्त्वम् । तेना सुश्रवसं जन् प्रावाद्य दुहितदिवः ॥२॥

वर्यश्चित्ते पतत्रिणो द्विपच्चतुष्पदजुनि । उषः प्रारन्नूतंरु दिवो अन्तैभ्यस्परि ॥३॥

व्युच्छन्ती हि रश्मिभिर्विश्वमाभासि रोचनम् । तां त्वामुषवसूयवो गीभिः कणा अहूषत ॥४॥

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१-१३ प्रस्कण्वः काण्वः । १-१३ सूर्यः । (११-१३ रोगघ्न उपनिषद्, १३ अन्त्योऽर्धर्चः द्विषद्घ्नश्च) । १-९ गायत्री, १०-१३ अनुष्टुप् ।

उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥ १ ॥

अप त्ये तायवो यथा नक्षत्रा यन्त्यवतुभिः । सूराय विश्वचक्षसे ॥ २ ॥

अदृश्रमस्य केतवो वि रश्मयो जनां अनु । भ्राजन्तो अग्नयो यथा ॥ ३ ॥

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमा भासि रोचनम् ॥ ४ ॥

प्रत्यङ् देवानां विशः प्रत्यङ् देषि मानुषान् । प्रत्यङ् विश्वं स्वर्दृशे ॥ ५ ॥

येना पावक चक्षसा भुरण्यन्तं जनां अनु । त्वं वरुण पश्यसि ॥ ६ ॥

वि द्यामेषि रजस्पृथ्वहा मिमानो अक्तुभिः । पश्यञ्जन्मानि सूर्य ॥ ७ ॥

चित् । हि ॥ स्तोमान् । अभि । गुणीहि ॥ १५. वि । द्वारौ । ऋणवः ॥ १६. मिमिक्ष्वा । सम् । इळाभिः । आ ॥

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१. वहन्तु । अरुणऽस्सवः ॥ उप ॥ २. यम् । अविऽअस्थाः ॥ तेन । सुऽश्रवसम् । जन्म् ॥ प्र । अव ।

अद्य ॥ ३. वर्यः । चित् । ते ॥ प्र । आरन् । ऋतून् । अनु ॥ ४. विऽउच्छन्ती ॥ आऽभासि ॥

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१. उत् । ऊम् इति ॥ २. यन्ति । अक्तुऽभिः ॥ ३. अदृश्रम् । अस्य ॥ ४. ज्योतिःकृत् । असि ॥

५. प्रत्यङ् । उत् । एषि ॥ स्वः । दृशे ॥ ६. येन । पावक ॥ ७. रजः । पृथु ॥ अहा ॥

सप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिष्केशं विचक्षण ॥ ८ ॥

अर्युक्त सप्त शुन्ध्युवः सूर्यो रथस्य नृत्यः । ताभिर्याति स्वयुक्तिभिः ॥ ९ ॥

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्तु ज्योतिरुत्तमम् ॥ १० ॥

उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम् । हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥ ११ ॥

शुकैषु मे हरिमाणं रोपुणाकासु दध्मसि । अथो हारिद्वेषु मे हरिमाणं नि दध्मसि ॥ १२ ॥

उदगादयमादित्यो विश्वेन सहसा सह । द्विषन्तं मह्यं रुन्धयन्मो अहं द्विषते रधम् ॥ १३ ॥

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१-१२ गोतमो राहूगणः । मरुतः । १-४, ६-११ जगती; ५, १२ त्रिष्टुप् ।

प्र ये शुम्भन्ते जनयो न सप्तयो यामन्नुद्रस्य सूनवः सुदंससः ।

रोदसो हि मरुतश्चक्रिरे वृधे मदन्ति वीरा विदथेषु घृष्वयः ॥ १ ॥

त उक्षितासौ महिमानमाशत दिवि रुद्रासो अधि चक्रिरे सदः ।

अर्चन्तो अकं जनयन्त इन्द्रियमधि श्रियो दधिरे पृश्निमातरः ॥ २ ॥

गोमातरो यच्छुभयन्ते अञ्जिभिस्तनूषु शुभ्रा दधिरे विरुक्मतः ।

बाधन्ते विश्वमभिमातिनमप वत्मान्येषामनु रीयते घृतम् ॥ ३ ॥

वि ये भ्राजन्ते सुमखास ऋष्टिभिः प्रच्यावयन्तो अच्युता चिदोजसा ।

मनोजुवो यन्मरुतो रथेष्ववा वृषव्रातासः पृषतीर्युग्ध्वम् ॥ ४ ॥

प्र यदथेषु पृषतीर्युग्ध्वं वाजे अद्रि मरुतो रंहयन्तः ।

उतारुषस्य वि प्यन्ति धाराश्चमेवोदभिव्युन्दन्ति भूमं ॥ ५ ॥

आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्वानः प्र जिगात बाहुभिः ।

सीदता बहिरुरु वः सदस्कृतं मादयध्वं मरुतो मध्वो अन्धसः ॥ ६ ॥

तैज्वधन्त स्वतवसो महित्वना नार्क तस्थुरु चक्रिरे सदः ।

विष्णुर्यद्वावदृषणं मदच्युतं वयो न सीदन्नधि बहिषि प्रिये ॥ ७ ॥

८. शोचिःस्केशम् ॥ १०. देवऽत्रा ॥ ११. उत्तऽयन् । अद्य । मित्रऽमहः ॥ १२. अथो इति ॥  
१३. उत् । अगात् । अयम् ॥ मो इति । अहम् ॥

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१. यामन् । रुद्रस्य ॥ २. ते । उक्षितासः ॥ जनयन्तः । इन्द्रियम् ॥ ३. यत् । शुभयन्ते ॥  
विरुक्मतः ॥ अभिऽमातिनम् । अप । वत्मानि । एषाम् । अनु ॥ ४. प्रऽच्यावयन्तः । अच्युता । चित् ।  
ओजसा ॥ ५. उत् । अरुषस्य । वि । स्यन्ति । धाराः ॥ चमेऽइव । उदऽभिः । वि । उन्दन्ति ॥  
६. रघुऽस्यदः ॥ सीदत । आ । बहिः । उरु । वः । सदः । कृतम् ॥ ७. ते । अवर्धन्त ।



शूरा इवेद्युधयो न जग्मयः श्रवस्यवो न पृतनासु येतिरे ।  
 भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसंदृशो नरः ॥ ८ ॥  
 त्वष्टा यद्वज्रं सुकृतं हिरण्ययं सहस्रभृष्टि स्वपा अवर्तयत् ।  
 धत्त इन्द्रो नर्यपांसि कर्तुवेऽहन्वृत्रं निरुपामौब्जदर्णवम् ॥ ९ ॥  
 ऊर्ध्वं नुनद्रेऽवतं त ओजसा दादृहाणं चिद्विभिदुर्वि पवतम् ।  
 धमन्तो वाणं मरुतः सुदानवो मदे सोमस्य रण्यानि चक्रिरे ॥ १० ॥  
 जिह्वां नुनद्रेऽवतं तया दिशासिञ्चन्नुत्सं गोतमाय तृष्णजे ।  
 आ गच्छन्तोमवसा चित्रभानवः कामं विप्रस्य तर्पयन्त धामभिः ॥ ११ ॥  
 या वः शर्म शशमानाय सन्ति त्रिधातूनि दाशुषे यच्छताधि ।  
 अस्मभ्यं तानि मरुतो वि यन्त रयि नो धत्त वृषणः सुवीरम् ॥ १२ ॥

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१-६ कुत्स आङ्गिरसः । सूर्यः । त्रिष्टुप् ।

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।  
 आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ १ ॥  
 सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पृश्चात् ।  
 यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ २ ॥  
 भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।  
 नमस्यन्तो दिव आ पृष्ठमस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥ ३ ॥  
 तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोविततं सं जभार ।  
 यदेदर्युक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥ ४ ॥

स्वऽतवसः । महिऽत्वना । आ ॥ विष्णुः । यत् । ह । आवत् ॥ सीदन् । अर्धि ॥ ८. शूराऽइव ।  
 इत् । युधयोः ॥ ९. सुऽअपाः ॥ घत्ते । इन्द्रः । नरि । अपांसि ॥ अहन् । वृत्रम् । निः । अपाम् ।  
 औब्जत् । अर्णवम् ॥ १०. अवतम् । ते । ओजसा ॥ दादृहाणम् ॥ ११. आ । गच्छन्ति । ईम् ।  
 अवसा ॥ १२. दाशुषे । यच्छत । अर्धि ॥ वि । यन्त ॥

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१. उत् । अगात् । अनीकम् ॥ आ । अप्राः ॥ २. अभि । एति ॥ यत्र । नरः । देवऽयन्तः ॥  
 विऽतन्वते ॥ ३. भद्राः । अश्वाः ॥ एतऽग्वाः ॥ ४. मध्या । कर्तोः । विऽततम् । सम् । जभार ॥

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्यौरुपस्थे ।

अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥ ५ ॥

अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात् ।

तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ६ ॥

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१-२५ कक्षीवान् औशिजो दैर्घतमसः । अश्विनौ । त्रिष्टुप् ।

नासत्याभ्यां बहिरिव प्र वृञ्जे स्तोमौ इयम्यभ्रियेव वार्तः ।

यावभगाय विमदाय जायां सेनाजुवा न्यूहतू रथेन ॥ १ ॥

वीळुपर्मभिराशुहेमभिर्वा देवानां वा जूतिभिः शाशदाना ।

तद्रासभो नासत्या सहस्रमाजा यमस्य प्रधने जिगाय ॥ २ ॥

तुग्रो ह भुज्यमश्विनोदमेघे रयि न कश्चिन्ममृवां अवाहाः ।

तमूहथुनोभिरात्मन्वर्ताभिरन्तरिक्षप्रुद्धिरपोदकाभिः ॥ ३ ॥

तिस्रः क्षपस्त्रिरहातिव्रजद्विर्नासत्या भुज्यमूहथुः पतङ्गैः ।

समुद्रस्य धन्वन्नाद्रस्य पारे त्रिभी रथैः शतपङ्क्तिः षळश्वैः ॥ ४ ॥

अनारम्भणे तदवीरयेथामनास्थाने अग्रभणे समुद्रे ।

यदश्विना ऊहथुर्भुज्युमस्तै शतारित्रां नावमातस्थिवांसम् ॥ ५ ॥

यमश्विना ददथुः श्वेतमश्वमघाश्वाय शश्वदित्स्वस्ति ।

तद्वा दानं महि कीर्तेन्यं भूतपैद्वो वाजी सदमिद्वव्यो अयः ॥ ६ ॥

युवं नरा स्तुवते पञ्जियाय कक्षीवते अरदतं पुरंधिम् ।

कारोतराच्छफादश्वस्य वृष्णः शतं कुम्भां असिञ्चतं सुरायाः ॥ ७ ॥

यदा । इत् । अयुक्त । स्वऽस्थात् ॥ आत् । रात्री ॥ ५. तत् । मित्रस्य । अभिऽचक्षे ॥ अनन्तम् । रुशत् । अस्य ॥ अन्यत् । हरितः । सम् । भरन्ति ॥ ६. अद्य । देवाः । उत् । ईता ॥ निः । अंहसः । पिपृत । निः । अवद्यात् ॥ ममहन्ताम् ॥

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१. इयमि । अभ्रियाऽश्व ॥ यौ । अभगाय ॥ निऽऊहतुः ॥ २. आशुहेमऽभिः ॥ सहस्रम् ॥ आजा । यमस्य ॥ ३. तुग्रः । ह । भुज्युम् । अश्विना । उदऽमेघे ॥ कः । चित् । ममृवान् । अव । अहाः ॥ ४. त्रिः । अहा । अतिव्रजत्ऽभिः ॥ शतपत्ऽभिः । षट्ऽअश्वैः ॥ ५. तत् । अवारियेथाम् ॥ अनस्थाने ॥ यत् । अश्विनौ । ऊहथुः ॥ शतऽअस्त्रिणाम् । नावम् । आतस्थिऽवांसम् ॥ ६. शश्वत् । इत् । स्वस्ति ॥ तत् । वाम् ॥ सदम् । इत् । हव्यः । अयः ॥ ७. कारोतरात् । शफात् ॥

हिमेनाग्निं घ्नंसमवारयेथां पितुमतीमूर्जमस्मा अधत्तम् ।	
ऋबीसे अत्रिमश्विनावनीतमुन्निन्यथुः सर्वगणं स्वस्ति	॥ ८ ॥
परावतं नासत्यानुदेथामुच्चाबुध्नं चक्रथुर्जिह्मवारम् ।	
क्षरन्नापो न पायनाय राये सहस्राय तृष्यते गोतमस्य	॥ ९ ॥
जुजुरुषो नासत्योत वव्रिं प्रामुञ्चतं द्रापिमिव च्यवानात् ।	
प्रातिरतं जहितस्यायुर्दस्त्रादित्पतिमकृणुतं कनीनाम्	॥ १० ॥
तद्वानरा शंस्यं राध्यं चाभिष्टिमन्नासत्या वरूथम् ।	
यद्विद्वासां निधिमिवापगूल्हमुद्दृशतादूपथुर्वन्दनाय	॥ ११ ॥
तद्वानरा सनये दंसं उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् ।	
दध्यङ् ह यन्मध्वाथर्वणो वामश्वस्य शीष्णां प्र यदौमुवाच	॥ १२ ॥
अजौहवीन्नासत्या करा वां महे यामन्पुरुभुजा पुरंधिः ।	
श्रुतं तच्छासुरिव वधिमत्या हिरण्यहस्तमश्विनावदत्तम्	॥ १३ ॥
आस्नो वृकस्य वर्तिकामभीके युवं नरा नासत्यामुमुक्तम् ।	
उतो कविं पुरुभुजा युवं ह कृपमाणमकृणुतं विचक्षे	॥ १४ ॥
चरित्रं हि वेरिवाच्छेदि पूर्णमाजा खेलस्य परितक्म्यायाम् ।	
सद्यो जङ्घामायसीं विश्पलायै धनै हिते सतवे प्रत्यधत्तम्	॥ १५ ॥
शतं मेषान्वृक्ये चक्षदानमृज्जाश्वं तं पितान्धं चकार ।	
तस्मा अक्षी नासत्या विचक्ष आधत्तं दस्त्रा भिषजावनर्वन्	॥ १६ ॥
आ वां रथं दुहिता सूर्यस्य कार्ष्मेवातिष्ठदवता जयन्ती ।	
विश्वे देवा अन्वमन्यन्त हृद्भिः समु श्रिया नासत्या सचेथे	॥ १७ ॥

८. अश्विना । अवजनीतम् ॥ उत् । निन्यथुः ॥ ९. परा । अवतम् । नासत्या । अनुदेथाम् ॥ क्षरन् । आपः । न ॥ १०. नासत्या । उत । वव्रिम् ॥ प्र । अमुञ्चतम् ॥ प्र । अतिरतम् । दस्त्रा ॥ आत् । इत् । पतिम् ॥ ११. च ॥ अभिष्टिमम् ॥ उत् । दर्शतात् । ऊपथुः ॥ १२. दंसः । उग्रम् ॥ आविः । कृणोमि ॥ यत् । मधु । आथर्वणः । वाम् ॥ यत् । ईम् । उवाच ॥ १३. श्रुतम् । तत् । शासुः ऽइव । वधिमत्याः ॥ अश्विनौ । अदत्तम् ॥ १४. नासत्या । अमुमुक्तम् ॥ उतो इति ॥ १५. वेः ऽइव । अच्छेदि ॥ प्रति । अधत्तम् ॥ १६. पिता । अन्धम् ॥ तस्मै । अक्षी इति । नासत्या । विचक्षे ॥ आ । अधत्तम् । दस्त्रा । भिषजा । अनर्वन् ॥ १७. कार्ष्मै ऽइव । अतिष्ठत् ॥ अनु । अमन्यन्त ॥ सम् ।



यदयातं दिवोदासाय वर्तिर्भरद्वाजायाश्विना हयन्ता ।  
 रेवदुवाह सचनो रथो वां वृषभश्च शिशुमारश्च युक्ता ॥१८॥  
 रयिं सुक्षत्रं स्वपत्यमायुः सुवीर्यं नासत्या वहन्ता ।  
 आ जह्नावीं समनसोप वाजैस्त्रिरह्नो भागं दधतीमयातम् ॥१९॥  
 परिविष्टं जाहुषं विश्वतः सीं सुगेभिर्नक्तमूहथू रजोभिः ।  
 विभिन्दुना नासत्या रथेन वि पर्वतां अजरयू अयातम् ॥२०॥  
 एकस्या वस्तोरावतं रणाय वशमश्विना सनये सहस्रा ।  
 निरहतं दुच्छुना इन्द्रवन्ता पृथुश्रवसो वृषणावरातीः ॥२१॥  
 शरस्य चिदार्चत्कस्यावतादा नीचादुच्चा चक्रथुः पातवे वाः ।  
 शयवे चिन्नासत्या शचीभिर्जसुरये स्तर्यं पिप्यथुर्गाम् ॥२२॥  
 अवस्यते स्तुवते कृष्ण्याय ऋजूयते नासत्या शचीभिः ।  
 पशुं न नष्टमिव दशनाय विष्णाप्वं ददथुर्विश्वकाय ॥२३॥  
 दश रात्रीरशिवेना नव दूनवन्द्वं शनथितमप्स्वश्रन्तः ।  
 विप्रुतं रेभमुदनि प्रवृक्तमुन्नियथुः सोममिव स्रुवेण ॥२४॥  
 प्र वां दंसांस्यश्विनाववोचमस्य पतिः स्यां सुगवः सुवीरः ।  
 उत्त पश्यन्नश्नुवन्दीर्घमायुरस्तमिवेज्जरिमाणं जगम्याम् ॥२५॥

## १२ (१.११८)

१-११ कक्षीवान् औशिजो दैर्घतमसः । अश्विनौ । त्रिष्टुप् ।

आ वां रथो अश्विना श्येनपत्वा सुमृलीकः स्ववो यात्वर्वाङ् ।  
 यो मत्यस्य मनसो जवीयान्निवन्धुरो वृषणा वातरंहाः ॥१॥

ऊम् इति ॥ १८. यत् । अयातम् ॥ रेवत् । उवाह । सचनः ॥ १९. सऽमनसा । उप । वाजैः ॥ त्रिः ।  
 अह्नः ॥ २१. एकस्याः । वस्तोः । आवतम् ॥ निः । अहतम् । दुच्छुनाः ॥ वृषणौ । अरातीः ॥  
 २२. चित् । आर्चत्कस्य । अवतात् । आ ॥ २४. अश्विनेन । नव । दून ॥ अवऽनद्वम् । शनथितम् ।  
 अप्सु । अन्तरिति ॥ उत् । निन्यथुः ॥ २५. दंसांसि । अश्विनौ । अवोचम् ॥ अस्तम्ऽइव । इत् ।  
 जरिमाणम् ॥

## १२ (१.११८)

१. स्वऽवान् । यात् । अर्वाङ् ॥

त्रिवन्धुरेण त्रिवृता रथेन त्रिचक्रेण सुवृता यातमर्वाक् ।  
 पिन्वतुं गा जिन्वतमवतो नो वर्धयतमश्विना वीरमस्मे ॥२॥  
 प्रवद्यामना सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः ।  
 किमङ्ग वां प्रत्यवर्ति गमिष्ठाहुर्विप्रांसो अश्विना पुराजाः ॥३॥  
 आ वां श्येनासौ अश्विना वहन्तु रथे युक्तासं आशवः पतङ्गाः ।  
 ये अप्तुरौ दिव्यासो न गृध्रा अभि प्रयो नासत्या वहन्ति ॥४॥  
 आ वां रथं युवतिस्तिष्ठदत्र जुष्ट्वी नरा दुहिता सूर्यस्य ।  
 परि वामश्वा वपुषः पतङ्गा वयो वहन्त्वरुषा अभीकै ॥५॥  
 उद्वन्दनमैरतं दंसनाभिरुद्रेभं दंसा वृषणा शचीभिः ।  
 निष्टौग्र्यं पारयथः समुद्रात्पुनश्च्यवानं चक्रथुर्युवानम् ॥६॥  
 युवमत्रयेऽवनीताय तप्तमूर्जमोमानमश्विनावधत्तम् ।  
 युवं कण्वायापिरिप्ताय चक्षुः प्रत्यधत्तं सुष्टुतिं जुजुषाणा ॥७॥  
 युवं धेनुं शयवे नाधितायापिन्वतमश्विना पूव्याय ।  
 अमुञ्चतं वर्तिकांमहंसो निः प्रति जङ्घां विस्पलाया अधत्तम् ॥८॥  
 युवं श्वेतं पेदव इन्द्रजूतमहिहर्नमश्विनादत्तमश्वम् ।  
 जोहूत्रमर्यो अभिभूतिमुग्रं सहस्रसां वृषणं वीडङ्गम् ॥९॥  
 ता वां नरा स्ववसे सुजाता हवामहे अश्विना नाधमानाः ।  
 आ न उप वसुमता रथेन गिरौ जुषाणा सुवितोयं यातम् ॥१०॥  
 आ श्येनस्य जवसा नूतनेनास्मे यातं नासत्या सजोषाः ।  
 हवे हि वामश्विना रातहव्यः शश्वत्तमाया उषसो व्युष्टौ ॥११॥

२. सुवृता । आ । यातम् । अर्वाक् ॥ ३. प्रवत्स्यामना ॥ प्रति । अवर्तिम् । गमिष्ठा ॥ आहुः ॥  
 ५. युवतिः । तिष्ठत् । अत्र ॥ अरुषाः । अभीकै ॥ ६. उत् । वन्दनम् । ऐरत्तम् ॥ उत् । रेमम् ॥  
 निः । तौग्र्यम् ॥ ७. अश्विनौ । अधत्तम् ॥ अपिरिप्ताय । चक्षुः ॥ प्रति । अधत्तम् ॥  
 ८. नाधिताय ॥ अपिन्वतम् ॥ विस्पलायाः । अधत्तम् ॥ ९. पेदवै । इन्द्रजूतम् ॥ अहिहर्नम् ।  
 अश्विना । अदत्तम् । अश्वम् ॥ जोहूत्रम् । अर्यः ॥ वीडुऽङ्गम् ॥ १०. सु । अवसे । सुजाता ॥  
 ११. अस्मे इति ॥ विऽउष्टौ ॥

## १३ (१.१४२)

१-१३ दीर्घतमा औचथ्यः । आप्रोसूक्तं-[१ इध्मः समिद्धोऽग्निर्वा, २ तनूनपात्,  
३ नराशंसः, ४ इळः, ५ बर्हिः, ६ देवीः द्वारः, ७ उषासानक्ता, ८ दैव्या  
होतारौ प्रचेतसौ, ९ तिलो देव्यः सरस्वतीळाभारत्यः, १० त्वष्टा,  
११ वनस्पतिः, १२ स्वाहाकृतिः, १३ इन्द्रः । ] अनुष्टुप् ।

समिद्धो अग्न् आ वह देवां अद्य यत्सुचे । तन्तुं तनुष्व पूर्वं सुतसौमाय दाशुषे ॥ १ ॥  
घृतवन्तमुप मासि मधुमन्तं तनूनपात् । यज्ञं विप्रस्य मावतः शशमानस्य दाशुषः ॥ २ ॥  
शुचिः पावको अद्भुतो मध्वा यज्ञं मिमिक्षति । नराशंसस्त्रिरा दिवो देवो देवेषु यज्ञियः ॥ ३ ॥  
ईळितो अग्न् आ बहेन्द्रं चित्रमिह प्रियम् । इयं हि त्वा मतिर्ममाच्छा सुजिह्व वृच्यते ॥ ४ ॥  
स्तृणानासौ यत्सुचो बर्हिर्यज्ञे स्वध्वरे । वृञ्जे देवव्यचस्तममिन्द्राय शर्म सप्रथः ॥ ५ ॥  
वि श्रयन्तामृतावृधः प्रये देवेभ्यो महीः । पावकासः पुरुस्पृहो द्वारो देवीरसश्चतः ॥ ६ ॥  
आ भन्दमाने उपाके नक्तोषासा सुपेशसा । यद्वा ऋतस्य मातरा सीदता बर्हिरा सुमत् ॥ ७ ॥  
मन्द्रजिह्वा जुगुर्वणी होतारा दैव्या कवी । यज्ञं नो यक्षतामिमं सिध्मद्य दिविस्पृशम् ॥ ८ ॥  
शुचिर्देवेष्वर्पिता होत्रा मरुत्सु भारती । इळा सरस्वती मही बर्हिः सीदन्तु यज्ञियाः ॥ ९ ॥  
तन्नस्तुरीपमद्भुतं पुरु वारं पुरु त्मना । त्वष्टा पोषाय विष्यतु राये नाभा नो अस्मयुः ॥ १० ॥  
अवसृजन्नप त्मना देवान्यक्षि वनस्पते । अग्निर्हव्या सुषूदति देवो देवेषु मेधिरः ॥ ११ ॥  
पूषण्वते मरुत्वते विश्वदेवाय वायवे । स्वाहा गायत्रवैपसे हव्यमिन्द्राय कर्तन ॥ १२ ॥  
स्वाहाकृतान्या गृह्यप हव्यानि वीतये । इन्द्रा गहि श्रुधी हवं त्वा हवन्ते अध्वरे ॥ १३ ॥

## १४ (१.१४३)

१-८ दीर्घतमा औचथ्यः । अग्निः । १-७ जगती, ८ त्रिष्टुप् ।

प्र तव्यसीं नव्यसीं धीतिमग्नये वाचो मति सहसः सूनवे भरे ॥

अपां नपाद्यो वसुभिः सह प्रियो होता पृथिव्यां न्यसीददृत्वियः ॥ १ ॥

## १३ (१.१४२)

१. अग्ने । आ । वह ॥ देवान् । अद्य ॥ २. माज्वतः ॥ ३. त्रिः । आ । दिवः ॥ ४. मम ॥ अच्छ ।  
सुजिह्व ॥ ५. सुअध्वरे ॥ वृञ्जे । देवव्यचःस्तमम् ॥ ७. नक्तोषसा ॥ बर्हिः । आ । सुजम् ॥  
१० तत् । नः । तुरीपम् ॥ पुरु । वा । अरम् । पुरु । त्मना ॥ वि । स्यतु ॥ १३. स्वाहाकृतानि ।  
आ । गहि ॥ श्रुधि ॥

## १४ (१.१४३)

१. अपाम् । नपात् । यः ॥ नि । असीदत् । ऋत्वियः ॥



स जायमानः परमे व्योमन्याविरग्निरभवन्मातरिश्वने ।  
 अस्य क्त्वा समिधानस्य मज्मना प्र द्यावा शोचिः पृथिवी अरोचयत् ॥ २ ॥  
 अस्य त्वेषा अजरा अस्य भानवः सुसंदृशः सुप्रतीकस्य सुद्युतः ।  
 भात्वक्षसो अत्यक्तुर्न सिन्धवोऽग्ने रैजन्ते असंसन्तो अजराः ॥ ३ ॥  
 यमैरिरे भृगवो विश्ववेदसं नाभा पृथिव्या भुवनस्य मज्मना ।  
 अग्निं तं गीर्भिर्हनुहि स्व आ दमे य एको वस्वो वरुणो न राजति ॥ ४ ॥  
 न यो वराय मरुतामिव स्वतः सेनैव सृष्टा दिव्या यथाशनिः ।  
 अग्निर्जम्भैस्तिगितैरिति भवति योधो न शत्रून्त्स वना न्यृञ्जते ॥ ५ ॥  
 कुविन्नो अग्निरुचयस्य वीरसद्वसुक्कुविद्वसुभिः काममावरत् ।  
 चोदः कुवित्तुज्यात्सातये धियः शुचिप्रतीकं तमया धिया गृणे ॥ ६ ॥  
 घृतप्रतीकं व ऋतस्य धूर्षदमग्नि मित्रं न समिधान ऋञ्जते ।  
 इन्धानो अक्रो विदथैषु दीद्यच्छुक्रवर्णामुदु नो यंसते धियम् ॥ ७ ॥  
 अप्रयुच्छन्नप्रयुच्छद्भिरग्ने शिवेभिर्नः पायुभिः पाहि शर्मैः ।  
 अदब्धेभिरदृपितेभिरिष्टेऽग्निमिषद्भिः परि पाहि नो जाः ॥ ८ ॥

## १५ (१-१५४)

१-६ दीर्घतमा औचथ्यः । विष्णुः । त्रिष्टुप् ।

विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि ।  
 यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥ १ ॥  
 प्र तद्विष्णुः स्तवते वीर्येण मृगो न भूमिः कुचुरो गिरिष्ठाः ।  
 यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ॥ २ ॥

२. विऽओमनि ॥ आविः । अग्निः । अभवत् । मातरिश्वने ॥ ३. भाऽत्वक्षसः । अति । अक्तुः । न ॥  
 ५. शत्रून् । सः । वना । नि । ऋञ्जते ॥ ६. कुवित् । नः । अग्निः । उचयस्य । वीः । असत् ॥ वसुः ।  
 कुवित् । आऽवरत् ॥ तम् । अया ॥ ७. वः । धूऽसदम् ॥ सम्ऽइधानः । ऋञ्जते ॥ उत् ।  
 ऊम् इति । नः ॥ ८. अप्रऽयुच्छन् । अप्रयुच्छत्ऽभिः ॥ इष्टे ॥

## १५ (१-१५४)

१. नु । कम् । प्र । वोचम् ॥ विऽममे ॥ त्रेधा । ऊरुऽगायः ॥ २. प्र । तत् ॥  
 गिरिऽस्थाः ॥ यस्य । उरुषु ॥ अधिऽक्षियन्ति ॥

प्र विष्णवे शुषमैतु मन्म गिरिक्षितं उरुगायाय वृष्णे ।  
 य इदं दीर्घं प्रयतं सधस्थमेकौ विममे त्रिभिरित्पदेभिः ॥ ३ ॥  
 यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधया मदन्ति ।  
 य उ त्रिधातु पृथिवीमुत द्यामेकौ दाधार भुवनानि विश्वा ॥ ४ ॥  
 तदस्य प्रियमभि पार्थो अश्यां नरो यत्र देवयो मदन्ति ।  
 उरुक्रमस्य स हि बन्धुरित्या विष्णोः पदे परमे मध्व उत्सः ॥ ५ ॥  
 ता वां वास्तून्युश्मसि गर्मध्वे यत्र गावो भूरिशृङ्गा अयासः ।  
 अत्राह तदुर्गायस्य वृष्णः परमं पदमव भाति भूरि ॥ ६ ॥

१६ (१-१६०)

१-५ दीर्घतमा औचथ्यः । द्यावापृथिवी । जगती ।

ते हि द्यावापृथिवी विश्वशंभुव ऋतावरी रजसो धारयत्कवी ।  
 सुजन्मनी धिषणे अन्तरायते देवो देवी धर्मणा सूर्यः शुचिः ॥ १ ॥  
 उरुव्यचसा महिनी असश्चता पिता माता च भुवनानि रक्षतः ।  
 सुघृष्टमे वपुष्ये न रोदसी पिता यत्सीमभि रूपैरवासयत् ॥ २ ॥  
 स वह्निः पुत्रः पित्रोः पवित्रवान्पुनाति धीरो भुवनानि मायया ।  
 धेनुं च पृश्निं वृषभं सुरेतंसं विश्वाहा शुक्रं पयो अस्य दुक्षत ॥ ३ ॥  
 अयं देवानामपसामपस्तमो यो जजान रोदसी विश्वशंभुवा ।  
 वि यो ममे रजसी सुक्रतूययाऽजरैभिः स्कम्भनेभिः समानृचे ॥ ४ ॥  
 ते नो गृणाने महिनी महि श्रवः क्षत्रं द्यावापृथिवी धासथो बृहत् ।  
 येनाभि कृष्टीस्तुतनाम विश्वहा पनाय्यमोजो अस्मे समिन्वतम् ॥ ५ ॥

३. त्रिऽभिः । इत् । पदेभिः ॥ ४. त्री । पूर्णा ॥ यः । ऊम् इति । त्रिऽधातु ॥ ६. वास्तूनि ।  
 उश्मसि ॥ अत्र । अह । तत् ॥

१६ (१-१६०)

१. विश्वशंभुवा ॥ ऋतावरी इत्युत्सवरी । रजसः । धारयत्कवी इति धारयत्सकवी ॥  
 २. महिनी इति ॥ सुघृष्टमे इति सुऽघृष्टमे । वपुष्येऽइति ॥ यत् । सीम् । अभि ॥  
 ३. विश्वाहा । दुक्षत ॥ ४. अपसाम् । अपऽस्तमः ॥ सुक्रतूयया ॥ सम् । आनृचे ॥ ५. ते  
 इति । महिनी इति ॥ येन । अभि ॥ अस्मे इति । सम् । इन्वतम् ॥

## १७ (१.१८४)

१-६ अगस्त्यो मंत्रावरुणिः । अश्विनौ । त्रिष्टुप् ।

ता वा॑म॒द्य ताव॑प॒रं हु॑वेमो॒च्छन्त्या॑मुष॒सि वह्नि॑रु॒क्थः ।	
नास॑त्या कु॒हं चि॒त्सन्ता॑व॒र्यो दि॒वो न॑पा॒ता सु॒दास्त॑राय ॥ १ ॥	
अ॒स्मे ऊ॒ षु वृ॑षणा मादये॒थामु॒त्प॒र्णाह॑त॒मूर्म्या॑ म॒दन्ता॑ ।	
श्रु॒तं मे॒ अच्छो॑क्तिभिर्म॒तीना॑मेष॒टा न॒रा नि॒चे॒तारा॑ च॒ कर्णेः॑ ॥ २ ॥	
श्रि॒ये पू॒षन्नि॑षु॒कृते॑व दे॒वा नास॑त्या व॒हतुं॑ सू॒र्यायाः॑ ।	
व॒च्यन्ते॑ वां ककु॒हा अ॒प्सु जा॒ता यु॒गा जू॒र्णेव॑ वरु॒णस्य॑ भू॒रैः ॥ ३ ॥	
अ॒स्मे सा वा॑ माध्वी रा॒तिर॑स्तु॒ स्तोमं॑ हि॒नोतं॑ मा॒न्यस्य॑ का॒रोः ।	
अनु॑ यद्वा॑ श्रव॒स्या सु॒दानू॑ सु॒वीर्या॑य च॒र्षण॑यो म॒दन्ति॑ ॥ ४ ॥	
एष॑ वां॒ स्तोमो॑ अश्विनावका॒रि मा॒नेभिर्म॑घवा॒ना सु॒वृक्ति॑ ।	
या॒तं वृ॒त्तिस्त॑न॒याय॒ तमे॑ च॒ाग॒स्त्यै नास॑त्या म॒दन्ता॑ ॥ ५ ॥	
अ॒ता॒रि॒ष्म त॑म॒स॒स्पार॑म॒स्य प्र॑ति॒ वां स्तोमो॑ अश्विनावधा॒यि ।	
एह॑ या॒तं प॒थिभि॑र्दे॒व्याना॑नै॒विद्या॑मेषं वृ॒जनं॑ जी॒रदा॑नुम् ॥ ६ ॥	

## १८ (२.१२)

१-१५ गृत्समदः भार्गवः शौनकः । इन्द्रः । त्रिष्टुप् ।

यो जा॒त ए॒व प्र॑थ॒मो मन॑स्वान्दे॒वो दे॒वान्क॑र्तु॒ना प॒र्यभू॑षत् ।	
यस्य॑ शु॒ष्माद्रो॑द॒सी अ॒भ्य॑सेतां नृ॒म्यस्य॑ म॒ह्ना स॒ ज॒नास॑ इन्द्रः ॥ १ ॥	
यः पृ॒थि॒वीं व्य॑थ॒माना॑मदृ॒ह्यः प॑र्व॒तान्प्र॑कु॒पितो॑ अ॒रम्णा॑त् ।	
यो अ॒न्तरि॑क्षं वि॒ममे॑ व॒रीयो॑ यो द्याम॒स्तभ्ना॑त्स ज॒नास॑ इन्द्रः ॥ २ ॥	

## १७ (१.१८४)

१. वा॒म् । अ॒द्य । तौ । अ॒प॒रम् । हु॒वेम् ॥ उ॒च्छन्त्या॑म् ॥ सन्ता॑ । अ॒र्यः ॥ दि॒वः । न॑पा॒ता । सु॒दाः॒स्त॑राय ॥ २. उ॒त् । प॒णीन् । हु॒तम् ॥ अच्छो॑क्तिऽभिः । म॒तीना॑म् ॥ ए॒षा । न॒रा । नि॒चे॒तारा॑ ॥ ३. इ॒षु॒कृता॑ऽइव ॥ जू॒र्णाऽइव॑ ॥ ४. अनु॑ । यत् । वा॒म् । श्रव॑स्या । सु॒दानू॑ इति सु॒दानू॑ ॥ ५. अ॒श्वि॒नौ । अ॒का॒रि ॥ च॒ ॥ अ॒ग॒स्त्यै ॥ ६. अ॒श्वि॒नौ । अ॒घा॒यि ॥ आ । इ॒ह ॥ वि॒द्या॒म । इ॒षम् ॥

## १८ (२.१२)

१. जा॒तः । ए॒व । प्र॑थ॒मः । मन॑स्वान् ॥ प॒रिऽअ॒भू॑षत् ॥ २. प्रऽकु॒पितान् ॥ विऽम॒मे ॥



यो हत्वाहिमरिणात्सप्त सिन्धून्यो गा उदाजदपथा वलस्य ।	
यो अश्मनोऽस्तरग्निं जजानं संवृक्समन्सु स जनासु इन्द्रः ।	॥ ३ ॥
येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः ।	
श्वघ्नीव यो जिगीवां लक्षमाददर्यः पुष्टानि स जनासु इन्द्रः ।	॥ ४ ॥
यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नपो अस्तीत्यैनम् ।	
सो अर्यः पुष्टीर्विजइवा मिनाति श्रदस्मै धत्त स जनासु इन्द्रः ।	॥ ५ ॥
यो रधस्य चोदिता यः कृशस्य यो ब्रह्मणो नार्धमानस्य कीरेः ।	
युक्तग्राव्णो योऽविता सुशिप्रः सुतसौमस्य स जनासु इन्द्रः ।	॥ ६ ॥
यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः ।	
यः सूर्यं य उषसं जजान यो अपां नेता स जनासु इन्द्रः ।	॥ ७ ॥
यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः ।	
समानं चिदर्थमातस्थिवांसा नाना हवेते स जनासु इन्द्रः ।	॥ ८ ॥
यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते ।	
यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत्स जनासु इन्द्रः ।	॥ ९ ॥
यः शश्वतो महेनो दधानानमन्यमानाञ्छवा जघान ।	
यः शधते नानुददाति शूध्यां यो दस्योर्हिन्ता स जनासु इन्द्रः ।	॥ १० ॥
यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरघ्नवविन्दत् ।	
ओजायमानं यो अहिं जघान दानुं शयानं स जनासु इन्द्रः ।	॥ ११ ॥
यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत्सर्तवे सप्त सिन्धून् ।	
यो रौहिणमस्फुरद्वज्रबाहुर्धामारोहन्तं स जनासु इन्द्रः ।	॥ १२ ॥
द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते ।	
यः सौमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनासु इन्द्रः ।	॥ १३ ॥

३. हत्वा । अहिम् ॥ उतऽआजत् । अपऽधा ॥ समऽवृक् । समत्ऽसु ॥ ४. येन । इमा ॥ गुहा । अकरित्यकः ॥ जिगीवान् । लक्षम् । आदत् ॥ ५. यम् । स्म । सः । इति । घोरम् ॥ उत । ईम् । आहुः । न । एषः । अस्ति । इति । एनम् ॥ सः । अर्यः । पुष्टीः । विजऽइव । आ । मिनाति ॥ श्रत् । अस्मै । धत्त ॥ ६. युक्तऽग्राव्णः । यः । अविता ॥ ८. क्रन्दसी इति । संयती इति सम्ऽयती । विह्वयेते इति विऽह्वयेते ॥ परे । अवरे । उभयाः ॥ आतस्थिऽवांसा ॥ ९. न । ऋते । विऽजयन्ते ॥ १०. महि । एनः ॥ न । अनुऽददाति ॥ ११. अनुऽअविन्दत् ॥ १२. अवऽअसृजत् ॥ आऽरोहन्तम् ॥ १३. शुष्मात् । चित् । अस्य ॥

यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती ।  
 यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः स जनासु इन्द्रः ॥१४॥  
 यः सुन्वते पचते दुध्र आ चिद्राजं ददीषि स किलासि सत्यः ।  
 वयं ते इन्द्र विश्वहं प्रियासः सुवीरासो विदथमा वंदेम ॥१५॥

## १९ (२.२३)

१-१९ गृत्समदः भागवः शौनकः । १, ५, ९, ११, १७, १९ ब्रह्मणस्पतिः; २-४,  
 ६-८, १०, १२-१६, १८ बृहस्पतिः । जगती; १५, १९ त्रिष्टुप् ।

गुणानां त्वा गुणपतिं हवामहे कविं कवीनामुपमश्र्वस्तमम् ।  
 ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम् ॥ १ ॥  
 देवादिचत्ते असुर्यं प्रचेतसो बृहस्पते यज्ञियं भागमानशुः ।  
 उस्त्राईव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि ॥ २ ॥  
 आ विबाध्यां परिरापस्तमांसि च ज्योतिष्मन्तं रथमृतस्य तिष्ठसि ।  
 बृहस्पते भीमर्ममित्रदम्भनं रक्षोहणं गोत्रभिदं स्वविदम् ॥ ३ ॥  
 सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशान्न तमहो अश्नवत् ।  
 ब्रह्मद्विषस्तपनो मन्युमीरसि बृहस्पते महि तत्तं महित्वनम् ॥ ४ ॥  
 न तमहो न दुरितं कुतश्चन नारातयस्तितिरुर्न द्वयाविनः ।  
 विश्वा इदस्माद् ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते ॥ ५ ॥  
 त्वं नो गोपाः पथिकृद्विचक्षणस्तव व्रताय मतिभिर्जरामहे ।  
 बृहस्पते यो नो अभि ह्वरो दधे स्वा तं मर्मर्तु दुच्छुना हरस्वती ॥ ६ ॥  
 उत वा यो नो मर्चयादनागसोऽरातीवा मर्तः सानुको वृकः ।  
 बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥ ७ ॥  
 त्रातारं त्वा तनूनां हवामहेऽवस्पतरधिवक्तारमस्मयुम् ।  
 बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्नमुर्ब्रशन् ॥ ८ ॥

१५. दुध्रः । आ । चित् ॥

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१. उपमश्र्वःऽतमम् ॥ ब्रह्मणः । पते ॥ सीद । सदनम् ॥ २. उस्त्राःऽईव ॥ ३. विऽबाध्य ।  
 परिऽरपः ॥ ४. अंहः । अश्नवत् ॥ ५. कुतः । चन ॥ न । अरातयः । द्वयाविनः ॥ ध्वरसः ।  
 वि । बाधसे ॥ ७. अरातिऽवा ॥ वर्तय । पथः ॥ ८. अवऽस्पतरः ॥ उत् । नश्न ॥

त्वया वयं सुवृधा ब्रह्मणस्पते स्पर्हा वसु मनुष्या ददीमहि ।  
 या नो दूरे तळितो या अरातयोऽभि सन्ति जम्भया ता अनप्नसः ॥ ९ ॥  
 त्वया वयमुत्तमं धीमहे वयो बृहस्पते परिणा सस्तिना युजा ।  
 मा नो दुशंसो अभिदिप्सुराशत प्र सुशंसा मतिभिस्तारिषीमहि ॥ १० ॥  
 अनानुदो वृषभो जग्मिराहवं निष्टप्ता शत्रुं पृतनासु सासहिः ।  
 असि सत्य ऋणया ब्रह्मणस्पत उग्रस्य त्रिदमिता वीळुहर्षिणः ॥ ११ ॥  
 अदेवेन मनसा यो रिष्यति शासामुग्रो मन्यमानो जिघांसति ।  
 बृहस्पते मा प्रणक्तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः ॥ १२ ॥  
 भरेषु हव्यो नमसोपसद्यो गन्ता वाजेषु सन्ति धनं धनम् ।  
 विश्वा इदर्यो अभिदिप्स्वो मृधो बृहस्पतिवि ववर्हा रथा इव ॥ १३ ॥  
 तेजिष्ठया तपनी रक्षसस्तप ये त्वा निदे दधिरे दृष्टव्यम् ।  
 आविस्तकृष्व यदसत् उक्थ्यं बृहस्पते वि परिरापो अदय ॥ १४ ॥  
 बृहस्पते अति यदर्यो अहाद् द्युमद्विभाति क्रतुमज्जनैषु ।  
 यद्दीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं घेहि चित्रम् ॥ १५ ॥  
 मा नः स्तेनेभ्यो ये अभि द्रुहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः ।  
 आ देवानामोहेति व्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥ १६ ॥  
 विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टार्जनत्साम्नः साम्नः कविः ।  
 स ऋणचिदृणया ब्रह्मणस्पतिर्द्रुहो हन्ता मह ऋतस्य धूर्तरि ॥ १७ ॥  
 तव श्रिये व्यजिहीत पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः ।  
 इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरपामौब्जो अर्णवम् ॥ १८ ॥  
 ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।  
 विश्वं तद्भद्रं यदवन्ति देवा बृहददेम विदथे सुवीराः ॥ १९ ॥

९. मनुष्या । आ । ददीमहि ॥ याः ॥ जम्भया । ताः । अनप्नसः ॥ ११. अनुऽदः । जग्मिः । आऽहवम् ॥  
 निऽतप्ता । ससहिः ॥ १२. मा । प्रणक् । वधः ॥ नि । कर्म । दुऽएवस्य ॥ १३. विश्वाः ।  
 इत् । अर्यः । अभिऽदिप्स्वः ॥ वि । ववर्ह । रथान्ऽइव ॥ १४. आविः । तत् । कृष्व । यत् ।  
 असत् । ते । उक्थ्यम् ॥ परिऽरपः । अदय ॥ १५. यत् । दीदयत् । शवसा । ऋतऽप्रजात ॥  
 १६. अभि । द्रुहः । पदे ॥ निरामिणः । जगृधुः ॥ १७. त्वष्टा । अर्जनत् । साम्नऽसाम्नः ॥  
 ऋणयाः । ब्रह्मणः । पतिः ॥ महः ॥ १८. वि । अजिहीत ॥ उत्ऽअसृजः । यत् ॥ परिऽवृतम् ॥  
 बृहस्पते । निः । अपाम् । औब्जः ॥ १९. त्वम् । अस्य । यन्ता ॥ सुऽउक्तस्य ॥



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१-११ कूर्मो गार्त्समदो, गृत्समदो वा । वरुणः (१० दुःस्वप्ननाशिनी) । त्रिष्टुप् ।

इदं कवेरादित्यस्य स्वराजो विश्वानि सान्त्यभ्यस्तु मुह्ला ।

अति यो मन्द्रो यजथाय देवः सुकीर्तिं भिक्षे वरुणस्य भूरैः ॥ १ ॥

तव व्रते सुभगासः स्याम स्वाध्यो वरुण तुष्टुवांसः ।

उपायन उषसां गोमतीनामरनयो न जरमाणा अनु ह्यन् ॥ २ ॥

तव स्याम पुरुवीरस्य शर्मन्नुशंसस्य वरुण प्रणेतः ।

यूयं नः पुत्रा अदितेरदब्धा अभि क्षमध्वं युज्याय देवाः ॥ ३ ॥

प्र सीमादित्यो असृजद्विधर्तां ऋतं सिन्धवो वरुणस्य यन्ति ।

न श्राम्यन्ति न वि मुचन्त्येते वयो न पप्तु रघुया परिज्मन् ॥ ४ ॥

वि मच्छथाय रशनामिवार्गं ऋध्याम ते वरुण खामृतस्य ।

मा तन्तुश्छेदि वयतो धियं मे मा मात्रा शार्यपसः पुर ऋतोः ॥ ५ ॥

अपो सु म्यक्ष वरुण मियसं मत्सम्राळृतावोऽनु मा गृभाय ।

दामैव वत्साद्वि मुमुग्ध्यहो नहि त्वदारे निमिषश्चनेशे ॥ ६ ॥

मा नो वधैर्वरुण ये त इष्टावेनः कृण्वन्तमसुर भ्रीणन्ति ।

मा ज्योतिषः प्रवसथानि गन्म वि षू मृधः शिश्रथो जीवसे नः ॥ ७ ॥

नमः पुरा ते वरुणोत नूनमुतापरं तुविजात ब्रवाम ।

त्वे हि कं पवते न श्रितान्यप्रच्युतानि दूळभ व्रतानि ॥ ८ ॥

परं ऋणा सावीरध मत्कृतानि माहं राजन्नन्यकृतेन भोजम् ।

अव्युष्टा इन्नु भूर्यसीरुषास आ नो जीवान्वरुण तासु शाधि ॥ ९ ॥

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१. स्वराजः ॥ विश्वानि सन्ति । अभि । अस्तु । मुह्ला ॥ २. सुआध्यः । वरुण । तुष्टुवांसः ॥

उपसर्जने ॥ ३. प्रनेतरिति प्रणेतः ॥ ४. प्र । सीम् । विधर्ता ॥ ऋतम् ॥ वि । मुचन्ति । एते ॥

वयः । न । पप्तुः । रघुया । परिज्मन् ॥ ५. वि । मत् । श्रथय । रशनाम् इव । आतः ॥ खाम् ।

ऋतस्य ॥ शारि । अपसः । पुरा । ऋतोः ॥ ६. अपो इति । सु । म्यक्ष ॥ सम्राट् । ऋतज्वः ।

अनु । मा । गृभाय ॥ दाम् इव । वि । मुमुग्धि । अहः ॥ नहि । त्वत् । आरे । निमिषः । चन ॥

ईशे ॥ ७. इष्टौ ॥ एतः ॥ वि । सु ॥ ८. उत । नूनम् ॥ उत । अपरम् ॥ त्वे इति ॥ दूळम् ॥

९. परा । ऋणा । सावीरः । अध । मत्कृतानि ॥ मा । अहम् ॥ उषसः ॥

यो मे राजन्युज्यो वा सखा वा स्वप्ने भयं भीरवे मह्यमाह ।  
 स्तेनो वा यो दिप्सति नो वृको वा त्वं तस्माद्वरुण पाह्यस्मान् ॥१०॥  
 माहं मघोनों वरुण प्रियस्य भूरिदावन् आ विदं शूनमापेः ।  
 मा रायो राजन्सुयमादव स्थां बृहद्वेदेम विदथे सुवीराः ॥११॥

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१-१५ गृत्समदः भार्गवः शौनकः । रुद्रः । त्रिष्टुप् ।

आ ते पितर्मरुतां सुम्नमेतु मा नः सूर्यस्य सुदृशो युयोथाः ।  
 अभि नो वीरो अवैति क्षमेत प्र जायेमहि रुद्र प्रजाभिः ॥१॥  
 त्वादत्तेभी रुद्र शतमेभिः शतं हिमा अशीय भेषजेभिः ।  
 व्यष्टस्मद् द्वेषो वितुरं व्यहो व्यमीवाश्चातयस्वा विषूचीः ॥२॥  
 श्रेष्ठो जातस्य रुद्र श्रियासि तवस्तमस्तवसां वज्रबाहो ।  
 पषि णः पारमहंसः स्वस्ति विश्वा अभीती रपसो युयोधि ॥३॥  
 मा त्वा रुद्र चुक्रुधामा नमोभिर्मा दुष्टुती वृषभ मा सहूती ।  
 उन्नो वीरा अर्पय भेषजेभिर्भिषक्तमं त्वा भिषजां शृणोमि ॥४॥  
 हवीमभिर्हवते यो हविर्भिरव स्तोमेभी रुद्रं दिषीय ।  
 ऋदूदरः सुहवो मा नो अस्य बभ्रुः सुशिप्रो रीरधन्मनायै ॥५॥  
 उन्मा ममन्द वृषभो मरुत्वान्त्वक्षीयसा वयसा नाधमानम् ।  
 घृणीव च्छायामरपा अशीयाऽऽ विवासेयं रुद्रस्य सुम्नम् ॥६॥  
 क्वष्टस्य ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलाषः ।  
 अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीथाः ॥७॥  
 प्र बभ्रवे वृषभाय श्वितीचे महो महीं सुष्टुतिमीरयामि ।  
 नमस्या कल्मलीकितं नमोभिर्गृणोमसि त्वेषं रुद्रस्य नाम ॥८॥

११. मा । अहम् ॥ राजन् । सुज्यमात् । अव । स्थाम् ॥

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२. त्वादत्तेभिः ॥ वि । अस्मत् । द्वेषः । विऽतुरम् । वि । अहं ॥ वि । अमीवाः । चातयस्वा ।  
 विषूचीः ॥ ३. श्रिया । असि ॥ तवऽस्तमः । तवसाम् । वज्रबाहो इति वज्रबाहो ॥ पषि । नः ॥  
 अभिऽइती ॥ ४. चुक्रुधाम् ॥ दुऽस्तुती । सहूती ॥ उत् । नः । वीरान् ॥ ५. ऋदूदरः ॥ रीरधन् ।  
 मनायै ॥ ६. उत् । मा ॥ घृणिऽइव । छायाम् । अरपाः । अशीय ॥ आ । विवासेयम् ॥ ७. दैव्यस्य ॥  
 अभि । नु । मा ॥ ८. सुऽस्तुतिम् ॥ नमस्य । कल्मलीकिनम् ॥

स्थिरेभिरङ्गैः पुरुषं उग्रो बभ्रुः शुक्रैभिः पिपिशे हिरण्यैः ।	
ईशानादस्य भुवनस्य भूरेर्न वा उ योषद्रुद्रादसुर्यम्	॥ ९ ॥
अहँन्निभमपि सायकानि धन्वाहँन्निष्कं यजतं विश्वरूपम् ।	
अहँन्निदं दयसे विश्वमभ्वं न वा ओर्जायो रुद्र त्वदस्ति	॥ १० ॥
स्तुहि श्रुतं गर्तिसदं युवानं मृगं न भोममुपहत्नुमुग्रम् ।	
मृळा जरित्रे रुद्र स्तवानोऽन्यं तै अस्मन्नि वपन्तु सेनाः	॥ ११ ॥
कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम् ।	
भूरैर्दातारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रास्यस्मे	॥ १२ ॥
या वो भेषजा मरुतः शुचीनि या शतमा वृषणो या मयोभु ।	
यानि मनुरवृणीता पिता नस्ता शं च योश्च रुद्रस्य वशिम	॥ १३ ॥
परि णो हेती रुद्रस्य वृज्याः परि त्वेषस्य दुर्मतिर्मही गात् ।	
अवं स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृळ	॥ १४ ॥
एवा बभ्रो वृषभ चेकितान् यथा देव न हृणीषे न हंसि ।	
हवनश्रुत्रो रुद्रेह बोधि बृहद्वदेम विदथे सुवीराः	॥ १५ ॥

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१—१५ गृत्समदः भार्गवः शौनकः । अपानपात् । त्रिष्टुप् ।

उपेमसृक्षि वाजयुर्वचस्यां चनो दधीत नाद्यो गिरौ मे ।	
अपां नपादाशुहेमा कुवित्स सुपेशसस्करति जोषिषद्धि	॥ १ ॥
इमं स्वस्मै हृद आ सुतष्टं मन्त्रं वोचेम कुविदस्य वेदत् ।	
अपां नपादसुर्यस्य मृह्ला विश्वान्युर्यो भुवना जजान	॥ २ ॥

१. न । वै । ऊँ इति । योषत् ॥ १०. धन्व ॥ अहँन् । निष्कम् ॥ विश्वम् । अभ्वम् ॥ न । वै ।  
 त्वत् । अस्ति ॥ ११. उपऽहत्नुम् । उग्रम् ॥ मृळ । जरित्रे ॥ १२. प्रति । ननाम् । रुद्र ।  
 उपऽयन्तम् ॥ भेषजा । रासि । अस्मे इति ॥ १३. अवृणीत । पिता । नः ॥ ता । शम् । च ।  
 योः । च ॥ १४. परि । नः । हेतिः ॥ मीढ्वः ॥ १५. एवा । बभ्रो इति ॥ हवनऽश्रुत् । नः । रुद्र ।  
 इह । बोधि ॥

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१. उप । ईम् । असृक्षि ॥ चनः । दधीत ॥ कुवित् । सः ॥ सुपेशसः । करति । जोषिषत् । हि ॥  
 २. इमम् । सु । अस्मै । हृदः । आ ॥ कुवित् । अस्य । वेदत् ॥



समन्या यन्त्युप यन्त्यन्याः समानमूर्वं नृद्यः पृणन्ति ।  
 तम् शुचिं शुच्यो दीद्वांसम्पां नपातं परि तस्थुरापः ॥ ३ ॥  
 तमस्मेरा युवतयो युवानं मर्मज्यमानाः परि यन्त्यापः ।  
 स शुक्रेभिः शिक्वभी रेवदस्मे दीदायानिधमो घृतनिणिगप्सु ॥ ४ ॥  
 अस्मै तिस्रो अव्यध्याय नारीदेवाय देवीर्दिधिषन्त्यन्नम् ।  
 कृता इवोप हि प्रसर्त्त अप्सु स पीयूषं धयति पूर्वसूनाम् ॥ ५ ॥  
 अश्वस्यात्र जनिमास्य च स्वर्द्धुहो रिषः संपृचः पाहि सूरीन् ।  
 आमासु पूर्षु परो अप्रमृष्यं नारातयो वि नशन्नानृतानि ॥ ६ ॥  
 स्व आ दमै सुदुघा यस्य धेनुः स्वधां पीपाय सुभ्वन्नमति ।  
 सो अपां नपादूर्जयन्नप्स्वर्त्तर्वसुदेयाय विधृते वि भाति ॥ ७ ॥  
 यो अप्स्वा शुचिना दैव्येन ऋतावाजस्र उवि्या विभाति ।  
 वया इदन्या भुवनान्यस्य प्र जायन्ते वीरुधश्च प्रजाभिः ॥ ८ ॥  
 अपां नपादा ह्यस्थादुपस्थं जिह्वानामूर्ध्वो विद्युतं वसानः ।  
 तस्य ज्येष्ठं महिमानं ब्रह्मन्तीहिरण्यवर्णाः परि यन्ति यद्वीः ॥ ९ ॥  
 हिरण्यरूपः स हिरण्यसदृगपां नपात्सेदु हिरण्यवर्णः ॥  
 हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मै ॥ १० ॥  
 तदस्यानीकमुत चारु नामापीच्यं वर्धते नप्तुरपाम् ।  
 यमिन्धते युवतयः समित्था हिरण्यवर्णं घृतमन्नमस्य ॥ ११ ॥  
 अस्मै बहुनामवमाय सख्ये यज्ञैर्विधेम नमसा हविभिः ।  
 सं सानु माजिम् दिधिषामि बिल्मैर्दधाम्यन्नैः परि वन्द ऋग्भिः ॥ १२ ॥

३. सम् । अन्याः । यन्ति । उप । यन्ति । अन्याः ॥ तम् । ऊँ इति ॥ ४. तम् । अस्मेराः ॥  
 दीदाय । अनिधमः । घृतनिनिक् । अप्सु ॥ ५. कृताः इव । उप । हि । प्रसर्त्त ॥  
 ६. जनिम् । अस्य । च । स्वः ॥ न । अरातयः । वि । नशन् । न । अनृतानि ॥ ७. स्वे ।  
 आ । दमै ॥ सुदुघा । अन्नम् । अत्ति ॥ ऊर्जयन् । अप्सु । अन्तः ॥ ८. अप्सु । आ ॥  
 ऋतस्वा । अजस्रः । उवि्या । विभाति ॥ वयाः । इत् । अन्या । भुवनानि । अस्य ॥  
 प्रजाभिः ॥ ९. आ । हि । अस्थात् । उपस्थम् ॥ १०. सः । इत् । ऊँ इति ॥ निःसद्य ॥  
 हिरण्यदाः । ददति । अन्नम् । अस्मै ॥ ११. तत् । अस्य । अनीकम् । उत ॥ सम् । इत्या ॥ घृतम् ।  
 अन्नम् । अस्य ॥ १२. बहुनाम् । अवमाय ॥ परि । वन्दे । ऋक्सभिः ॥

स ई वृषाजनयत्तासु गर्भे स ई शिशुर्वयति तं रिहन्ति ।  
 सो अपां नपादनभिम्लातवर्णोऽन्यस्येवेह तन्वा विवेष ॥१३॥  
 अस्मिन्पदे परमे तस्थिवांसमध्वस्मभिर्विश्वहा दीदिवांसम् ।  
 आपो नप्त्रे घृतमन्नं वहन्तीः स्वयमत्कैः परि दीयन्ति यज्ञीः ॥१४॥  
 अयांसमग्ने सुक्षितिं जनायायांसमु मधवद्भ्यः सुवृक्तिम् ।  
 विश्वं तद्भ्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१५॥

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१-११ गृत्तमदो भार्गवः शौनकः । सविता । त्रिष्टुप् ।

उदु ष्य देवः सविता सवार्यं शश्वत्तमं तदपा वह्निरस्थात् ।  
 नूनं देवेभ्यो वि हि धाति रत्नमथाभजद्वीतिहोत्रं स्वस्तौ ॥ १ ॥  
 विश्वस्य हि श्रुष्टये देव ऊर्ध्वः प्र बाहवा पृथुपाणिः सिसृति ।  
 आपश्चिदस्य व्रत आ निमृग्रा अयं चिद्वातो रमते परिजमन् ॥ २ ॥  
 आशुभिश्चिद्यान्वि मुचाति नूनमरीरमदतमानं चिदेतोः ।  
 अह्यषूणां चिद्भ्ययां अविष्यामनु व्रतं सवितुर्मोक्यागात् ॥ ३ ॥  
 पुनः समव्यद्विततं वयन्ती मध्या कर्तो न्यधाच्छक्म धीरः ।  
 उत्संहायास्थाद् व्यृत्तूरदर्धररमतिः सविता देव आगात् ॥ ४ ॥  
 नानौकांसि दुर्यो विश्वमार्युवि तिष्ठते प्रभुवः शोको अग्नेः ।  
 ज्येष्ठ माता सूनवे भागमाधादन्वस्य केतमिषितं सवित्रा ॥ ५ ॥

१३. सः । ईम् । वृषा । अजनयत् । तासु ॥ अनभिम्लातऽवर्णः ॥ अन्यस्येऽइव । इह । तन्वा । विवेष ॥ १४. अध्वस्मभिः । विश्वहा ॥ स्वयम् । अत्कैः ॥ १५. अयांसम् । अग्ने । जनाय ॥ अयांसम् । ऊम् इति । मधवत्ऽभ्यः । सुवृक्तिम् ॥ यत् । अवन्ति ॥

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१. उत् । ऊम् इति । स्यः ॥ शश्वत्तमम् । तत्ऽअपाः ॥ अर्थ । आ । अमजत् ॥ २. व्रते । आ । निमृग्राः ॥ ३. आशुभिः । चित् । यान् । वि । मुचाति । नूनम् ॥ अरीरमत् । अतमानम् । चित् । एतोः ॥ चित् । नि । अयान् ॥ मोकां । आ । अगात् ॥ ४. सम् । अव्यत् ॥ मध्या । कर्तोः । नि । अधात् ॥ उत् । समंहाय । अस्थात् । वि । ऋतून् । अदर्धः ॥ देवः । आ । अगात् ॥ ५. नाना । ओकांसि ॥ भागम् । आ । अधात् ॥ अनु । अस्य । केतम् ॥

सभाववर्ति विष्ठितो जिगीषुर्विश्वेषां कामश्चरताममाभूत् ।  
 शश्वान् अपो विकृतं हित्व्यागादनु व्रतं सवितुर्देव्यस्य ॥ ६ ॥  
 त्वया हितमप्यमप्सु भागं धन्वान्वा मृगयसो वि तस्थुः ।  
 वनानि विभ्यो नकिरस्य तानि व्रता देवस्य सवितुर्मिनन्ति ॥ ७ ॥  
 याद्राध्यं वरुणो योनिमप्यमनिशितं निमिषि जभुराणः ।  
 विश्वो मार्ताण्डो ब्रजमा पशुर्गात्स्थशो जन्मानि सविता व्याकः ॥ ८ ॥  
 न यस्येन्द्रो वरुणो न मित्रो व्रतमर्यमा न मिनन्ति रुद्रः ।  
 नारातयस्तमिदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥ ९ ॥  
 भगं धियं वाजयन्तः पुरंधि नराशंसो ग्नास्पतिर्नो अव्याः ।  
 आये वामस्य संगथे रयीणां प्रिया देवस्य सवितुः स्याम ॥ १० ॥  
 अस्मभ्यं तद्विवो अद्भ्यः पृथिव्यास्त्वया दत्तं काम्यं राध आ गात् ।  
 शं यत्स्तोतृभ्य आपये भवात्युरुशंसाय सवितर्जरित्रे ॥ ११ ॥

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१-९ विश्वामित्रो गाथिनः । अग्निः । बृहती, ९ त्रिष्टुप् ।

सखायस्त्वा ववृमहे देवं मर्तास ऊतये ।  
 अपां नपातं सुभगं सुदीर्घिति सुप्रतूतिमनेहसम् ॥ १ ॥  
 कार्यमानो वना त्वं यन्मातृरजगन्नपः ।  
 न तत्तै अग्ने प्रमृषे निवर्तनं यदूरे सन्निहाभवः ॥ २ ॥  
 अति तृष्टं ववक्षिथाथैव सुमना असि ।  
 प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः ॥ ३ ॥  
 ईयिवांसमति सिधः शश्वतीरति सश्चतः ।  
 अन्वीमविन्दन्निचिरासो अद्रुहोऽप्सु सिंहमिव श्रितम् ॥ ४ ॥

६. सम्ऽआववर्ति । विऽस्थितः ॥ चरताम् । अमा । अभूत् ॥ शश्वान् । अपः । विऽकृतम् । हित्वी ।  
 आ । अगात् ॥ ७. अप्यम् । अप्सु । मागम् ॥ धन्व । अनु । आ ॥ ८. यात्ऽराध्यम् ॥ वि ।  
 आ । अकरित्यकः ॥ ९. न । नारातयः । तम् । इदम् ॥ १०. आऽआये । वामस्य । सम्ऽगुथे ॥

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१. सखायः । त्वा ॥ सुऽभगम् । सुऽदीर्घितिम् ॥ सुऽप्रतूतिम् । अनेहसम् ॥ २. यत् । मातृः । अजगन् ।  
 अपः ॥ यत् । दूरे । सन् । इह । अभवः ॥ ३. ववक्षिथ ॥ अर्थ । एव ॥ प्रप्र । अन्ये । यन्ति । परि ।  
 अन्ये । आसते ॥ ४. ईयिऽवांसम् । अति ॥ अनु । ईम् । अविन्दन् । निऽचिरासः ॥



ससूवांसमिव तमनाऽग्निमित्था तिरोहितम् ।	
ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मथितं परि	॥ ५ ॥
तं त्वा मतो अगृभ्णत देवेभ्यो हव्यवाहन ।	
विश्वान्यद्यज्ञा अभिपासि मानुष तव कत्वा यविष्ठच	॥ ६ ॥
तद्भद्रं तव दंसना पाकाय चिच्छदयति ।	
त्वां यदग्ने पशवः समासते समिद्धमपिशर्वरे	॥ ७ ॥
आ जुहोता स्वध्वरं शीरं पावकशोचिषम् ।	
आशुं दूतमजिरं प्रत्नमीड्यं श्रुष्टी देवं सपर्यत	॥ ८ ॥
त्रीणि शता त्री सहस्राण्यग्निं त्रिशच्च देवा नव चासपर्यन् ।	
औक्षन्धृतैरस्तृणन्बहिरस्मा आदिद्धोतारं न्यसादयन्त	॥ ९ ॥

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१-१६ विश्वामित्रो गाथिनः । अग्निः, ५ ऋत्विजो वा । त्रिष्टुप्;  
१, ४, १०, १२ अनुष्टुप्; ६, ११, १४, १५ जगती ।

अस्तीदमधिमन्थन्तमस्ति प्रजननं कृतम् ।	
एतां विश्वपत्नीमा भराग्निं मन्याम पूर्वथा	॥ १ ॥
अरण्योर्निहितो जातवेदा गर्भं इव सुधितो गर्भिणीषु ।	
दिवेदिव ईड्यो जागृवाद्भिर्हविर्षमिद्विर्मनुष्येभिरग्निः	॥ २ ॥
उत्तानायामव भरा चिकित्वान्तस्यः प्रवीता वृषणं जजान ।	
अरुषस्तूपो रुशदस्य पाज इळायास्पुत्रो व्युनेऽजनिष्ट	॥ ३ ॥
इळायास्त्वा पदे वयं नाभा पृथिव्या अधि ।	
जातवेदो नि धीमह्यग्ने हव्याय वोळ्हवे	॥ ४ ॥

५. ससूवांसम्ऽइव । तमना ॥ अग्निम् । इत्या । तिरऽहितम् ॥ आ । एनम् । नयत् ॥ ७. चित् ।  
छदयति ॥ सम्ऽआसते । सम्ऽइद्धम् । अपिशर्वरे ॥ ८. आ । जुहोत । सुऽअध्वरम् ॥ ९. नव ।  
च । असपर्यन् ॥ औक्षन् । धृतैः । अस्तृणन् । बहिः । अस्मै ॥ आत् । इत् । होतारम् । नि ।  
असादयन्त ॥

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१. अस्ति । इदम् । अधिमन्थनम् ॥ आ । भर । अग्निम् । मन्याम् । पूर्वथा ॥ २. दिवेऽदिवे ।  
ईड्यः ॥ ३. उत्तानायाम् । अव । भर । चिकित्वान् ॥ स्यः ॥ अस्य । पाजः ॥ इळायाः । पुत्रः ।  
व्युने । अजनिष्ट ॥

मन्थता नरः क्विमद्वयन्तं प्रचेतसममृतं सुप्रतीकम् ।	
यज्ञस्य केतुं प्रथमं पुरस्तादग्निं नरो जनयता सुशेवम्	॥ ५ ॥
यदा मन्थन्ति बाहुभिर्वि रौचतेऽश्वो न वाज्यरुषो वनेष्वा ॥	
चित्रो न यामन्नश्विनोरनिवृतः परि वृणक्त्यश्मन्स्तृणा दहन्	॥ ६ ॥
जातो अग्नी रौचते चेकितानो वाजी विप्रः कविशस्तः सुदानुः ।	
यं देवास ईड्यं विश्वविदं हव्यवाहमदधुरध्वरेषु	॥ ७ ॥
सीदं होतः स्व उं लोके चिकित्वान्त्सादया यज्ञं सुकृतस्य योनौ ।	
देवावीर्देवान्हविषा यज्ञास्यग्ने बृहद्यजमाने वयो धाः	॥ ८ ॥
कृणोत धूमं वृषणं सखायोऽस्त्रेधन्त इतन् वाजमच्छ ॥	
अयमग्निः पृतनाषाट् सुवीरो येन देवासो असहन्त दस्यून्	॥ ९ ॥
अयं ते योनिर्ऋत्वियो यतो जातो अरौचथाः ।	
तं जानन्नग्ने आ सीदाथा नो वर्धया गिरः	॥ १० ॥
तनूनपादुच्यते गर्भं आसुरो नराशंसो भवति यद्विजायते ।	
मातरिश्वा यदमिमीत मातरि वातस्य सर्गो अभवत्सरोमणि	॥ ११ ॥
सुनिर्मथा निर्मथितः सुनिधा निहितः कविः ।	
अग्ने स्वध्वरा कृणु देवान्देवयते यज	॥ १२ ॥
अर्जो जनन्नमृतं मर्त्यासोऽस्त्रेमाणं तरणिं वोळुजम्भम् ।	
दश स्वसारो अग्रवः समीचीः पुमांसं जातमभि सं रभन्ते	॥ १३ ॥
प्र सप्तहोता सनकादरोचत मातुरुपस्थे यदशौचदूधनि ।	
न नि मिषति सुरणो दिवेदिवे यदसुरस्य जठरादजायत	॥ १४ ॥
अमित्रायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्माणो विश्वमिद्विदुः ।	
द्युम्नवद्ब्रह्म कुशिकास एरिर एकैको दमे अग्निं समीधिरे	॥ १५ ॥
यदद्य त्वां प्रयति यज्ञे अस्मिन्होतश्चिकित्वोऽवृणीमहीह ।	
ध्रुवमया ध्रुवमुताशमिष्ठाः प्रजानन्विद्वां उप याहि सोमम्	॥ १६ ॥

५. मन्थत । नरः । क्विम् । अद्वयन्तम् ॥ जनयत । सुशेवम् ॥ ६. यदि ॥ वाजी । अरुषः । वनेषु ।  
 आ ॥ वृणक्ति । अश्मन्तः । तृणा । दहन् ॥ ८. चिकित्वान् ॥ सादय । यज्ञम् ॥ देवऽअवीः ॥ १०. आ ।  
 सीद ॥ अयं । नः । वर्धय । गिरः ॥ ११. गर्भः । आसुरः ॥ यत् । अमिमीत ॥ १२. सुऽअध्वरा । कृणु ॥  
 १३. सम्ऽईचीः । १५. अमित्रायुधः ॥ कुशिकासः । आ । ईरिरे ॥ एकऽएकः । सम् । ईधिरे । १६.  
 अवृणीमहि । इह ॥ ध्रुवम् । अयाः । ध्रुवम् । उत । अशमिष्ठाः ॥ विद्वान् । उप । याहि । सोमम् ॥

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१-१७ विश्वामित्रो गायिनः । इन्द्रः । त्रिष्टुप् ।

इन्द्र सोमं सोमपते पिवेम माध्यदिनं सर्वं चारु यत्ते ।	
प्रप्रुथ्या शिप्रे मघवन्नृजीषिन्विमुच्या हरीं इह मादयस्व	॥ १ ॥
गवाशिरं मन्थिनमिन्द्र शुक्रं पिबा सोमं ररिमा ते मदाय ।	
ब्रह्मकृता मारुतेना गुणेन सजोषा रुद्रैस्तृपदा वृषस्व	॥ २ ॥
ये ते शुष्मं ये तविषोमवर्धन्नर्चन्त इन्द्र मरुतस्तु ओजः ।	
माध्यदिने सर्वने वज्रहस्त पिबा रुद्रेभिः सर्गणः सुशिप्र	॥ ३ ॥
त इन्वस्य मधुमद्विविप्र इन्द्रस्य शधो मरुतो य आसन् ।	
येभिर्वृत्रस्येषितो विवेदामर्मणो मन्यमानस्य मर्म	॥ ४ ॥
मनुष्वदिन्द्र सर्वनं जुषाणः पिबा सोमं शश्वते वीर्याय ।	
स आ ववृत्स्व हर्यश्व युज्ञैः सरण्युभिरुपो अर्णां सिसर्षि	॥ ५ ॥
त्वमपो यद्ध वृत्रं जघन्वा अत्यौ इव प्रासृजः सर्तवाजौ ।	
शयानमिन्द्र चरता वधेन वत्रिवांसं परि देवीरदैवम्	॥ ६ ॥
यजाम इन्नमसा वृद्धमिन्द्रं बृहन्तमृष्वमजरं युवानम् ।	
यस्य प्रिये ममर्तुर्यज्ञियस्य न रोदसी महिमानं ममाते	॥ ७ ॥
इन्द्रस्य कर्म सुकृता पुरुणि व्रतानि देवा न मिनन्ति विश्वे ।	
दाधार यः पृथिवीं द्यामुतेमां जजान सूर्यमृषसं सुदंसाः	॥ ८ ॥
अद्रोघ सत्यं तव तन्महित्वं सुद्यो यज्जातो अपिबो ह सोमम् ।	
न द्याव इन्द्र तवसस्तु ओजो नाहा न मासाः शरदौ वरन्त	॥ ९ ॥

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१. पिबे । इमम् ॥ यत् । ते ॥ प्रप्रुथ्य । शिप्रे इति ॥ विमुच्या । हरी इति ॥  
 २. गोऽशिरम् ॥ पिबे । सोमम् । ररिमा ते ॥ मारुतेन । गुणेन ॥ तृपत् । आ ॥ ३. अर्चन्तः ॥  
 पिबे । रुद्रेभिः ॥ ४. ते । इत् । नु । अस्य । मधुमत् । विविप्रे ॥ ये । आसन् ॥ इषितः ।  
 विवेद ॥ अमर्मणः ॥ ५. पिबे ॥ सः । आ । ववृत्स्व ॥ अपः । अर्णां । सिसर्षि ॥ ६. त्वम् ।  
 अपः । यत् । ह ॥ प्र । असृजः । सर्तवै । आजौ ॥ ७. यजामः । इत् ॥ ८. दाधार । द्याम् । उत ।  
 इमाम् ॥ सुदंसाः ॥ ९. तवसः । ते । ओजः ॥ न । अहा । वरन्त ॥

त्वं सद्यो अपिबो जात इन्द्र मदाय सोमं परमे व्योमन् ।  
 यद्ध द्यावापृथिवी आविवेशीरथाभवः पूर्यः कारुधायाः ॥ १० ॥  
 अहन्नाहं परिशयानमर्णं ओजायमानं तुविजातु तव्यान् ।  
 न ते महित्वमनु भूदध द्यौर्यदन्यया स्फिग्या ३ क्षामवस्थाः ॥ ११ ॥  
 यज्ञो हि ते इन्द्र वर्धनो भूदुत प्रियः सुतसोमो मियेधः ।  
 यज्ञेन यज्ञमव यज्ञियः सन्यज्ञस्ते वज्रमहिहत्य आवत् ॥ १२ ॥  
 यज्ञेनेन्द्रमवसा चक्रे अर्वागैनं सुम्नाय नव्यसे ववृत्याम् ।  
 यः स्तोमैर्भिर्वावृधे पूर्येभिर्यो मध्यमेभिरुत नूतनेभिः ॥ १३ ॥  
 विवेष यन्मा धिषणा जजान स्तवै पुरा पार्यादिन्द्रमह्नः ।  
 अहंसो यत्र पीपरद्यथा नो नावेव यान्तमुभये हवन्ते ॥ १४ ॥  
 आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबेध्वै ।  
 समु प्रिया आववृत्रन्मदाय प्रदक्षिणिदभि सोमांस इन्द्रम् ॥ १५ ॥  
 न त्वा गभीरः पुरुहूत सिन्धुर्नाद्रियः परि षन्तो वरन्त ।  
 इत्था सखिभ्य इषितो यदिन्द्राऽऽदृळ्हं चिदरुजो गव्यमूर्वम् ॥ १६ ॥  
 शुनं हुवेम मघवानिन्द्रमस्मिन्भरे नृतमं वार्जसातौ ।  
 शृण्वन्तमुग्रमतये समत्सु घनन्तं वृत्राणि संजितं धनानाम् ॥ १७ ॥

## २७ (३.३३)

(१-१३) १-३, ५, ७, ९, ११-१३ विश्वामित्रो गाथितः; ४, ६, ८, १० नदीऋषिकाः ।

नद्यः; ४, ८, १० विश्वामित्रः; ६, ७ इन्द्रः । त्रिष्टुप्, १३ अनुष्टुप् ।

प्र पर्वतानामुशती उपस्थादश्वे इव विषिते हासमाने ।

गावेव शुभ्रे मातरा रिहाणे विपाट्छुतुद्री पर्यसा जवेते

॥ १ ॥

१०. जातः । इन्द्र ॥ विओमन् ॥ यत् । हु । आ । अविवेशीः ॥ अथ । अभवः ॥ ११. अहन् ।  
 अहिम् । परिशयानम् । अर्णः ॥ स्फिग्या । क्षाम् । अवस्थाः ॥ १२. ते । इन्द्र । वर्धनः । भूत् ॥  
 उत ॥ यज्ञम् । अव ॥ अहिहृत्यै । आवत् ॥ १३. यज्ञेन । इन्द्रम् । अवसा । आ । चक्रे । अर्वाक् ॥  
 आ । एनम् ॥ ववृधे ॥ १४. यत् । मा ॥ पार्यात् । इन्द्रम् । अह्नः ॥ पीपरत् । यथा । नः ॥  
 १५. सम् । ऊम् इति । प्रियाः । आ । अववृत्रन् । मदाय ॥ प्रदक्षिणित् । अभि ॥ १६. न ।  
 अद्रियः । परि । सन्तः । वरन्त ॥ इत्था । यत् । इन्द्र ॥ आ । दृळ्हम् । चित् । अरुजः ॥

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१. उपस्थात् ॥ अश्वे इवेत्यश्वेइव । विषिते इति विषिते । हासमाने इति ॥ गावाऽइव । शुभ्रे  
 इति । रिहाणे इति ॥ विपाट् । शुतुद्री । जवेते इति ॥



इन्द्रैषिते प्रसवं भिक्षमाणे अच्छा समुद्रं रथ्यैव याथः ।	
समाराणे ऊर्मिभिः पिन्वमाने अन्या वामन्यामप्येति शुभ्रे	॥ २ ॥
अच्छा सिन्धुं मातृतमामयासं विपाशमुर्वी सुभगामगन्म ।	
वत्समिव मातरां संरिहाणे समानं योनिमनु संचरन्ती	॥ ३ ॥
एना वयं पर्यसा पिन्वमाना अनु योनिं देवकृतं चरन्तीः ।	
न वर्तवे प्रसवः सर्गतक्तः कियुविप्रौ नद्यो जोहवीति	॥ ४ ॥
रमध्वं मे वचसे सोम्याय ऋतावरीरुप मुहूर्तमेवैः ।	
प्र सिन्धुमच्छा बृहती मनीषाऽवस्युरह्वे कुशिकस्य सूनुः	॥ ५ ॥
इन्द्रो अस्मां अरदद्वज्रबाहुरपाहन्वृत्रं परिधि नदीनाम् ।	
देवोऽनयत्सविता सुपाणिस्तस्य वयं प्रसवे याम उर्वीः	॥ ६ ॥
प्रवाच्यं शश्वधा वीर्यं तदिन्द्रस्य कर्म यदाहं विवृश्चत् ।	
वि वज्रेण परिषदो जघानाऽऽयन्नापोऽयनमिच्छमानाः	॥ ७ ॥
एतद्वचो जरित्तमपि मृष्टा आ यत्ते घोषानुत्तरा युगानि ।	
उक्थेषु कारो प्रति नो जुषस्व मा नो नि कः पुरुषत्रा नमस्ते	॥ ८ ॥
ओ षु स्वसारः कारवे शृणोत ययौ वो दूरादनसा रथेन ।	
नि षू नमध्वं भवता सुपारा अधोऽक्षाः सिन्धवः स्रोत्याभिः	॥ ९ ॥
आ ते कारो शृणवामा वचांसि ययाथ दूरादनसा रथेन ।	
नि ते नसं पीप्यानेव योषा मयायेव कन्या शश्वचै ते	॥ १० ॥
यदङ्ग त्वा भरताः संतरैर्युग्यन्ग्राम इषित इन्द्रजूतः ।	
अर्षादहं प्रसवः सर्गतक्त आ वो वृणे सुमति यज्ञियानाम्	॥ ११ ॥

२. इन्द्रैषिते इतीन्द्रऽ इषिते । प्रसवम् ॥ अच्छ । रथ्याऽइव ॥ समाराणे इति सम्आराणे ॥ अन्या । वाम् । अन्याम् । अपि । एति । शुभ्रे इति ॥ ३. अच्छ । मातृतमाम् । अयासम् ॥ विपाशम् । सुभगाम् । अगन्म ॥ वत्समऽइव । संरिहाणे इति सम्ऽरिहाणे ॥ योनिम् । अनु । संचरन्ती इति सम्ऽचरन्ती ॥ ४. देवकृतम् ॥ प्रसवः । सर्गतक्तः ॥ कियुऽयुः । जोहवीति ॥ ५. ऋतावरीः ॥ सिन्धुम् । मनीषा ॥ अवस्युः । अह्वे ॥ ६. वज्रेऽबाहुः ॥ अप । अहन् । परिधिम् ॥ देवः । अनयत् । सुपाणिः ॥ प्रसवे । यामः ॥ ७. वीर्यम् । तत् ॥ विवृश्चत् ॥ परिषदः । जघान् ॥ आयन् ॥ ८. जरितः । मा । अपि । मृष्टाः ॥ घोषान् । उत्तरा ॥ कारो इति ॥ नि । करिति कः । पुरुषत्रा ॥ ९. ओ इति । सु । स्वसारः ॥ नि । सु । नमध्वम् । भवत । सुपाराः ॥ अधऽअक्षाः । सिन्धवः ॥ १०. कारो इति ॥ पीप्यानाऽइव । योषा ॥ मयायेऽइव । शश्वचै । त इति ते ॥ ११. सुमतरैर्युः ॥ इन्द्रजूतः ॥ अर्षात् । अहं ॥ आ । वः । वृणे । सुमतिम् ॥

अतारिषुर्भरता गव्यवः समभक्त विप्रः सुमतिं नदीनाम् ।

प्र पिन्वध्वमिषयन्तीः सुराधा आ वृक्षणाः पूणध्वं यात शीर्षम् ॥ १२ ॥

उद्व ऊर्मिः शम्या हन्त्वापो योक्त्राणि मुञ्चत ।

मादुष्कृतौ व्येनसाऽघ्न्यौ शून्मारताम् ॥ १३ ॥

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१-९ विश्वामित्रो गायिनः । इन्द्रः । गायत्री ।

उप नः सुतमा गहि सोममिन्द्र गवांशिरम् । हरिभ्यां यस्तै अस्मयुः ॥ १ ॥

तमिन्द्र मदमा गहि बहिःष्ठां ग्रावभिः सुतम् । कुविष्वस्य तृष्णवः ॥ २ ॥

इन्द्रमित्था गिरो ममाच्छागुरिषिता इतः । आवृते सोमपीतये ॥ ३ ॥

इन्द्रं सोमस्य पीतये स्तोमैरिह हवामहे । उक्थेभिः कुविदागमत् ॥ ४ ॥

इन्द्र सोमाः सुता इमे तान्दधिष्व शतक्रतो । जठरै वाजिनीवसो ॥ ५ ॥

विद्या हि त्वा धनंजयं वाजेषु दधुषं कवे । अघा ते सुम्नमामहे ॥ ६ ॥

इममिन्द्र गवांशिरं यवांशिरं च नः पिब । आगत्या वृषभिः सुतम् ॥ ७ ॥

तुभ्येदिन्द्र स्व ओक्थे सोमं चोदामि पीतये । एष ररन्तु ते हृदि ॥ ८ ॥

त्वां सुतस्य पीतये प्रतनमिन्द्र हवामहे । कुशिकासौ अवस्पवः ॥ ९ ॥

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१-५ विश्वामित्रो गायिनः । इन्द्रः । त्रिष्टुप् ।

सद्यो ह जातो वृषभः कनीनः प्रभर्तुमावदन्धसः सुतस्य ।

साधोः पिब प्रतिकामं यथा ते रसांशिरः प्रथमं सोम्यस्य ॥ १ ॥

१२. सम् ॥ अभक्त ॥ प्र । पिन्वध्वम् । सुराधाः ॥ १३. उत् । वः । हन्तु ॥ आपः । मुञ्चत ॥ मा । अदुःकृतौ । विस्तेनसा ॥ अघ्न्यौ । शून्म् । आ । अरताम् ॥

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१. सुतम् । आ । गहि ॥ गोऽशिरम् ॥ अस्मयुः ॥ २. मदम् । आ । गहि ॥ बहिःस्थाम् ॥ कुवित् । नु । अस्य ॥ ३. मम ॥ अच्छ । अगुः । इषिताः ॥ आवृते । सोमपीतये ॥ ४. इन्द्रम् । पीतये ॥ हवामहे ॥ कुवित् । आगमत् ॥ ५. इन्द्र ॥ दधिष्व । शतक्रतो इति शतक्रतो ॥ वाजिनीवसो इति वाजिनीवसो ॥ ६. विद्या । धनंजयम् ॥ कवे ॥ अघा । सुम्नम् । इमहे ॥ ७. इन्द्र । गोऽशिरम् ॥ यवऽशिरम् । च । नः । पिब ॥ आगत्या । वृषभिः ॥ ८. तुभ्य । इत् । इन्द्र । स्वे । ओक्थे ॥ सोमम् ॥ ररन्तु ॥ ९. इन्द्र । हवामहे ॥

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१. प्रभर्तुम् । आवत् ॥ पिब । प्रतिकामम् ॥ रसांशिरः ॥

यज्जायथास्तद्वहरस्य कामंशोः पीयूषमपिबो गिरिष्ठाम् ।  
 तं तै माता परि योषा जनित्री महः पितुर्दम आसिञ्चदग्रै ॥ २ ॥  
 उपस्थाय मातरमन्नमैदृ तिग्ममपश्यदभि सोममूर्धः ।  
 प्रयावयन्नचरद्गृत्सो अन्यान्महानि चक्रे पुरुधप्रतीकः ॥ ३ ॥  
 उग्रस्तुराषाळभिभूत्योजा यथावशं तन्वं चक्र एषः ।  
 त्वष्टारमिन्द्रो जनुषाभिभूयामुष्या सोममपिबच्चमूषु ॥ ४ ॥  
 शुनं हुवेम मघवान्मिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।  
 शृण्वन्तमुग्रमतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥ ५ ॥

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१-९ विश्वामित्रो गाथिनः । मित्रः । त्रिष्टुप्, ६-९ गायत्री ।

मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम् ।  
 मित्रः कृष्टीरनिमिषाभि चष्टे मित्राय हव्यं घृतवज्जुहोत ॥ १ ॥  
 प्र स मित्र मतो अस्तु प्रयस्वान्यस्त आदित्य शिक्षति वृतेन ।  
 न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात् ॥ २ ॥  
 अनमीवास इळ्या मदन्तो मितज्ञवो वरिमन्त्रा पृथिव्याः ।  
 आदित्यस्य व्रतमुपक्षियन्तो वयं मित्रस्य सुमतौ स्याम ॥ ३ ॥  
 अयं मित्रो नमस्यः सुशेवो राजा सुक्षत्रो अजनिष्ट वेधाः ।  
 तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ ४ ॥  
 महां आदित्यो नमसोपसद्यो यातयज्जनो गृणते सुशेवः ।  
 तस्मा एतत्पन्यतमाय जुष्टमग्नौ मित्राय हविरा जुहोत ॥ ५ ॥

२. जायथाः । तत् । अहः । अस्य । कामे ॥ अंशोः । पीयूषम् । अपिबः । गिरिस्थाम् ॥ दमै ।  
 आ । असिञ्चत् ॥ ३. उपस्थाय । मातरम् । अन्नम् । ऐदृ ॥ अपश्यत् । अभि । सोमम् । ऊर्ध्वः ॥  
 प्रयावयन् । अचरत् ॥ चक्रे । पुरुधप्रतीकः ॥ ४. तुराषाद् । अभिभूतिः अोजाः ॥ जनुषा । अभिभूय ।  
 आमुष्य । अपिबत् ॥ ५. हुवेम । मघवानम् ॥ नृतमम् । वाजसातौ ॥ समत्सु । समजितम् ॥

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१. यातयति । ब्रुवाणः ॥ दाधार ॥ कृष्टीः । अनिमिषा । अभि । चष्टे ॥ जुहोत ॥ २. न ।  
 हन्यते । न । जीयते । त्वाञ्जतः ॥ न । एनम् । अश्नोति ॥ ३. मितज्ञवः ॥ उपक्षियन्तः । सुमतौ ।  
 स्याम ॥ ४. नमस्यः । सुशेवः ॥ अजनिष्ट ॥ यज्ञियस्य ॥ अपि ॥ ५. नमसा । उपसद्यः ॥  
 यातयत्जनः ॥ तस्मै । पन्यतमाय ॥ हविः । आ । जुहोत ॥

मित्रस्य चर्षणीधृतोऽवो देवस्य सानसि । द्युम्नं चित्रश्रवस्तमम्	॥ ६ ॥
अभि यो महिना दिवं मित्रो बभूव सप्रथाः । अभि श्रवोभिः पृथिवीम्	॥ ७ ॥
मित्राय पञ्च येमिरे जना अभिष्टिशवसे । स देवान्विश्वान्विभर्ति	॥ ८ ॥
मित्रो देवेष्वायुषु जनाय वृक्तबर्हिषे । इष इष्टव्रता अकः	॥ ९ ॥

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१-७ विश्वामित्रो गाथिनः । उषाः । त्रिष्टुप् ।

उषो वाजेन वाजिनि प्रचेताः स्तोमं जुषस्व गृणतो मघोनि ।	
पुराणी देवि युवतिः पुरंधिरनु व्रतं चरसि विश्ववारे	॥ १ ॥
उषो देव्यमर्त्या वि भाहि चन्द्ररथा सूनृता ईरयन्ती ।	
आ त्वा वहन्तु सुयमासो अश्वा हिरण्यवर्णा पृथुपाजसो ये	॥ २ ॥
उषः प्रतीची भुवनानि विश्वोर्ध्वा तिष्ठस्यमृतस्य केतुः ।	
समानमर्थं चरणीयमाना चक्रमिव नव्यस्या ववृत्स्व	॥ ३ ॥
अव स्यूमेव चिन्वती मघोन्युषा याति स्वसरस्य पत्नी ।	
स्वर्जनन्ती सुभगा सुदंसा आन्तादिवः पप्रथ आ पृथिव्याः	॥ ४ ॥
अच्छा वो देवीमृषसं विभातीं प्र वो भरध्वं नमसा सुवृक्तिम् ।	
ऊर्ध्वं मधुधा दिवि पाजो अश्वेत्त्र रौचिना रुच्ये रण्वसंदृक्	॥ ५ ॥
ऋतावरी दिवो अर्कैर्बोध्या रेवती रोदसी चित्रमस्थात् ।	
आयतीमग्न उषसं विभातीं वाममेषि द्रविणं भिक्षमाणः	॥ ६ ॥
ऋतस्य बुध्न उषसामिषण्यन्वृषा मही रोदसी आ विवेश ।	
मही मित्रस्य वरुणस्य माया चन्द्रेव भानुं वि दधे पुरुत्रा	॥ ७ ॥

६. चर्षणिधृतः ॥ चित्रश्रवःस्तमम् ॥ ७. सप्रथाः ॥ श्रवःऽभिः ॥ ८. अभिष्टिशवसे ॥ ९. देवेषु ।  
आयुषु ॥ वृक्तबर्हिषे ॥ इष्टव्रताः । अकरित्यकः ॥

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१. वाजिनि । प्रचेताः ॥ मघोनि ॥ पुरमंऽधिः ॥ विश्ववारे ॥ २. वि । भाहि ॥ चन्द्ररथा ॥  
सुयमासः ॥ हिरण्यवर्णम् । पृथुपाजसः ॥ ३. अमृतस्य ॥ चक्रमंऽइव । नव्यसि । आ ।  
ववृत्स्व ॥ ४. अव । स्यूमेव । मघोनी ॥ उषाः ॥ स्वः । जनन्ती । सुदंसाः ॥ आ । अन्तात् ।  
दिवः ॥ ५. विस्मातीम् ॥ सुवृक्तिम् ॥ रण्वसंदृक् ॥ ६. ऋतवरी । अबोधि । आ ॥ रोदसी  
इति । चित्रम् । अस्थात् ॥ आयतीम् । अग्ने ॥ वामम् । एषि ॥ ७. बुध्ने ॥ मही इति ।  
रोदसी इति । आ । विवेश ॥ चन्द्रांऽइव । वि । दधे । पुरुत्रा ॥



## ३२ (४.१८)

(१-१३) २-४ (पूर्वार्धः), ५-६, ८-१३ वामदेवो गौतमः, १ इन्द्रः, ४ (उत्तरोऽर्धर्चः)-

७ अदितिः ऋषिका । १ वामदेवः, २-४ (पूर्वोऽर्धर्चः), ८-१३ इन्द्रः,

४ (उत्तरोऽर्धर्चः)-७ वामदेवः । त्रिष्टुप् ।

अयं पन्था अनुवित्तः पुराणो यतो देवा उदजायन्त विश्वे ।

अतश्चिदा जनिषीष्ट प्रवृद्धो मा मातरममुया पत्तवे कः ॥ १ ॥

नाहमतो निरया दुर्गहैतत्तिरश्चता पार्श्वान्निर्गमाणि ।

बहूनि मे अकृता कर्तवन्ति युध्यै त्वेन सं त्वेन पृच्छै ॥ २ ॥

परायती मातरमन्वचष्ट न नानु गान्यनु नू गमानि ।

त्वष्टुर्गृहे अपिबत्सोममिन्द्रः शतधन्यं चम्बोः सुतस्य ॥ ३ ॥

किं स ऋधक्कृणवद्यं सहस्रं मासो जभारं शरदश्च पूर्वीः ।

नही न्वस्य प्रतिमानमस्त्यन्तर्जातेषुत ये जनित्वाः ॥ ४ ॥

अवद्यमिव मन्यमाना गृहाकरिन्द्रं माता वीर्येणा नृष्टम् ।

अथोदस्थात्स्वयमत्कं वसान आ रोदसी अपृणाज्जायमानः ॥ ५ ॥

एता अर्षन्त्यललाभवन्तीऋतावरीरिव संक्रोशमानाः ।

एता वि पृच्छ किमिदं भनन्ति कमापो अद्रि परिधिं रुजन्ति ॥ ६ ॥

किमु ध्विदस्मै निविदो भनन्तेन्द्रस्यावद्यं दिधिषन्ते आपः ।

ममैतान्पुत्रो महता वधेन वृत्रं जघन्वा असृजद्वि सिन्धून् ॥ ७ ॥

ममच्चन त्वा युवतिः परास ममच्चन त्वा कुषवा जगार ।

ममच्चिदापः शिशवे ममृड्युर्ममच्चिदिन्द्रः सहस्रोदतिष्ठत् ॥ ८ ॥

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१. पन्थाः । अनुवित्तः ॥ उत्सजायन्त ॥ अतः । चित् । आ । जनिषीष्ट । प्रवृद्धः ॥ कर्ति कः ॥

२. न । अहम् । अतः । निः । अयम् । दुःगृहा । एतत् ॥ तिरश्चता । पार्श्वत् । निः । गमानि ॥

पृच्छै ॥ ३. परायतीम् । मातरम् । अनु । अचष्ट ॥ न । न । अनु । गानि । अनु । नु । गमानि ॥

शतधन्यम् ॥ ४. कृणवत् । यम् ॥ नहि । नु । अस्य । प्रतिमानम् । अस्ति ॥ अन्तः । जातेषु ।

उत । ये । जनित्वाः ॥ ५. गृहा । अकः ॥ इन्द्रम् । वीर्येण । निऋष्टम् ॥ अथ । उत् । अस्थात् ।

वसानः ॥ आ । रोदसी इति ॥ ६. अर्षन्ति । अललाऽभवन्तीः ॥ ऋतावरीऽइव ॥ भनन्ति ॥ आपः ।

परिऽधिम् । रुजन्ति ॥ ७. किम् । ऊँ इति । स्वित् । अस्मै । निविदः ॥ दिधिषन्ते ॥ मम । एतान् ॥

असृजत् । वि ॥ ८. ममत् । चन । पराऽआस ॥ ममत् ॥ ममृड्युः ॥ उत् । अतिष्ठत् ॥

मम॑च्चन ते॑ मघव॑न्व्यसो निवि॑विध्वाँ अप॑ हनू॑ जघान॑ ।  
 अधा॑ निवि॑द्ध उत्त॑रो बभू॑वाञ्छिरो दा॑सस्य सं पि॑णग्व॒धेन॑ ॥ ९ ॥  
 गृ॑ष्टिः संसू॑व स्थवि॑रं तवा॑गाम॑नाधृष्यं वृ॑षभं तु॒म्रमिन्द्र॑म् ।  
 अरौ॑ळ्हं व॒त्सं च॒रथा॑य मा॒ता स्व॑यं गा॒तुं त॒न्व इ॒च्छमा॑नम् ॥ १० ॥  
 उ॒त मा॒ता म॑हिषम॒न्वेन॑दमी त्वा॑ ज॒हति॑ पु॒त्र दे॒वाः ।  
 अथा॑ब्रवी॒द्वृत्रमिन्द्रो॑ ह॒निष्य॑न्त्सखे॑ वि॒ष्णो वि॒तरं॑ वि क्र॑मस्व ॥ ११ ॥  
 कस्ते॑ मा॒तरं॑ वि॒धवा॑मचक्र॒च्छयुं॑ कस्त्वाम॑जिघांस॒च्चर॑न्तम् ।  
 कस्ते॑ दे॒वो अधि॑ मा॒र्डीक॑ आ॒सीद्य॑त्प्राक्षि॒णाः पि॒तरं॑ पाद॒गृह्य॑ ॥ १२ ॥  
 अव॑र्त्या शु॒नं आ॒न्त्राणि॑ पे॒चे न दे॒वेषु॑ वि॒विदे॑ म॒डितार॑म् ।  
 अप॑श्यं जा॒याम॑महीयमाना॒मधा॑ मे श्ये॒नो म॒ध्वा ज॑भार ॥ १३ ॥

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१-२४ वामदेवो गौतमः । इन्द्रः, ९-११ इन्द्रोषसौ । गायत्री; ८, २४ अनुष्टुप् ।

नकि॑रिन्द्र त्वदु॒त्तरो॑ न ज्या॒याँ अ॒स्ति वृ॒त्रह॑न् । नकि॑रे॒वा यथा॑ त्वम् ॥ १ ॥  
 स॒त्रा ते॑ अ॒नु कृ॒ष्टयो॑ वि॒श्वा च॒क्रेव॑ वावृ॒तुः । स॒त्रा म॒होँ अ॒सि श्रु॑तः ॥ २ ॥  
 वि॒श्वे च॒नेद॑ना त्वा॑ दे॒वास इन्द्र॑ यु॒युधुः । यद॒हा न॒क्तमा॑र्तिरः ॥ ३ ॥  
 यत्रो॑त बा॒धिते॑भ्यश्चक्रं कु॒त्साय॑ यु॒ध्यते॑ । मु॒षाय॑ इन्द्र॒ सूर्य॑म् ॥ ४ ॥  
 यत्र॑ दे॒वा ऋ॒घाय॑तो वि॒श्वाँ अ॒युध्य॑ एक॒ इत् । त्वमिन्द्र॑ व॒नूर॑हन् ॥ ५ ॥  
 यत्रो॑त म॒त्याय॑ कम॒रिणा॑ इन्द्र॒ सूर्य॑म् । प्रावः॑ श॒र्चाभि॑रेत॒शम् ॥ ६ ॥  
 कि॒मादु॑तासि वृ॒त्रह॑न्मघ॒वन्म॒न्युम॑त्तमः । अ॒त्राह॑ दानु॒माति॑रः ॥ ७ ॥  
 ए॒तद्घेदु॑त वी॒र्यं॑ इन्द्र॒ च॒कर्थ॑ पौ॒ंस्यम् । स्त्रि॒यं यद॑र्ह॒णायु॑वं व॒धीर्दु॑हितरं दि॒वः ॥ ८ ॥

९. मघ॑ऽवन् । वि॑ऽअंसः ॥ नि॒ऽवि॒वि॒ध्वान् । ह॒नु इति॑ ॥ स॒म् । पि॑णक् ॥ १०. संसू॑व । त॒वागाम् ॥ अ॒नाधृ॑ष्यम् ॥ त॒न्वे ॥ ११. अ॒नु ॥ अ॒वेन॑त् ॥ अ॒मी इति॑ । ज॒हति॑ ॥ अ॒र्थ । अ॒ब्रवी॑त् ॥ स॒खे । वि॒ष्णो इति॑ । वि॒स्तर॑म् । वि॒ । क्र॑मस्व ॥ १२. अ॒चक्र॑त् ॥ श॒युम् । अ॒जिघा॑सत् ॥ मा॒र्डीके॑ । आ॒सीत् ॥ प्र॒ । अ॒क्षि॒णाः । पा॒दगृ॑ह्य ॥ १३. शु॒नः । पे॒चे ॥ अ॒ध॒ । म॒धु । आ॒ । ज॒भार ॥

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१. नकि॑ः । इन्द्र॑ ॥ वृ॒त्रह॑न् ॥ नकि॑ः । ए॒व ॥ २. च॒क्राऽइ॒व । व॒वृ॒तुः ॥ अ॒सि ॥ ३. च॒न । इत् । अ॒ना ॥ आ॒ । अ॒र्तिरः ॥ ४. मु॒षायः॑ । इन्द्र॑ ॥ ५. अ॒युध्यः॑ । एकः॑ । इत् ॥ व॒नून् । अ॒हन् ॥ ६. यत्र॑ । उ॒त । कम् ॥ अ॒रि॒णाः । इन्द्र॑ ॥ प्र॒ । आ॒वः ॥ ७. वृ॒त्रह॑न् ॥ मघ॑ऽवन् ॥ आ॒ । अ॒ति॒रः ॥ ८. घ॒ । इत् । उ॒त । वी॒र्यम् ॥ इन्द्र॑ ॥ दूऽह॒नायु॑वम् ॥

दिवशिचद्वा दुहितरं महान्महीयमानाम् । उषासमिन्द्र सं पिणक् ॥ ९ ॥  
 अपोषा अनसः सरत्संपिष्टादहं विभ्युषीं । नि यत्सीं शिश्नथदृषां ॥ १० ॥  
 एतदस्या अनः शये सुसंपिष्टं विपाश्या । ससारं सीं परावतः ॥ ११ ॥  
 उत सिन्धुं विबाल्यं वितस्थानामधि क्षमि । परिं ष्ठा इन्द्र मायया ॥ १२ ॥  
 उत शुष्णस्य धृष्णया प्र मृक्षो अभि वेदनम् । पुरो यदस्य संपिणक् ॥ १३ ॥  
 उत दासं कौलितरं बृहतः पर्वतादधि । अवाहन्निन्द्र शम्बरम् ॥ १४ ॥  
 उत दासस्य वचिनः सहस्राणि शतावधीः । अधि पञ्च प्रधारिव ॥ १५ ॥  
 उत त्वं पुत्रमगुवः परावृक्तं शतक्रतुः । उक्थेष्विन्द्र अभजत् ॥ १६ ॥  
 उत त्या तुर्वशायदू अस्तातारा शचीपतिः । इन्द्रो विद्रो अपारयत् ॥ १७ ॥  
 उत त्या सद्य आयी सरयोरिन्द्र पारतः । अर्णाचित्ररथावधीः ॥ १८ ॥  
 अनु द्वा जहिता नयोऽन्धं श्रोणं च वृत्रहन् । न ततो सुम्नमष्टवे ॥ १९ ॥  
 शतमश्मन्मयीनां पुरामिन्द्रो व्यास्यत् । दिवोदासाय दाशुषे ॥ २० ॥  
 अस्वापयद्भीतये सहस्रां त्रिशतं हथैः । दासानामिन्द्रो मायया ॥ २१ ॥  
 स घेदुतासिं वृत्रहन्तस्मान् इन्द्र गोपतिः । यस्ता विश्वानि चिच्युषे ॥ २२ ॥  
 उत नूनं यदिन्द्रियं करिष्या इन्द्र पौस्यम् । अद्या नकिष्टदा मिनत् ॥ २३ ॥  
 वामंवांमं त आदुरे देवो ददात्वयमा । वामं पूषा वामं भगौ वामं देवः कर्लळती ॥ २४ ॥

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१-११ वामदेवो गौतमः । ऋभवः । त्रिष्टुप् ।

प्र ऋभुभ्यो दूतमिव वाचमिष्य उपस्तिरे श्वैतरि धेनुर्माले ।

ये वार्तजूतास्तरणिभिरेवैः परि द्यां सद्यो अपसौ बभूवुः ॥ १ ॥

१. चित् । घ ॥ उषसम् । इन्द्र । सम् । पिणक् ॥ १०. अप । उषाः ॥ नि । शिश्नथत् ।  
 वृषां ॥ ११. अस्याः ॥ शये ॥ विपाशि । आ ॥ परावतः ॥ १२. विबाल्यम् । विस्तस्थानाम् ॥  
 परि । स्याः ॥ १३. धृष्णया ॥ प्र । मृक्षः ॥ १४. कौलितरम् ॥ अव । अहन् ॥ १५. शता ।  
 अवधीः ॥ प्रधीन्इव ॥ १६. परावृक्तम् । शतक्रतुः ॥ उक्थेष् । इन्द्रः । आ । अभजत् ॥  
 १७. तुर्वशायदू इति ॥ शचीपतिः ॥ अपारयत् ॥ १८. अर्णाचित्ररथा । अवधीः ॥ १९. नयः ॥  
 अन्धम् ॥ २०. अश्मन्मयीनाम् ॥ वि । आस्यत् ॥ दिवोदासाय ॥ २२. सः । घ । इत् । उत । असि ॥  
 इन्द्र । गोपतिः ॥ चिच्युषे ॥ २३. करिष्याः ॥ अद्या । नकिः । तत् । आ । मिनत् ॥ २४. वाममस्वामम् ।  
 ते । आदुरे ॥ कर्लळती ॥

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१. दूतम्इव । वाचम् । इष्ये ॥ उपस्तिरे । ईले ॥ वार्तजूताः । एवैः ॥ परि । बभूवुः ॥

युदारमक्रन्नुभवः पितृभ्यां परिविष्टी वेषणा दंसनाभिः ।	
आदिद्देवानामुप सख्यमायन्धीरासः पुष्टिर्मवहन्मनायै	॥ २ ॥
पुनर्ये चक्रुः पितरा युवाना सना यूपैव जरणा शयाना ।	
ते वाजो विभ्वा ऋभुरिन्द्रवन्तो मधुप्सरसो नोऽवन्तु यज्ञम्	॥ ३ ॥
यत्संवत्समभवो गामरक्षन्त्यत्संवत्समभवो मा अपिशन् ।	
यत्संवत्समभरन्भासो अस्यास्ताभिः शर्माभिरमृतत्वमाशुः	॥ ४ ॥
ज्येष्ठ आह चमसा द्वा करेति कनीयान्त्रीन्कृणवामेत्याह ।	
कनिष्ठ आह चतुरस्करेति त्वष्ट ऋभवस्तत्पनयद्वचो वः	॥ ५ ॥
सत्यमूचुर्नर एवा हि चक्रुर्नु स्वधामभवो जग्मुरेताम् ।	
विभ्राजमानाश्चमसां अहेवावेनत्त्वष्टा चतुरो ददृश्वान्	॥ ६ ॥
द्वादश द्यूयदगोह्यस्यातिथ्ये रणन्नभवः ससन्तः ।	
सुक्षेत्राकृण्वन्ननयन्त सिन्धुन्धन्वातिष्ठन्नोषधीनिम्नमापः	॥ ७ ॥
रथं ये चक्रुः सुवृत्तं नरेष्ठां ये धेनुं विश्वजुवं विश्वरूपाम् ।	
त आ तक्षन्तुभवो रयि नः स्ववसः स्वपसः सुहस्ताः	॥ ८ ॥
अपो ह्येषामजुषन्त देवा अभि क्त्वा मनसा दीध्यानाः ।	
वाजो देवानामभवत्सुकर्मेन्द्रस्य ऋभुक्षा वरुणस्य विभ्वा	॥ ९ ॥
ये हरी मेधयोक्था मदन्त इन्द्राय चक्रुः सुयुजा ये अश्वा ।	
ते रायस्पोषं द्रविणान्यस्मे धत्त ऋभवः क्षेमयन्तो न मित्रम्	॥ १० ॥
इदाह्नः पीतिमृत वो मदं धुनं ऋते श्रान्तस्य सख्याय देवाः ।	
ते नूनमस्मे ऋभवो वसूनि तृतीयै अस्मिन्त्सर्वने दधात	॥ ११ ॥

२. युदा । अरम् । अक्रन् । ऋभवः ॥ परिविष्टी ॥ आयन् ॥ ३. यपाऽइव ॥ विऽभ्वा ।  
 इन्द्रऽवन्तः ॥ मधुऽप्सरसः । नः ॥ ४. सुम्ऽवत्सम् ॥ माः । अपिशन् ॥ अमृतऽत्वम् ।  
 आशुः ॥ ५. आह । कर । इति ॥ कृणवाम् । इति । आह ॥ चतुरः । कर । इति ॥  
 त्वष्टा । ऋभवः । पनयत् ॥ ६. ऊवुः । नरः । एव ॥ जग्मुः । एताम् ॥ विऽभ्राजमानान् ।  
 चमसान् । अहाऽइव ॥ अवेनत् ॥ ७. अगोह्यस्य ॥ अतिथ्ये ॥ सुऽक्षेत्रा । अकृण्वन् ।  
 अनयन्त ॥ धत्त । आ । अतिष्ठन् ॥ ८. नरेऽस्थाम् ॥ विश्वऽजुवम् । विश्वऽरूपाम् ॥ ते ।  
 आ । तक्षन्तु ॥ सुऽअवसः । सुऽअपसः । सुऽहस्ताः ॥ ९. एषाम् । अजुषन्त ॥ सुऽकर्मा ॥  
 इन्द्रस्य ॥ १०. हरी इति । मेधया । उक्था । मदन्तः ॥ सुऽयुजा ॥ रायः । पोषम् । अस्मे  
 इति ॥ ऋभवः । क्षेमऽयन्तः ॥ ११. इदा । अह्नः । धुः ॥ न ॥



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१-७ वामदेवो गौतमः । १ वायुः, २-७ इन्द्रवायू । गायत्री ।

अग्रं पिवा मधूनां सुतं वायो दिविष्टिषु । त्वं हि पूर्वपा असि ॥ १ ॥  
 शतेना नो अभिष्टिभिर्नियुत्वाँ इन्द्रसारथिः । वायो सुतस्य तृप्पतम् ॥ २ ॥  
 आ वां सहस्रं हरय इन्द्रवायू अभि प्रयः । वहन्तु सोमपीतये ॥ ३ ॥  
 रथं हिरण्यवन्धुरमिन्द्रवायू स्वध्वरम् । आ हि स्थाथो दिविस्पृशम् ॥ ४ ॥  
 रथेन पृथुपाजसा दाश्वान्समुप गच्छतम् । इन्द्रवायू इहा गतम् ॥ ५ ॥  
 इन्द्रवायू अयं सुतस्तं देवेभिः सजोषसा । पिबतं दाशुषो गृहे ॥ ६ ॥  
 इह प्रयानमस्तु वामिन्द्रवायू विमोचनम् । इह वां सोमपीतये ॥ ७ ॥

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१-११ वामदेवो गौतमः । बृहस्पतिः, १०-११ इन्द्राबृहस्पतो । त्रिदुष, १० जगती ।

यस्तस्तम्भ सहसा वि ज्मो अन्ताबृहस्पतिस्त्रिषधस्यो रवेण ।  
 तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ १ ॥  
 धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्त्रे ।  
 पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम् ॥ २ ॥  
 बृहस्पते या परमा परावदत् आ तं ऋतस्पृशो नि षेदुः ।  
 तुभ्यं खाता अवता अद्रिदुग्धा मध्वः श्चोतन्त्यभितो विरप्शम् ॥ ३ ॥  
 बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।  
 सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत्तमांसि ॥ ४ ॥

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१. पिब ॥ वायो इति ॥ पूर्वपाः ॥ २. शतेन ॥ इन्द्रसारथिः ॥ वायो इति ॥ ३. इन्द्रवायू  
 इति ॥ वहन्तु । सोमपीतये ॥ ४. हिरण्यवन्धुरम् ॥ सुध्वरम् ॥ आ । हि । स्थाथः ।  
 दिविस्पृशम् ॥ ५. पृथुपाजसा ॥ उप । गच्छतम् ॥ आ । गतम् ॥ ६. सजोषसा ॥  
 ७. प्रयानम् । अस्तु ॥ विमोचनम् ॥

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१. तस्तम्भ ॥ त्रिषधस्थः ॥ मन्द्रजिह्वम् ॥ २. धुनेतयः । सुप्रकेतम् ॥ ततस्त्रे ॥  
 रक्षतात् ॥ ३. परावदत् । अतः । आ । ते । ऋतस्पृशः । नि । षेदुः ॥ खाताः । अवताः ।  
 अद्रिदुग्धाः ॥ श्चोतन्ति । विरप्शम् ॥ ४. विओमन् ॥ सप्तास्यः । तुविजातः ॥  
 सप्तरश्मिः । अधमत् ॥

स सुष्टुभा स ऋक्वता गणेन वलं हरोज फलिगं रवण ।	
बृहस्पतिरुसिया हव्यसूदः कनिकदवावशतीरुदाजत्	॥ ५ ॥
एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।	
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम्	॥ ६ ॥
स इद्राजा प्रतिजन्यानि विश्वा शुष्मेण तस्थावृभि वीर्येण ।	
बृहस्पतिं यः सुभृतं बिभर्ति वल्गुयति वन्दते पूर्वभाजम्	॥ ७ ॥
स इत्क्षेति सुधित ओकसि स्वे तस्मा इळा पिन्वते विश्वदानाम् ।	
तस्मै विशः स्वयमेवा नमन्ते यस्मिन्ब्रह्मा राजन्ति पूर्व एति	॥ ८ ॥
अप्रतीतो जयति सं धनानि प्रतिजन्यान्युत या सजन्या ।	
अवस्यवे यो वरिवः कृणोति ब्रह्मणे राजा तमवन्ति देवाः	॥ ९ ॥
इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन्यज्ञे मन्दसाना वृषण्वसू ।	
आ वा विशन्तिवन्देवः स्वाभुवोऽस्मे रयि सर्ववीरं नि यच्छतम्	॥ १० ॥
बृहस्पत इन्द्र वधतं नः सचा सा वा सुमतिभूत्वस्मे ।	
अविष्टं धियो जिगृतं पुरंधीर्जस्तमयो वनुषामरातीः	॥ ११ ॥

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१-११ वामदेवो गौतमः । उषाः । त्रिष्टुप् ।

इदम् त्यत्पुरुतमं पुरस्ताज्ज्योतिस्तमसो वयुनावदस्थात् ।	
नूनं दिवो दुहितरो विभातीर्गातुं कृणवन्नुषसो जनाय	॥ १ ॥
अस्थिर चित्रा उषसः पुरस्तान्मिताइव स्वरवोऽध्वरेषु ।	
व्यू व्रजस्य तमसो द्वारोच्छन्तारव्रञ्छुचयः पावकाः	॥ २ ॥

५. सुष्टुभा ॥ हरोज । फलिगम् ॥ हव्यसूदः ॥ कनिकदत् । वावशतीः । उत् । आजत् ॥ ६. एव । विश्वदेवाय ॥ विधेम ॥ बृहस्पते । वीरवन्तः ॥ स्याम ॥ ७. इत् । राजा । प्रतिजन्यानि ॥ तस्थौ । अमि ॥ वल्गुयति । पूर्वभाजम् ॥ ८. क्षेति ॥ तस्मै । पिन्वते । विश्वदानाम् ॥ एव । नमन्ते ॥ ९. अप्रतिज्ञतः । जयति ॥ सजन्या ॥ कृणोति ॥ १०. पिबतम् । बृहस्पते ॥ वृषण्वसू इति वृषण्वसू ॥ सुआभुवः ॥ अस्मे इति । सर्ववीरम् । नि । यच्छतम् ॥ ११. बृहस्पते । इन्द्र ॥ सुमतिः । भूत । अस्मे इति ॥ पुरम्ध्वीः ॥ जस्तम् । अर्यः ॥

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१. इदम् । ऊँ इति ॥ वयुनावत् । अस्थात् ॥ कृणवन् ॥ २. अस्थिः । ऊँ इति ॥ मिताऽइव ॥ वि । ऊँ इति । द्वारा ॥ उच्छन्ताः । अव्रन् ॥

उच्छन्तीरद्य चितयन्त भोजान्राधोदेयायोषसो मघोनीः ।	
अचित्रे अन्तः पुण्यः ससन्त्वबुध्यमानास्तर्मसो विमंध्ये	॥ ३ ॥
कुवित्स देवीः सनयो नवो वा यामो बभूयादुषसो वो अद्य ।	
येना नवग्वे अङ्गिरे दशग्वे सप्तास्ये रेवती रेवदूष	॥ ४ ॥
यूयं हि देवीर्ऋतयुग्मिभरवैः परिप्रयाथ भुवनाति सद्यः ।	
प्रबोधयन्तीरुषसः ससन्तं द्विपाच्चतुष्पाच्चरथाय जीवम्	॥ ५ ॥
क्व स्विदासां कतमा पुराणी यया विधाना विदधुर्ऋभूणाम् ।	
शुभं यच्छुभ्रा उषसश्चरन्ति न वि ज्ञायन्ते सदृशीरजुर्याः	॥ ६ ॥
ता घा ता भद्रा उषसः पुरासुरभिष्टिद्युम्ना ऋतजातसत्याः ।	
यास्वाजानः शशमान उक्थैः स्तुवञ्छंसन्द्रविणं सद्य आप	॥ ७ ॥
ता आ चरन्ति समना पुरस्तात्समानतः समना पप्रथानाः ।	
ऋतस्य देवीः सदसो बुधाना गवां न सर्गा उषसो जरन्ते	॥ ८ ॥
ता इव्वेव समना समानीरमीतवर्णा उषसश्चरन्ति ।	
गूहन्तीरभ्वमसितं रुशद्भिः शुक्रास्तनूभिः शुचयो रुचानाः	॥ ९ ॥
रयि दिवो दुहितरो विभातीः प्रजावन्तं यच्छतास्मासु देवीः ।	
स्योनादा वः प्रतिबुध्यमानाः सुवीर्यस्य पतयः स्याम	॥ १० ॥
तद्वो दिवो दुहितरो विभातीरुषं ब्रुव उषसो यज्ञकेतुः ।	
वयं स्याम यशसो जनेषु तद् द्यौश्च धत्तां पृथिवी च देवी	॥ ११ ॥

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१-६ वामदेवो गौतमः । सविता । जगतो, ६ त्रिष्टुप् ।

अभूदेवः सविता वन्द्यो नु न इदानीमहं उपवाच्यो नृभिः ।

वि यो रत्ना भजति मानवेभ्यः श्रेष्ठं नो अत्र द्रविणं यथा दधत् ॥ १ ॥

३. राधः-उदेयाय ॥ अन्तरिति ॥ विस्मंध्ये ॥ ४. बभूयात् । उषसः ॥ नवग्वे । दशग्वे ॥ सप्तास्ये ।  
 रेवतीः ॥ ५. देवीः । ऋतयुग्मिभिः ॥ परिप्रयाथ ॥ प्रबोधयन्तीः । उषसः ॥ द्विपात् । चतुःपात् ॥  
 ६. स्वित् । आसाम् ॥ विदधाना । विदधुः ॥ वि । ज्ञायन्ते । सदृशीः ॥ ७. ताः । घा । ताः । पुरा ।  
 आसुः ॥ अभिष्टिद्युम्नाः । ऋतजातसत्याः ॥ यासु । ईजानः ॥ आप ॥ ८. ताः । आ । चरन्ति ॥  
 ९. ताः । इत् । नु । एव ॥ अमीतवर्णाः ॥ गूहन्तीः । अभ्वम् ॥ १०. दिवः । दुहितरः ॥  
 प्रजावन्तम् । यच्छत् । देवीः ॥ स्योनात् । आ । प्रतिबुध्यमानाः ॥ सुवीर्यस्य । स्याम् ॥  
 ११. उप । ब्रुवे । उषसः । यज्ञकेतुः ॥ यशसः ॥

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१. अर्भूत् ॥ उपवाच्यः ॥ भजति ॥ दधत् ॥

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वं सुवसि भागमुत्तमम् ।  
 आदिहामानं सवितर्व्यूर्णुषेऽनूचीना जीविता मानुषेभ्यः ॥ २ ॥  
 अचित्ती यच्चकृमा दैव्ये जने दीनैर्दक्षैः प्रभूती पुरुषत्वता ।  
 देवेषु च सवितर्मानुषेषु च त्वं नो अत्र सुवतादनागसः ॥ ३ ॥  
 न प्रमिये सवितुर्देव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति ।  
 यत्पृथिव्या वरिमन्ना स्वङ्गुरिर्वर्ष्मन्दिवः सुवति सत्यमस्य तत् ॥ ४ ॥  
 इन्द्रज्येष्ठान्वहृद्भ्यः पर्वतेभ्यः क्षयौ एभ्यः सुवसि पुस्त्यावतः ।  
 यथायथा पतयन्तो वियेमिर एवैव तस्थुः सवितः सुवार्य ते ॥ ५ ॥  
 ये ते त्रिरहन्तसवितः सुवासो दिवेर्दिवे सौभगमासुवन्ति ।  
 इन्द्रो द्यावापृथिवी सिन्धुरद्भिरादित्यैर्नो अदितिः शर्म यंसत् ॥ ६ ॥

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१-१२ बुधगविष्ठिरावात्रेयो । अग्निः । त्रिष्टुप् ।

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।  
 यत्त्वाऽव प्र वयामुज्जिहानाः प्र भानवः सिस्त्रते नाकमच्छ ॥ १ ॥  
 अबोधि होता यजथाय देवानूध्वो अग्निः सुमनाः प्रातरस्थात् ।  
 समिद्धस्य रुशददशि पाजो महान्देवस्तमसो निरमोचि ॥ २ ॥  
 यदो गणस्य रशनामर्जोः शुचिरङ्गे शुचिभिर्गोभिरग्निः ।  
 आदक्षिणा युज्यते वाजयन्त्युत्तानामूध्वो अधयज्जुह्विभिः ॥ ३ ॥  
 अग्निमच्छा देवयतां मनांसि चक्षूषीव सूर्ये सं चरन्ति ।  
 यदो सुवाते उषसा विरूपे श्वेतो वाजी जायते अग्रे अह्नाम् ॥ ४ ॥

२. सुवसि । उत्तमम् ॥ सवितः । वि । ऊर्णुषे ॥ ३. चकृमा ॥ प्रभूती । पुरुषत्वता ॥ सुवतात् ।  
 अनागसः ॥ ४. प्रमिये ॥ वरिमन् । आ । सुङ्गुरिः ॥ सुवति ॥ ५. इन्द्रज्येष्ठान् ॥ सुवसि ।  
 पुस्त्यावतः ॥ यथायथा । वियेमिरे ॥ एव । एव । तस्थुः । सवितरिति । ते ॥ ६. त्रिः । अहन् ।  
 सवितरिति ॥ दिवेर्दिवे । आसुवन्ति ॥ द्यावापृथिवी इति । सिन्धुः । अत्समिः ॥ यंसत् ॥

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१. अबोधि । अग्निः । सम्ऽइवा । धेनुम्ऽइव । आऽयतीम् । उषसम् ॥ यत्त्वाऽइव । उत्सजिहानाः ॥  
 सिस्त्रते ॥ २. सुमनाः ॥ सम्ऽइद्धस्य । रुशत् । अदशि ॥ निः । अमोचि ॥ ३. यत् । ईम् ।  
 अर्जोऽरिति ॥ अङ्क्ते ॥ वाजयन्ती । उत्तानाम् । ऊध्वः । अधयत् ॥ ४. अग्निम् । अच्छ ।  
 देवयताम् ॥ चक्षूषिऽइव । सम् । चरन्ति ॥ यत् । ईम् । सुवाते इति । विरूपे इति विरूपे ॥



जनिष्ट हि जेन्यो अग्रे अह्नां हितो हितेष्वरुषो वनेषु ।	
दमैदमे सप्त रत्ना दधानोऽग्निर्होता नि षसादा यजीयान्	॥ ५ ॥
अग्निर्होता न्यसीदद्यजीयानुपस्थे मातुः सुरभा उ लोके ।	
युवां कविः पुरुनिःष्ठ ऋतावा धर्ता कृष्टीनामुत मध्य इद्धः	॥ ६ ॥
प्र णु त्यं विप्रमध्वरेषु साधुमग्नि होता रमीळते नमोभिः ।	
आ यस्ततान् रोदसी ऋतेन नित्यं मृजन्ति वाजिनं घृतेन	॥ ७ ॥
मार्जाल्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिवो नः ।	
सहस्रशृङ्गो वृषभस्तदोजा विश्वा अग्ने सहसा प्रास्यन्यान्	॥ ८ ॥
प्र सद्यो अग्ने अत्येभ्यन्यानाविर्यस्मै चारुतमो बभूथ ।	
ईळैन्यो वपुष्यो विभावा प्रियो विशामतिथिर्मनुषीणाम्	॥ ९ ॥
तुभ्यं भरन्ति क्षितयो यविष्ठ बलिमग्ने अन्तित ओत दूरात् ।	
आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत्ते अग्ने महि शर्म भद्रम्	॥ १० ॥
आद्य रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतेभिः समन्तम् ।	
विद्वान्पथीनामुर्वन्तरिक्षमेह देवान्हविरद्याय वक्षि	॥ ११ ॥
अवोचाम कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे ।	
गविष्ठिरो नमसा स्तोममग्नौ दिवाँव रुक्ममुख्यञ्चमश्रेत्	॥ १२ ॥

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१-६ सुतंभर आत्रेयः । अग्निः । जगती ।

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे ॥

घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः ॥ १ ॥

५. जनिष्ट ॥ हितेषु । अरुषः ॥ दमैदमे ॥ नि । ससाद ॥ ६. नि । असिदत् । यजीयान् ॥ उपस्थे ।  
 ऊँ इति ॥ पुरुनिःस्थः । ऋतवा ॥ ७. प्र । नु ॥ नमःऽभिः ॥ रोदसी इति ॥ ८. कविप्रशस्तः ॥  
 सहस्रशृङ्गः । तत्स्रजोऽजाः ॥ प्र । असि । अन्यान् ॥ ९. अति । एषि । अन्यान् ॥ आविः ।  
 चारुतमः ॥ विभावा ॥ १०. अन्तितः । आ । उत ॥ बृहत् । ते ॥ ११. आ । अद्य । भानुऽमः ।  
 भानुऽमन्तम् ॥ अग्ने । समऽन्तम् ॥ उरु । अन्तरिक्षम् ॥ आ । इह । हविःऽअद्याय ॥ १२. दिविऽइव ।  
 उरुऽव्यञ्चम् ॥

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१. सुदक्षः ॥ घृतप्रतीकः । दिविस्पृशा ॥ द्युमत् ॥

यज्ञस्य<sup>१</sup> केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समीधिरे ।  
 इन्द्रेण देवैः स रथं स बर्हिषि सीदन्नि होता यजथाय सुक्तुः ॥ २ ॥  
 असंमृष्टो जायसे मात्रोः शुचिर्मन्द्रः कविरुदतिष्ठो विवस्वतः ।  
 घृतेन त्वावर्धयन्नग्न आहुत धूमस्तै केतुरभवद्विवि श्रितः ॥ ३ ॥  
 अग्निनो यज्ञमुप वेतु साधुयाग्निं नरो वि भरन्ते गृहेगृहे ।  
 अग्निर्दूतो अभवद्व्यवाहनोऽग्निं वृणाना वृणते कविक्रतुम् ॥ ४ ॥  
 तुभ्येदमग्ने मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृदे ।  
 त्वां गिरः सिन्धुमिवावनीर्महीरा पृणन्ति शर्वसा वर्धयन्ति च ॥ ५ ॥  
 त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्त्रियाणं वनेवने ।  
 स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः ॥ ६ ॥

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१-९ वसूयव आत्रेयाः । अग्निः, ९ विश्वे देवाः । गायत्री ॥

अग्ने पावक रोचिषा मन्द्रया देव जिह्वया । आ देवान्वक्षि यक्षि च ॥ १ ॥  
 तं त्वा घृतस्नवीमहे चित्रभानो स्वर्दृशम् । देवा आ वीतये वह ॥ २ ॥  
 वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि । अग्ने बृहन्तमध्वरे ॥ ३ ॥  
 अग्ने विश्वेभिरा गहि देवेभिर्हव्यदातये । होतारं त्वा वृणीमहे ॥ ४ ॥  
 यजमानाय सुन्वत आग्ने सुवीर्यं वह । देवैरा संत्सि बर्हिषि ॥ ५ ॥  
 समिधानः सहस्रजिदग्ने धर्माणि पुष्यसि । देवानां दूत उक्थ्यः ॥ ६ ॥  
 न्यग्निं जातवेदसं होत्रवाहं यविष्ठचम् । दधाता देवमृत्विजम् ॥ ७ ॥  
 प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः । स्तृणीत बहिरासदे ॥ ८ ॥  
 एदं मरुतो अश्विना मित्रः सीदन्तु वरुणः । देवासः सर्वया विशा ॥ ९ ॥

२. पुरःऽहितम् ॥ त्रिऽघस्थे ॥ सऽरथम् ॥ सुऽक्तुः ॥ ३. असंमृष्टः ॥ उत् ॥ अतिष्ठः ॥ त्वा ।  
 अवर्धयन् । अग्ने । आऽहुत ॥ ४. साधुया ॥ गृहेगृहे ॥ हव्यज्वाहनः ॥ कविरुक्तुम् ॥ ५. तुभ्यं ।  
 इदम् । मधुमत्तमम् ॥ सिन्धुमृद्वि । अवनीः । महीः ॥ आ । वर्धयन्ति ॥ ६. अनु । अविन्दन् ।  
 शिश्त्रियाणम् । वनेवने ॥

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१. यक्षि ॥ २. घृतस्नो इति घृतस्नो । ईमहे ॥ चित्रभानो इति चित्रभानो । स्वःऽदृशम् ॥  
 ३. वीतिऽहोत्रम् ॥ सम् । इधीमहि ॥ ४. हव्यज्वाहये ॥ ५. सुन्वते ॥ आ । अग्ने । सुवीर्यम् ॥  
 देवैः । आ ॥ ६. सहस्रजित् ॥ ७. नि । अग्निम् । जातवेदसम् ॥ होत्रज्वाहम् ॥ दधात ॥ ८. यज्ञः ।  
 एतु । आनुषक् ॥ अद्य । देवव्यचस्तमः ॥ आसदे ॥ ९. आ । इदम् ॥

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१-८ श्यावाश्व आत्रेयः । मरुतः । जगती, ७-८ त्रिष्टुप् ।

आ रुद्रासु इन्द्रवन्तः सजोषसो हिरण्यरथाः सुविताय गन्तव ।	
इयं वो अस्मत्प्रति हयते मतिस्तृष्णजे न दिव उत्सा उदन्यवे	॥ १ ॥
वाशीमन्त ऋष्टिमन्तो मनीषिणः सुधन्वान इषुमन्तो निषङ्गिणः ।	
स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा मरुतो याथना शुभम्	॥ २ ॥
धुनुथ द्यां पवतान्द्राशुषे वसु नि वो वना जिहते यामनो भिया ।	
कोपयथ पृथिवीं पृश्निमातरः शुभे यदुग्राः पृषतीर्युग्धवम्	॥ ३ ॥
वातत्विषो मरुतो वर्षनिनिजो यमाइव सुसदृशः सुपेशसः ।	
पिशङ्गाश्वा अरुणाश्वा अरेपसः प्रत्वक्षसो महिना द्यौरिवोरवः	॥ ४ ॥
पुरुद्रप्सा अञ्जिमन्तः सुदानवस्त्वेषसदृशो अनवभ्रराधसः ।	
सुजातासो जनुषा रुक्मवक्षसो दिवो अर्का अमृतं नाम भेजिरे	॥ ५ ॥
ऋष्टयो वो मरुतो असंयोरधि सह ओजो ब्राह्मोर्वो बलं हितम् ।	
नृम्णा शीर्षस्वायुधा रथेषु वो विश्वा वः श्रीरधि तनूषु पिपिशे	॥ ६ ॥
गोमदश्वावद्रथवत्सुवीरं चन्द्रवद्राधो मरुतो ददा नः ।	
प्रशस्ति नः कृणुत रुद्रियासो भक्षीय वोऽवसो दैव्यस्य	॥ ७ ॥
हये नरो मरुतो मृळता नस्तुर्वीमघासो अमृता ऋतज्ञाः ।	
सत्यश्रुतः कवयो युवानो बृहद्गिरयो बृहदुक्षमाणाः	॥ ८ ॥

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१. रुद्रासः । इन्द्रवन्तः । सजोषसः ॥ हिरण्यरथाः । तृष्णजे ॥ २. वाशीमन्तः । ऋष्टिमन्तः ॥	
सुधन्वानः । इषुमन्तः ॥ सुअश्वाः । सुरथाः । पृश्निमातरः ॥ सुआयुधाः । याथना ॥ ३. यत् ।	
उग्राः ॥ ४. वातत्विषः । वर्षनिनिजः ॥ यमाऽइव । सुसदृशः । सुपेशसः ॥ पिशङ्गाश्वाः ।	
अरुणाश्वाः ॥ प्रत्वक्षसः । द्यौरिव ॥ ५. पुरुद्रप्साः । अञ्जिमन्तः । सुदानवः ॥ त्वेषसदृशः ।	
अनवभ्रराधसः ॥ सुजातासः । रुक्मवक्षसः ॥ ६. असंयोः । अधि ॥ शीर्षसु । आयुधा ॥ श्रीः ।	
अधि ॥ ७. गोमृत् । अश्ववत् । रथवत् । सुवीरम् ॥ चन्द्रवत् । दद ॥ प्रशस्तिम् ॥	
८. मृळत ॥ तुर्वीमघासः । ऋतज्ञाः ॥ सत्यश्रुतः ॥ बृहद्गिरयः ॥	

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१-७ अर्चनाना आत्रेयः । मित्रावरुणौ । जगती ।

ऋतस्य गोपावधि तिष्ठथो रथं सत्यधर्माणा परमे व्योमनि ।  
 यमत्र मित्रावरुणावथो युवं तस्मै वृष्टिर्मधुमत्पिन्वते दिवः ॥ १ ॥  
 सम्राजावस्य भुवनस्य राजथो मित्रावरुणा विदथे स्वर्दृशा ।  
 वृष्टिं वां राधो अमृतत्वर्मा महे द्यावापृथिवी वि चरन्ति तन्यवः ॥ २ ॥  
 सम्राजा उग्रा वृषभा दिवस्पतां पृथिव्या मित्रावरुणा विचर्षणी ।  
 चित्रेभिरभ्रैरुप तिष्ठथो रवं द्यां वर्षयथो असुरस्य मायया ॥ ३ ॥  
 माया वा मित्रावरुणा दिवि श्रिता सूर्यो ज्योतिश्चरति चित्रमार्युधम् ।  
 तमभ्रेण वृष्ट्या गृह्यथो दिवि पर्जन्य द्रप्सा मधुमन्त ईरते ॥ ४ ॥  
 रथं युञ्जते मरुतः शुभे सुखं शूरो न मित्रावरुणा गर्विष्टिषु ।  
 राजांसि चित्रा वि चरन्ति तन्यवो दिवः सम्राजा पर्यसा न उक्षतम् ॥ ५ ॥  
 वाचं सु मित्रावरुणाविरावतीं पर्जन्यश्चित्रां वदति त्विषीमतीम् ।  
 अभ्रा वसत मरुतः सु मायया द्यां वर्षयतमरुणामरेपसम् ॥ ६ ॥  
 धर्माणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया ।  
 ऋतेन विश्वं भुवं वि राजथः सूर्यमा धत्थो दिवि चित्र्यं रथम् ॥ ७ ॥

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१-१० पौर आत्रेयः । अश्विनौ । अनुष्टुप् ।

यद्य स्थः परावति यदवावत्यश्विना । यद्वा पुरु पुरुभुजा यदन्तरिक्ष आ गतम् ॥ १ ॥  
 इह त्या पुरुभूतमा पुरु दंसांसि विभ्रता । वरस्या याम्यग्निगू हवे तुविष्टमा भुजे ॥ २ ॥

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१. ऋतस्य । गोपौ । अधि ॥ सत्यधर्माणा । विज्योमनि ॥ मित्रावरुणा । अवथः ॥ मधुमत् ॥  
 २. सम्राजौ । अस्य ॥ मित्रावरुणा । स्वःऽदृशा ॥ अमृतत्वम् ॥ द्यावापृथिवी इति ॥ ३. दिवः ।  
 पती इति ॥ विचर्षणी इति विचर्षणी ॥ चित्रेभिः । अभ्रैः । उप ॥ ४. मधुमन्तः ॥ ५. सुखम् ॥  
 गोऽष्टिषु ॥ ६. मित्रावरुणौ । इरावतीम् ॥ त्विषीमतीम् ॥ अरुणाम् । अरेपसम् ॥  
 ७. विपःऽचिता ॥ रक्षेथे इति ॥

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१. परावति ॥ अवावति ॥ पुरु । पुरुभुजा ॥ २. पुरुभूतमा ॥ पुरु ॥ यामि । अग्निगू  
 इत्याग्निगू ॥ त्विऽस्तमा ॥



ईमन्यद्वपुषे वपुश्चक्रं रथस्य येमथुः । पर्यन्या नाहुषा युगा मृत्वा रजांसि दीयथः ॥ ३ ॥  
 तद् षु वामेना कृतं विश्वा यद्वामनृ ष्टवै । नानां जातावरेपसा समस्मे बन्धुमेयथुः ॥ ४ ॥  
 आ यद्वां सूर्या रथं तिष्ठद्रघुष्यदं सदा । परिं वामरूपा वयो घृणा वरन्त आतपः ॥ ५ ॥  
 युवोरत्रिश्चिकेतति नरां सुम्नेन चेतसा । घर्मं यद्वामरेपसं नासत्यास्ना भुरण्यति ॥ ६ ॥  
 उग्रो वा ककुहो ययिः शृण्वे यामेषु संतनिः । यद्वां दंसौभिरश्विनात्रिर्नराववर्तति ॥ ७ ॥  
 मध्वं ऊषु मधूयुवा रुद्रा सिष्वक्ति पिप्युषी । यत्समुद्राति पष्यथः पक्वाः पृक्षो भरन्त वाम् ॥ ८ ॥  
 सत्यमिद्वा उ अश्विना युवामाहुर्मयोभुवा । ता यामन्यामहूतमा यामन्ना मळयत्तमा ॥ ९ ॥  
 इमा ब्रह्माणि वर्धनाश्विभ्यां सन्तु शतमा । या तक्षाम रथोद्वावोत्राम बृहन्नमः ॥ १० ॥

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१-६ सत्यश्रवा आत्रेयः । उषाः । त्रिष्टुप ॥

द्युतद्यामानं बृहतीमृतेन ऋतावरीमरुणस्सुं विभातीम् ।  
 देवीमुषसं स्वरावहन्तीं प्रति विप्रांसो मतिभिर्जरन्ते ॥ १ ॥  
 एषा जनं दर्शता बोधयन्ती सुगान्पथः कृण्वती यात्यग्रे ।  
 बृहद्रथा बृहती विश्वमिन्वोषा ज्योतिर्यच्छत्यग्रे अह्नाम् ॥ २ ॥  
 एषा गोभिररुणेभिर्युजानास्त्रेधन्ती रयिमप्रायु चक्रे ॥  
 पथो रदन्ती सुविताय देवी पुरुष्टुता विश्ववारा वि भाति ॥ ३ ॥  
 एषा व्येनी भवति द्विबर्ही आविष्कृण्वाना तन्वं पुरस्तात् ।  
 ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥ ४ ॥  
 एषा शुभ्रा न तन्वो विदानोर्ध्वं स्नाती दृशये नो अस्थात् ।  
 अप द्वेषो बाधमाना तमांस्युषा दिवो दुहिता ज्योतिषागात् ॥ ५ ॥

३. ईर्मा । अन्यत् ॥ परिं । अन्या ॥ ४. तत् । ऊं इति । सु । वाम् । एना ॥ स्तवै ॥ अस्मे इति ।  
 बन्धुम् । आ । ईयथुः ॥ ५. रघुऽस्यदम् ॥ वरन्ते । आतपः ॥ ६. नासत्या । आस्ना ॥ ७. सम्स्तनिः ॥  
 दंसऽमिः । अश्विना ॥ अत्रिः । नरा । आववर्तति ॥ ८. मधूयुवा । सिष्वक्ति ॥ समुद्रा । अति ॥  
 ९ मयऽमुवा ॥ यामऽहूतमा ॥ मळयत्तमा ॥ १०. अश्विभ्याम् । शम्तमा ॥ रथान्द्व ॥

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१. द्युतत्स्यामानम् ॥ ऋतावरीम् । अरुणस्सुम् । विभातीम् ॥ स्वः । आश्वहन्तीम् ॥ मतिभिः ॥  
 २. सुगान् ॥ बृहत्स्था । विश्वम्ऽह्ना ॥ उषाः ॥ ३. अप्रयायु ॥ पुरुस्तुता । विश्ववारा ।  
 ४. विप्रेनी । द्विबर्हीः ॥ आविष्कृण्वाना ॥ प्रजानतीद्व ॥ ५. विदाना । ऊर्ध्वाद्व ॥  
 ज्योतिषा । आ । अगात् ॥

एषा प्रतीची दुहिता दिवो नृत्योषेव भद्रा नि रिणीते अप्सः ।

व्यूर्ष्वती दाशुषे वायौणि पुनर्योतिर्युवतिः पूर्वथाकः ॥ ६ ॥

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१-१० अत्रिभौमः । पर्जन्यः । त्रिष्टुप्, २-४ जगती, ९ अनुष्टुप् ।

अच्छा वद तवसं गीभिराभिः स्तुहि पर्जन्यं नमसा विवास ।

कनिकददृषभो जीरदानू रेतो दधात्योषधीषु गर्भम् ॥ १ ॥

वि वृक्षान् हन्त्युत हन्ति रक्षसो विश्वं विभाय भुवनं महावधात् ।

उतानागा ईषते वृष्ण्यावतो यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥ २ ॥

रथीव कश्याश्वो अभिक्षिपन्नाविदूतान्कृणुते वर्ष्याँ अहं ।

दूरात्सिहस्य स्तनथा उदारते यत्पर्जन्यः कृणुते वर्ष्यं नमः ॥ ३ ॥

प्र वाता वान्ति प्रतर्यन्ति विद्युत् उदोषधीर्जिह्वेते पिन्वते स्वः ।

इरा विश्वस्मै भुवनाय जायते यत्पर्जन्यः पृथिवीं रेतसारवति ॥ ४ ॥

यस्य व्रते पृथिवी नन्नमीति यस्य व्रते शफवज्जभुरीति ।

यस्य व्रत ओषधीर्विश्वरूपाः स नः पर्जन्य महि शमं यच्छ ॥ ५ ॥

दिवो नो वृष्टिं मरुतो ररीध्वं प्र पिन्वत वृष्णो अश्वस्य धाराः ।

अवाङ्तेने स्तनयित्नुनेह्यपो निषिञ्चन्नसुरः पिता नः ॥ ६ ॥

अभि क्रन्द स्तनय गर्भमा धा उदन्वता परि दीया रथेन ।

दति सु कर्ष विषितं न्यञ्च समा भवन्तूदृतो निपादाः ॥ ७ ॥

महान्तं कोशमुदचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः पुरस्तात् ।

घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वध्याभ्यः ॥ ८ ॥

६. योषाँइव ॥ विऽऊर्ष्वती ॥ पूर्वथा । अकरित्यकः ॥

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१. अच्छ । गीऽभिः ॥ नमसा । आ ॥ जीरदानूः ॥ २. महावधात् ॥ वृष्ण्यावतः ॥ दुऽकृतः ॥

३. रथीवइव । कश्या । अश्वान् ॥ वर्ष्यान् । अहं ॥ स्तनथाः ॥ वर्ष्यम् । नमः ॥ ४. विऽद्युतः ॥

स्वर्षिरिति स्वः ॥ रेतसा । अवति ॥ ५. शफवत् ॥ विश्वरूपाः ॥ ६. स्तनयित्नुना । आ ।

इहि ॥ अपः । निऽसिञ्चन् ॥ ७. उदन्वता । दीया ॥ विसितम् ॥ उत्सवतः । निऽपादाः ॥

८. उत् । अच । नि । सिञ्च ॥ द्यावापृथिवी इति । वि । उन्धि ॥ सुऽप्रपाणम् ॥

यत्प॑र्जन्य॒ कर्निक॑दस्त॒नय॑न् हंसि॑ दुष्कृतः ।

प्रती॑दं विश्वं॒ मोद॑ते यत्किं च॑ पृथि॒व्यामधि॑

॥ ९ ॥

अव॑र्षीर्वि॒र्षमु॑दु षू गृ॒भायाक॑र्ध॒न्वान्यत्ये॑त॒वा उ॑ ।

अर्जा॑जन् ओष॑धी॒भोज॑नाय॒ कमु॑त प्र॒जाभ्यो॑ऽविदो मनी॒षाम्

॥ १० ॥

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१-८ भरद्वाजो बार्हस्पत्यः । गावः ; २, ८ इन्द्रो गावो वा । त्रिष्टुप्, २-४ जगती, अनुष्टुप् ।

आ गावो॑ अगमन्नुत भ॒द्रम॑क्रन्त॒सीद॑न्तु गो॒ष्ठे र॒णय॑न्त्व॒स्मे ।

प्र॒जाव॑तीः पुरु॒रूपा इ॒ह स्यु॑रिन्द्रा॒य पूर्वी॑रू॒षसो॑ दु॒र्हानाः

॥ १ ॥

इन्द्रो॑ यज्व॒ने पृ॑णते च॑ शि॒क्षत्यु॑पे॒ददा॑ति न स्व॑मु॒षाय॑ति ।

भूयो॑भूयो र॒यिमि॑दस्य॒ वर्ध॑यन्नभि॒न्ने खिल्ये॑ नि द॑धाति दे॒वयु॑म्

॥ २ ॥

न ता न॑शन्ति न द॑भाति तस्करो॒ नासा॑मामि॒त्रो व्यथि॑रा द॑धर्षति ।

देवा॑श्च याभि॒र्यज॑ते ददा॑ति च॒ ज्यो॒गित्ताभिः॑ सच॑ते गो॒र्पतिः॑ सह

॥ ३ ॥

न ता अवा॑ रेणु॒कका॑टो अ॒श्नुते॑ न सं॒स्कृत॑त्रमु॒प यन्ति॑ ता अ॒भि ।

उ॒रुगा॒यम॑भयं॒ तस्य॑ ता अनु॒ गावो॑ म॒तस्य॑ वि च॑रन्ति यज्व॒नः

॥ ४ ॥

गावो॑ भगो॒ गाव॑ इन्द्रो॑ मे अ॒च्छान् गावः॑ सोम॑स्य प्रथ॒मस्य॑ भ॒क्षः ।

इ॒मा या गावः॑ स ज॑नासु॒ इन्द्रं॑ इ॒च्छामी॑द्बु॒दा मन॑सा चि॒दिन्द्रं॑

॥ ५ ॥

यूयं॑ गा॒वो मे॒दय॑था कृ॒शं चि॑दश्री॒रं चि॑त्कृणु॒था सु॒प्रती॑कम् ।

भ॒द्रं गृ॒हं कृ॑णुथ भ॒द्रवा॑चो बृ॒हद्वो॑ वयं उच्य॑ते स॒भासु॑

॥ ६ ॥

प्र॒जाव॑तीः सु॒यव॑सं रि॒शन्तीः॑ शु॒द्धा अ॒पः सु॒प्रपा॑णे पिब॑न्तीः ।

मा वः॑ स्तेन॒ ईश॑त॒ माघ॑शंसः॒ परि॑ वो हे॒ती रु॒द्रस्य॑ वृ॒ज्याः

॥ ७ ॥

उ॒पेद॑मु॒पप॑च॒नमा॑सु गो॒षूप॑ पृच्य॒ताम् ।

उ॒प ऋ॒षभ॑स्य॒ रेत॑स्यु॒पेन्द्र॑ तव॑ वी॒र्ये

॥ ८ ॥

९. प्रति । इ॒दम् ॥ १०. सु । गु॒माय॑ ॥ अ॒कः । अति॑ऽए॒तवै । ऊँ इति॑ ॥ प्र॒जाभ्यः॑ ॥

४७ (६.२८)

१. अ॒क्रन् ॥ सी॑दन्तु । गो॒ष्ठ्ये । र॒णय॑न्तु । अ॒स्मे इति॑ ॥ प्र॒जाव॑तीः । पुरु॒रूपाः ॥ २. भूयोऽभूयोः ॥

दे॒वयु॑म् ॥ ३. आ॒साम् । आ॒मित्रः॑ । व्यथि॑ः । आ ॥ ज्योक् । इत् । ताभिः॑ । गो॒र्पतिः॑ ॥

४. रेणु॒कका॑टः । सं॒स्कृत॑त्रम् ॥ उ॒रुगा॒यम् ॥ ६. सु॒प्रती॑कम् ॥ भ॒द्रवा॑चः ॥ ७. सु॒यव॑सम् ॥

सु॒प्रपा॑ने ॥ मा । अ॒घश॑ंसः ॥ हे॒तिः ॥ ८. उ॒पप॑च॒नम् ॥

४८ (६.५३)

१-१० भरद्वाजो बार्हस्पत्यः । पूषा । गायत्री, ८ अनुष्टुप् ।

वयमु त्वा पथस्पते रथं न वाजसातये । धिये पूषन्नयुज्महि ॥ १ ॥  
 अभि नो नयं वसु वीरं प्रयतदक्षिणम् । वामं गृहर्पति नय ॥ २ ॥  
 अदित्सन्तं चिदाघृणे पूषन्दानाय चोदय । पुणेश्चिद्वि अदा मनः ॥ ३ ॥  
 वि पथो वाजसातये चिनुहि वि मृधौ जहि । सार्धन्तामुग्र नो धियः ॥ ४ ॥  
 परि तृन्धि पणीनामारया हृदया कवे । अथैमस्मभ्यं रन्धय ॥ ५ ॥  
 वि पूषन्नारया तुद पुणेरिच्छ हृदि प्रियम् । अथैमस्मभ्यं रन्धय ॥ ६ ॥  
 आ रिख किकिरा कृणु पणीनां हृदया कवे । अथैमस्मभ्यं रन्धय ॥ ७ ॥  
 यां पूषन्नह्यचोदनीमारां विभर्ष्यघृणे । तयां समस्य हृदयमा रिख किकिरा कृणु ॥ ८ ॥  
 या ते अष्टा गोओपशाऽऽघृणे पशुसार्धनी । तस्यांस्ते सुम्नर्मीमहे ॥ ९ ॥  
 उत नो गोषणि धियमश्वसां वाजसामुत । नृवत्कृणुहि वीतये ॥ १० ॥

४९ (६.५४)

१-१० भरद्वाजो बार्हस्पत्यः । पूषा । गायत्री ।

सं पूषन्विदुषा नय यो अञ्जसानुशासति । य एवेदमिति ब्रवंत् ॥ १ ॥  
 समु पूष्णा गमेमहि यो गृहां अभिशासति । इम एवेति च ब्रवंत् ॥ २ ॥  
 पूष्णश्चक्रं न रिष्यति न कोशोऽव पद्यते । नो अस्य व्यथते पविः ॥ ३ ॥  
 यो अस्मै हविषा विधत्त तं पूषापि मृष्यते । प्रथमो विन्दते वसु ॥ ४ ॥  
 पूषा गा अन्वेतु नः पूषा रक्षत्वर्वतः । पूषा वाजं सनोतु नः ॥ ५ ॥  
 पूषन्ननु प्र गा इहि यजमानस्य सुन्वतः । अस्माकं स्तुवतामुत ॥ ६ ॥

४८ (६.५३)

१. पथः । पते ॥ वाजसातये ॥ २. प्रयतदक्षिणम् ॥ गृहर्पतिम् ॥ ३. आघृणे ॥ पूषन् ॥  
 वि । अदा ॥ ५. पणीनाम् । आरया ॥ अथ । इम् ॥ ७. किकिरा । कृणु ॥ ८. ब्रह्माचोदनीम् ॥  
 समस्य ॥ ९. गोऽओपशा ॥ आघृणे । पशुसार्धनी ॥ १०. गोऽसतिम् ॥ अश्वसाम् । वाजसाम् ॥  
 नृवत् ॥

४९ (६.५४)

१. अनुऽशासति ॥ एव । इदम् । इति ॥ २. अभिऽशासति ॥ इमे । एव । इति ॥ ३. न । कोशः ।  
 अव ॥ नो इति ॥ ४. हविषा । अविधत् ॥ ५. अनु । एतु ॥ रक्षतु । अर्वतः ॥



मार्किर्नेशुन्माकीं रिषन्माकीं सं शारि केवटे । अथारिष्टाभिरा गंहि ॥ ७ ॥  
 शृण्वन्तं पूषणं वयमिर्यमनष्टवेदसम् । ईशानं राय ईमहे ॥ ८ ॥  
 पूषन्तव व्रते वयं न रिष्येम कदा चन । स्तोतारस्त इह स्मसि ॥ ९ ॥  
 परि पूषा परस्ताद्वस्तं दधातु दक्षिणम् । पुनर्नो नष्टमार्जतु ॥ १० ॥

५० (६.५५)

१-६ भरद्वाजो बार्हस्पत्यः । पूषा । गायत्री ।

एहि वां विमुचो नपादाघृणे सं संचावहै । रथीर्ऋतस्य नो भव ॥ १ ॥  
 रथीर्तमं कपर्दिनमीशानं राधसो महः । रायः सखायमीमहे ॥ २ ॥  
 रायो धारास्याघृणे वसो राशिरजाश्व । धीर्वतोधीवतः सखा ॥ ३ ॥  
 पूषणं न्वृजाश्वमुपे स्तोषाम वाजिनम् । स्वसुर्यो जार उच्यते ॥ ४ ॥  
 मातुर्दिधिषुमब्रवं स्वसुर्जारः शृणोतु नः । भ्रातेन्द्रस्य सखा मम ॥ ५ ॥  
 आजार्सः पूषणं रथे निशुम्भास्ते जनश्रियम् । देवं वहन्तु बिभ्रतः ॥ ६ ॥

५१ (६.५६)

१-६ भरद्वाजो बार्हस्पत्यः । पूषा । गायत्री, ६ अनुष्टुप् ।

य एनमादिदैशति करम्भादिति पूषणम् । न तेन देव आदिशे ॥ १ ॥  
 उत घा स रथीर्तमः सख्या सत्पतिर्युजा । इन्द्रो वृत्राणि जिघ्नते ॥ २ ॥  
 उतादः परुषे गवि सूरश्चक्रं हिरण्यम् । न्यैरयद्रथीर्तमः ॥ ३ ॥  
 यदद्य त्वा पुरुष्टुत ब्रवाम दस्र मन्तुमः । तत्सु नो मन्म साधय ॥ ४ ॥  
 इमं च नो गवेषणं सातये सीषधो गुणम् । आरात्पूषन्नसि श्रुतः ॥ ५ ॥  
 आ ते स्वस्तिमोमह आरेअवामुपावसुम् । अद्या च सर्वतातये श्वश्च सर्वतातये ॥ ६ ॥

७. मार्किः ॥ मार्कीम् ॥ अथ । अरिष्टाभिः । आ ॥ ८. ईयम् । अनष्टवेदसम् ॥ ९. स्तोतारः ।  
 ते ॥ १०. नष्टम् । आ । अजतु ॥

५० (६.५५)

१. आ । इहि । विष्मुचः । नपात् ॥ आघृणे ॥ २. रथिर्जतम् ॥ ३. धारा । असि ॥ राशिः ॥  
 अजजश्व ॥ धीर्वतः ऽधीवतः ॥ ४. नु । अजजश्वम् ॥ ६. आ । अजार्सः ॥ निशुम्भाः । जनश्रियम् ॥

५१ (६.५६)

१. आऽदिदैशति ॥ करम्भऽअत् ॥ आऽदिशे ॥ २. सत्पतिः ॥ ३. उत । अदः ॥ ४. पुरुस्तुत ॥  
 मन्तुऽमः ॥ ५. गोऽएषणम् ॥ सीषधः ॥ ६. स्वस्तिम् । ईमहे ॥ आरेऽअवाम् । उपवसुम् ॥  
 अद्या । च । सर्वतातये ॥

## ५२ (६.५७)

१-६ भरद्वाजो बार्हस्पत्यः । इन्द्रापूषणौ । गायत्री ।

इन्द्रा नु पूषणा वयं सख्याय स्वस्तये । हुवेम वाजसातये ॥ १ ॥  
 सोममन्य उपासदत्पातवे चम्बोः सुतम् । कर्मभमन्य ईच्छति ॥ २ ॥  
 अजा अन्यस्य वह्नयो हरी अन्यस्य संभृता । ताभ्यां वृत्राणि जिघ्नते ॥ ३ ॥  
 यदिन्द्रो अनयद्रितो महीरपो वर्षन्तमः । तत्र पूषाभवत्सचा ॥ ४ ॥  
 तां पूषणः सुमतिं वयं वृक्षस्य प्र वयामिव । इन्द्रस्य चा रभामहे ॥ ५ ॥  
 उत्पूषणं युवामहेऽभीशूरिव सारथिः । मया इन्द्रं स्वस्तये ॥ ६ ॥

## ५३ (६.७४)

१-४ भरद्वाजो बार्हस्पत्यः । सोमारुद्रौ । त्रिष्टुप् ।

सोमारुद्रा धारयेथामसुर्यं प्र वामिष्टयोऽरमश्नुवन्तु ।  
 दमैदमे सप्त रत्ना दधाना शं नो भूतं द्विपदे शं चतुष्पदे ॥ १ ॥  
 सोमारुद्रा वि बृहतं विषूचीमर्मावा या नो गयमाविवेश ।  
 आरे बाधेथां निऋतिं पराचैरस्मे भद्रा सौश्रवसानि सन्तु ॥ २ ॥  
 सोमारुद्रा युवमेतान्यस्मे विश्वा तनूषु भेषजानि धत्तम् ।  
 अव स्यतं मुञ्चतं यन्नो अस्ति तनूषु बद्धं कृतमेनो अस्मत् ॥ ३ ॥  
 तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृळतं नः ।  
 प्र नो मुञ्चतं वरुणस्य पाशाद् गोपायतं नः सुमनस्यमाना ॥ ४ ॥

## ५२ (६.५७)

२. अन्यः । उप । असदत् ॥ ३. अजाः ॥ हरी इति । सम्भृता ॥ ४. अनयत् । रितः ॥  
 वर्षन्तमः ॥ ५. सुमतिम् ॥ वयाम् इव ॥ च । आ ॥ ६. अभीशून् इव ॥ मया ॥

## ५३ (६.७४)

१. सोमारुद्रा । असुर्यम् ॥ प्र । वाम् । इष्टयः ॥ दमैदमे ॥ द्विपदे । चतुष्पदे ॥ २. आविवेश ॥  
 निऋतिम् ॥ अस्मे इति ॥ ४. तिग्मसायुधौ । तिग्महेती इति तिग्महेती । सुशेवौ ॥  
 सुमनस्यमाना ॥

## ५४ (७.२८)

१-५ वसिष्ठो मैत्रावरुणिः । इन्द्रः । त्रिष्टुप् ।

ब्रह्मा ण इन्द्रोप याहि विद्वानर्वाञ्चस्ते हरयः सन्तु युक्ताः ।  
 विश्वे चिद्वि त्वा विहवन्त मता अस्माकमिच्छृणुहि विश्वमिन्व ॥ १ ॥  
 हवं त इन्द्र महिमा व्यानङ् ब्रह्म यत्पासि शवसिन्नृषीणाम् ।  
 आ यद्वज्रं दधिषे हस्त उग्र घोरः सन्क्रत्वा जनिष्ठा अषाढहः ॥ २ ॥  
 तव प्रणीतीन्द्र जोहुवानान्तसं यन्नृन् रोदसी निनेथ ।  
 महे क्षत्राय शवसे हि जज्ञेस्तुतिं चित्तूतुजिरशिशन्त् ॥ ३ ॥  
 एभिर्न इन्द्राहभिर्दशस्य दुर्मित्रासो हि क्षितयः पवन्ते ।  
 प्रति यच्चष्टे अनृतमनेना अव द्विता वरुणो मायी नः सात् ॥ ४ ॥  
 वोचेमेदिन्द्रं मघवानमेनं महो रायो राधसो यद्दक्षः ।  
 यो अर्चतो ब्रह्मकृतिमर्विष्ठो यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

## ५५ (७.४९)

१-४ वसिष्ठो मैत्रावरुणिः । आपः । त्रिष्टुप् ।

समुद्रज्येष्ठाः सलिलस्य मध्यात्पुनाना यन्त्यनिविशमानाः ।  
 इन्द्रो या वज्री वृषभो रराद ता आपो देवीरिह मामवन्तु ॥ १ ॥  
 या आपो दिव्या उत वा स्रवन्ति खनित्रिमा उत वा याः स्वयंजाः ।  
 समुद्रार्था याः शुचयः पावकास्ता आपो देवीरिह मामवन्तु ॥ २ ॥  
 यासां राजा वरुणो याति मध्ये सत्यानृते अवपश्यञ्जनानाम् ।  
 मधुश्चुतः शुचयो याः पावकास्ता आपो देवीरिह मामवन्तु ॥ ३ ॥

## ५४ (७.२८)

१. ब्रह्मा । नः ॥ विहवन्त ॥ विश्वमिन्व ॥ २. वि । आनद् ॥ ३. प्रणीती । इन्द्र ॥ यत् ।  
 नृन् । न ॥ ४. अहभिः । दशस्य ॥ दुर्मित्रासः ॥ अनृतम् । अनेनाः ॥ ५. मघवानम् ॥ ददत् ।  
 नः ॥ ब्रह्मकृतिम् ॥

## ५५ (७.४९)

१. समुद्रज्येष्ठाः ॥ अनिविशमानाः ॥ इन्द्रः । याः ॥ माम् । अवन्तु ॥ २. खनित्रिमाः ॥  
 स्वयंमजाः ॥ समुद्रार्थः ॥ ३. सत्यानृते इति । अवपश्यन् ॥ मधुश्चुतः ॥

यासु राजा वरुणो यासु सोमो विश्वे देवा यासूर्जं मदन्ति ।  
वैश्वानरो यास्वग्निः प्रविष्टस्ता आपो देवीरिह मामवन्तु

॥ ४ ॥

५६ (७.५४)

१-३ वसिष्ठो मैत्रावरुणिः । वास्तोष्पतिः । त्रिष्टुप् ।

वास्तोष्पते प्रति जानीह्यस्मान्त्स्वावेशो अनमीवो भवा नः ।

यत्वेमहे प्रति तन्नो जुषस्व शं नो भव द्विपदे शं चतुष्पदे

॥ १ ॥

वास्तोष्पते प्रतरणो न एधि गयस्फानो गोभिरश्वेभिरिन्दो ।

अजरासस्ते सख्ये स्याम पितेव पुत्रान्प्रति नो जुषस्व

॥ २ ॥

वास्तोष्पते श्रमया संसदा ते सक्षीमहि रुण्वया गातुमत्या ।

पाहि क्षेम उत योगे वरं नो यूयं पात स्वस्तिभिः सदा नः

॥ ३ ॥

५७ (७.५५)

१-८ वसिष्ठो मैत्रावरुणिः । १ वास्तोष्पतिः, २-८ इन्द्रः ( २-८ प्रस्वापिनी उपनिषद् ) ।

१ गायत्री, २-४ उपरिष्ठाद्वहती, ५-८ अनुष्टुप् ।

अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन् । सखा सुशेव एधि नः ॥ १ ॥

यदर्जुन सारमेय दतः पिशङ्ग यच्छसे ।

वाँव भ्राजन्त ऋष्टय उप स्रक्वेषु बर्षसतो नि षु स्वप

॥ २ ॥

स्तेनं राय सारमेय तस्करं वा पुनःसर ।

स्तोतृनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप

॥ ३ ॥

त्वं सूकरस्य दर्दहि तव दर्दतु सूकरः ॥

स्तोतृनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप

॥ ४ ॥

४. प्रविष्टः ॥

५६ (७.५४)

१. वास्तोः । पते ॥ सुआवेशः । मव ॥ यत् । त्वा । ईमहे ॥ द्विपदे । चतुःपदे ॥ २. प्रस्त रणः ।

नः ॥ गयस्फानः । इन्दो इति ॥ पिताड्व ॥ ३. सम्सदा ॥ सक्षीमहि । गातुमत्या ॥ क्षेमे ॥

५७ (७.५५)

१. अमीवहा । वास्तोः । पते ॥ आविशन् ॥ २. विड्व ॥ भ्राजन्ते ॥ ३. राय ॥ पुनःसर ॥

दुच्छनस्यसे ॥



सस्तु माता सस्तु पिता सस्तु श्वा सस्तु विस्पतिः ।

ससन्तु सर्वे ज्ञातयः सस्त्वयमभितो जनः

॥ ५ ॥

य आस्ते यश्च चरति यश्च पश्यति नो जनः ।

तेषां सं हन्मो अक्षाणि यथेदं हर्म्यं तथा

॥ ६ ॥

सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत् ।

तेना सहस्येना वयं नि जनान्त्स्वापयामसि

॥ ७ ॥

प्रोष्ठेशया बह्येशया नारीर्यस्तिल्पशीवरीः ।

स्त्रियो याः पुण्यगन्धास्ताः सर्वाः स्वापयामसि

॥ ८ ॥

५८ (७.६१)

१-७ वसिष्ठो मित्रावरुणिः । मित्रावरुणौ । त्रिष्टुप् ।

उद्वां चक्षुर्वरुण सुप्रतीकं देवयोरेति सूर्यस्ततन्वान् ।

अभि यो विश्वा भुवनानि चष्टे स मन्युं मर्त्येष्ववा चिकेत

॥ १ ॥

प्र वां स मित्रावरुणावृतावा विप्रो मन्मानि दीर्घश्रुदियति ।

यस्य ब्रह्माणि सुक्रतू अवाथ आ यत्कृत्वा न शरदः पुणैथे

॥ २ ॥

प्रोरोमित्रावरुणा पृथिव्याः प्र दिव ऋष्वद् बृहतः सुदानू ।

स्पशो दधाथे ओषधीषु विश्ववृध्म्यतो अनिमिषं रक्षमाणा

॥ ३ ॥

शंसा मित्रस्य वरुणस्य धाम शुष्मो रोदसी बद्बधे महित्वा ।

अयन्मासा अयज्वनामवीराः प्र यज्ञमन्मा वृजनं तिराते

॥ ४ ॥

अमूरा विश्वा वृषणाविमा वां न यासु चित्रं ददृशे न युक्षम् ।

द्रुहः सचन्ते अनृता जनानां न वां निष्यान्यचिते अभूवन्

॥ ५ ॥

समु वां यज्ञं महयं नमोभिर्हुवे वां मित्रावरुणा सबाधः ।

प्र वां मन्मान्यचसे नवानि कृतानि ब्रह्म जुजुषन्निमानि

॥ ६ ॥

५. सस्तु ॥ विस्पतिः ॥ सस्तु । अयम् ॥ ६. यथा । इदम् ॥ ७. सहस्रशृङ्गः ॥ उत्सुआचरत् ॥

सहस्येन ॥ ८. प्रोष्ठेशयाः । बह्येशयाः ॥ तिल्पशीवरीः ॥ पुण्यगन्धाः ॥

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१. वरुणा । सुप्रतीकम् ॥ २. ऋतवा ॥ दीर्घश्रुत् । इयति ॥ सुक्रतू इति सुक्रतू । अवाथः ॥

पुणैथे इति ॥ ३. प्र । उरोः ॥ सुदानू इति सुदानू ॥ दधाथे इति । विश्व ॥ ऋषक् । यतः ।

अनिमिषम् ॥ ४. शंसा ॥ महित्वा ॥ यज्ञमन्मा ॥ ५. निष्यानि । अचिते ॥ ६. सम् ।

ऊं इति । महयम् । नमःऽभिः ॥ सबाधः ॥

इयं देव पुरोहितिर्युवभ्यां यज्ञेषु मित्रावरुणावकारि ।

विश्वानि दुर्गा पिपृतं तिरो नो यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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१-६ वसिष्ठो मैत्रावरुणिः । १-४ सूर्यः, ५ सूर्य-मित्रावरुणाः, ६ मित्रावरुणौ । त्रिष्टुप् ।

उद्वेति सुभगो विश्वचक्षाः साधारणः सूर्यो मानुषाणाम् ।

चक्षुर्मित्रस्य वरुणस्य देवश्चमेव यः समविव्यक्तमांसि ॥ १ ॥

उद्वेति प्रसवीता जनानां महान्केतुरर्णवः सूर्यस्य ।

समानं चक्रं पर्याविवृत्सन्त्यदैतशो वहति धूर्षु युक्तः ॥ २ ॥

विभ्राजमान उषसामुपस्थाद्रेभैरुदैत्यनुमद्यमानः ।

एष मे देवः सविता चच्छन्द यः समानं न प्रमिनाति धाम ॥ ३ ॥

दिवो रुक्म उरुचक्षा उदैति दूरेअर्थस्तरणिभ्राजमानः ।

नूनं जनाः सूर्येण प्रसूता अयन्नथानि कृणवन्नपांसि ॥ ४ ॥

यत्रा चक्रुर्मृता गातुमस्मै श्येनो न दीयन्नन्वेति पार्थः ।

प्रति वां सूर उदैते विधेम नमोभिर्मित्रावरुणोत हव्यैः ॥ ५ ॥

नू मित्रो वरुणो अर्यमा नस्मने तोकाय वरिवो दधन्तु ।

सुगा नो विश्वा सुपथानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

### ६० (७.६८)

१-९ वसिष्ठो मैत्रावरुणिः । अश्विनौ । विराट्; ८-९ त्रिष्टुप् ।

आ शुभ्रा यातमश्विना स्वश्वा गिरौ दत्ता जुजुषाणा युवाकौः ।

हव्यानि च प्रतिभृता वीतं नः ॥ १ ॥

७. देवा । पुरःऽहितः । युवऽभ्याम् ॥ दुःशा ॥ स्वस्तिर्भिः ।

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१. उत् । ऊँ इति । एति । सुजगः । विश्वचक्षाः ॥ चर्मऽइव । सम्ऽअविव्यक् ॥ २. प्रऽसविता ॥

परिऽआविवृत्सन् ॥ धूऽसु ॥ ३. विऽभ्राजमानः । उपऽस्थात् ॥ उत् । एति । अनुऽमद्यमानः ॥

प्रऽमिनार्ति ॥ ४. उरुचक्षाः । उत् । एति ॥ दूरेऽअर्थः ॥ प्रऽसूताः ॥ अयन् । अथानि । कृणवन् ॥

५. अस्मै ॥ अनु । एति ॥ उत्ऽइते ॥ ६. नु ॥ सुगा । सुपथानि ॥

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१. सुऽअश्वा ॥ प्रतिऽमृता ॥

प्र वामन्धांसि मद्यान्यस्थुररं गन्तं हविषो वीतये मे ।

तिरो अयो हवनानि श्रुतं नः

॥ २ ॥

प्र वां रथो मनोजवा इयति तिरो रजांस्यश्विना शतोतिः ।

अस्मभ्यं सूर्यावसू इयानः

॥ ३ ॥

अयं ह यद्वा देव्या उ अद्रिरूध्वो विवक्ति सोमसुद्युवभ्याम् ।

आ वल्गू विप्रो ववृतीत हव्यैः

॥ ४ ॥

चित्रं ह यद्वा भोजनं न्वस्ति न्यत्रेये महिष्वन्तं युयोतम् ।

यो वामोमानं दधते प्रियः सन्

॥ ५ ॥

उत त्यद्वां जुरते अश्विना भूच्यवानाय प्रतीत्यै हविर्दे ।

अधि यद्वप इत ऊति धृत्यः

॥ ६ ॥

उत त्यं भुज्युमश्विना सखायो मध्ये जहुर्दुरेवासः समुद्रे ।

निरीं पर्षदरावा यो युवाकुः

॥ ७ ॥

वृकाय चिज्जसमानाय शक्तमुत श्रुतं शयवे हूयमाना ।

यावध्न्यामपि न्वतमपो न स्तयि चिच्छक्त्यश्विना शचीभिः

॥ ८ ॥

एष स्य कारुर्जरते सूक्तैरये बुधान उषसां सुमन्मा ।

इषा तं वर्धदध्न्या पर्योभिर्युयं पात स्वस्तिभिः सदा नः

॥ ९ ॥

### ६१ (७.७१)

१-६ वसिष्ठो मैत्रावरुणिः । अश्विनौ । त्रिष्टुप् ।

अप स्वसुरुषसो नग्जिहीते रिणक्ति कृष्णीरुषाय पन्थाम् ।

अश्वामघा गोमघा वां हुवेम दिवा नक्तं शरुमस्मद्युयोतम्

॥ १ ॥

उपायातं दाशुषे मत्याय रथेन वाममश्विना वहन्ता ।

युयुतमस्मदानिराममांवा दिवा नक्तं माध्वा त्रासांथां नः

॥ २ ॥

२. अस्थुः ॥ अरम् ॥ ३. मनःजवाः ॥ शतऊतिः ॥ सूर्यावसू इति ॥ ४. देव्याः । ऊँ इति ॥ सोमसुत् । युवभ्याम् ॥ वल्गू इति ॥ ५. नि । अत्रेये ॥ वाम् । ओमानम् ॥ ६. हविः ॥ इतःऊति ॥ ७. दुःएवासः । ८. शक्तम् ॥ श्रुतम् ॥ चित् । शक्ती । अश्विना ॥ ९. एषः । स्यः । सुऊक्तैः ॥ सुमन्मा ॥ पर्यःभिः ॥

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१. नक् । जिहीते ॥ रिणक्ति ॥ अश्वमघा । गोमघा ॥ २. उपआयातम् ॥ अनिराम् । अमांवाम् ॥ माध्वा इति ॥

आ वां रथमवमस्यां व्युष्टौ सुम्नायवो वृषणो वर्तयन्तु ।  
 स्यूमंगभस्तिमृतयुग्मिरश्वैराश्विना वसुमन्तं वहेत्याम् ॥ ३ ॥  
 यो वां रथो नृपती अस्ति वोळ्हा त्रिवन्धुरो वसुमां उस्त्रयामा ।  
 आ न एना नासत्योप यातमभि यद्वां विश्वप्स्यो जिगाति ॥ ४ ॥  
 युवं च्यवानं जरसोऽमुमुक्तं नि पेदव ऊहथुराशुमश्वम् ।  
 निरंहसस्तमसः स्पर्तमन्त्रि नि जाहुषं शिथिरे धातमन्तः ॥ ५ ॥  
 इयं मनीषा इयमश्विना गीरिमां सुवृक्तिं वृषणा जुषेत्याम् ।  
 इमा ब्रह्माणि यूवयून्यगमन्ययं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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१-८ वसिष्ठो मैत्रावरुणिः । उषाः । त्रिष्टुप् ।

व्युष्टौ आवो दिविजा ऋतेनाविष्कृण्वाना महिमानमागात् ।  
 अप द्रुहस्तम आवरजुष्टमङ्गिरस्तमा पृथ्या अजीगः ॥ १ ॥  
 महे नो अद्य सुविताय बोध्युषो महे सौभगाय प्र यन्धि ।  
 चित्रं रयि यशसं धेह्यस्मे देवि मर्तेषु मानुषि श्रवस्युम् ॥ २ ॥  
 एते त्वे भानवो दर्शतायाश्चित्रा उषसो अमृतांस आगुः ।  
 जनयन्तो दैव्यानि व्रतान्यापृणन्तो अन्तरिक्षा व्यस्थुः ॥ ३ ॥  
 एषा स्या युजाना पराकात्पञ्च क्षितीः परि सद्यो जिगाति ।  
 अभिपश्यन्ती वयुना जनानां दिवो दुहिता भुवनस्य पत्नी ॥ ४ ॥  
 वाजिनीवती सूर्यस्य योषा चित्रामघा राय ईशे वसूनाम् ।  
 ऋषिष्टुता जरयन्ती मघोन्युषा उच्छति वह्निभिर्गृणाना ॥ ५ ॥

३. वि० व्युष्टौ ॥ सुम्नायवः ॥ स्यूमंगभस्तिम् । ऋतयुक्त्वाभिः । अश्वैः ॥ आ । वसुमन्तम् ॥  
 ४. नृपती इति नृपती ॥ त्रिवन्धुरः । उस्त्रयामा ॥ विश्वप्स्यः ॥ ५. पेदव ॥ निः । अंहसः ॥  
 अन्तरिति ॥ ६. सुवृक्तिम् ॥ यूवयूनि ॥

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१. वि । उषाः । दिविजाः ॥ आविः ऋण्वाना ॥ आवः । अजुष्टम् । अङ्गिरस्तमा । अजीगिति ॥  
 २. अस्मे इति ॥ मानुषि ॥ ३. आ । अगुः ॥ आपृणन्तः ॥ ४. अभिपश्यन्ती ॥  
 ५. वाजिनीवती ॥ चित्रामघा । रायः ॥ ऋषिः ऋता । मघोनी ॥ उषाः । वह्निभिः ॥



प्रति द्युतानामरुषासो अश्वाश्चित्रा अदृश्रन्नुषसं वहन्तः ।  
 याति शुभ्रा विश्वपिशा रथेन दधाति रत्नं विधत्ते जनाय ॥ ६ ॥  
 सत्या सत्येभिर्महती महद्भिर्देवी देवेभिर्यजता यजत्रैः ।  
 रुजद्दुळहानि दददुसियाणां प्रति गावं उषसं वावशन्त ॥ ७ ॥  
 नू नो गोमद्वीरवद्वेहि रत्नमुषो अश्वावत्पुरुभोजो अस्मे ।  
 मा नो बहिः पुरुषतो निदे कर्षयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

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१-६ वसिष्ठो मैत्रावरुणिः । उषाः । त्रिष्टुप् ।

उपो रुरुचे युवतिर्न योषा विश्वं जीवं प्रसुवन्तीं चरायै ।  
 अभूदग्निः समिधे मानुषाणामकज्योतिर्बाधमाना तमांसि ॥ १ ॥  
 विश्वं प्रतीची सप्रथा उदस्थाद्रुशद्वासो बिभ्रती शुक्रमश्वैत् ।  
 हिरण्यवर्णा सुदृशीकसंहृग्वा माता नेत्र्यह्नामरोचि ॥ २ ॥  
 देवानां चक्षुः सुभगा वहन्ती श्वेतं नयन्ती सुदृशीकमश्वम् ।  
 उषा अदशि रश्मिभिर्यक्ता चित्रामघा विश्वमनु प्रभूता ॥ ३ ॥  
 अन्तिवामा दूरे अमित्रमुच्छोर्वीं गव्यूतिमभयं कृषी नः ।  
 यावय द्वेष आ भरा वसूनि चोदय राधो गृणते मघोनि ॥ ४ ॥  
 अस्मे श्रेष्ठैभिर्मानुभिर्वि माह्युषो देवि प्रतिरन्तीं न आयुः ।  
 इषं च नो दधती विश्ववारे गोमदश्वावद्रथवन्च राधः ॥ ५ ॥  
 यां त्वा दिवो दुहितर्वर्धयन्त्युषः सुजाते मतिभिर्वसिष्ठाः ।  
 सास्मासु धा रयिमृष्वं ब्रह्न्तं यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

६. विश्वपिशा ॥ ७. महत्सभिः ॥ ८. गोमत् । वीरवत् ॥ अश्ववत् । पुरुभोजः । अस्मे इति ॥  
 निदे । कः ॥

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१. उपो इति ॥ प्रसुवन्तीं ॥ समुदधै ॥ २. सप्रथाः । उत् । अस्थात् ॥ रुशत् । वासः ॥  
 हिरण्यवर्णा । सुदृशीकसंहृक् ॥ ३. सुभगा ॥ सुदृशीकम् ॥ रश्मिभिः । विअक्ता ॥ प्रभूता ॥  
 ४. अन्तिवामा । उच्छ ॥ उर्वीम् । कृषि ॥ यवय । मर ॥ ५. मानुभिः । माहि ॥ उषः ।  
 प्रतिरन्तीं ॥ विश्ववारे ॥ ६. सुजाते । मतिभिः ॥

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१-१० वसिष्ठो मैत्रावरुणिः । इन्द्रावरुणौ । जगती ।

युवां नरा पश्यमानासु आप्यं प्राचा गव्यन्तः पृथुपशवो ययुः ।	
दासां च वृत्रा हतमायाणि च सुदासमिन्द्रावरुणावसावतम् ॥ १ ॥	॥ १ ॥
यत्रा नरः समयन्ते कृतध्वजो यस्मिन्नाजा भवति किं च न प्रियम् ।	
यत्रा भयन्ते भुवना स्वर्दृशस्तत्रा न इन्द्रावरुणाधि वोचतम् ॥ २ ॥	॥ २ ॥
सं भूम्या अन्ता ध्वसिरा अदृक्षतेन्द्रावरुणा दिवि घोष आरुहत् ।	
अस्थुर्जनानामप मामरातयोऽवगिवसा हवनश्रुता गतम् ॥ ३ ॥	॥ ३ ॥
इन्द्रावरुणा वधनाभिरप्रति भेदं वन्वन्ता प्र सुदासमावतम् ।	
ब्रह्माण्येषां शृणुतं हवामनि सत्या तृत्सूनामभवत्पुरोहितिः ॥ ४ ॥	॥ ४ ॥
इन्द्रावरुणावभ्या तपन्ति माघान्युर्यो वनुषामरातयः ।	
युवं हि वस्व उभयस्य राजथोऽध स्मा नोऽवतं पायै दिवि ॥ ५ ॥	॥ ५ ॥
युवां हवन्त उभयास आजिष्विन्द्रं च वस्वो वरुणं च सातये ।	
यत्र राजभिर्दशभिर्निबाधितं प्र सुदासमावतं तृत्सुभिः सह ॥ ६ ॥	॥ ६ ॥
दश राजानः समिता अयज्यवः सुदासमिन्द्रावरुणा न युयुधुः ।	
सत्या नृणामन्नसदामुपस्तुतिर्देवा एषामभवन्देवहूतिषु ॥ ७ ॥	॥ ७ ॥
दाशराज्ञे परियत्ताय विश्वतः सुदास इन्द्रावरुणावशिक्षतम् ।	
श्वित्यञ्चो यत्र नमसा कपर्दिनो धिया धीवन्तो असपन्त तृत्सवः ॥ ८ ॥	॥ ८ ॥
वृत्राण्यन्यः समिथेषु जिघ्नन्ते व्रतान्यन्यो अभि रक्षते सदा ।	
हवामहे वां वृषणा सुवृक्तिभिरेस्मे इन्द्रावरुणा शर्म यच्छतम् ॥ ९ ॥	॥ ९ ॥
अस्मे इन्द्रो वरुणो मित्रो अर्यमा द्युम्नं यच्छन्तु महि शर्म सप्रथः ।	
अवध्रं ज्योतिरदितेऋतावधो देवस्य श्लोकं सवितुर्मनामहे ॥ १० ॥	॥ १० ॥

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१. पृथुपशवः ॥ सुदासम् । अवसा । अवतम् ॥ २. यत्र । सम्ऽअयन्ते । कृतध्वजः ॥ स्वऽदृशः ॥ तत्र ॥ ३. आ । अरुहत् ॥ हवनश्रुता । आ ॥ ५. मा । अघानि ॥ ६. हवन्ते ॥ निऽबाधितम् ॥ ७. सम्ऽइताः ॥ अन्नसदाम् । उपस्तुतिः ॥ देवहूतिषु ॥ ८. दाशराज्ञे । परियत्ताय ॥ श्वित्यञ्चः ॥ धीवन्तः ॥ ९. वृत्राणि । अन्यः । सम्ऽइथेषु ॥ व्रतानि । अन्यः ॥ सुवृक्तिभिः ॥ १०. सप्रथः ॥ ऋतवृधः ॥

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१-८ वसिष्ठो मैत्रावरुणिः । वरुणः । त्रिष्टुप् ।

धीरा त्वस्य महिना जनूषि वि यस्तस्तम्भ रोदसी चिदुर्वी ।  
 प्र नाकमृष्वं नुनुदे बृहन्तं द्विता नक्षत्रं प्रथञ्च भूमं ॥ १ ॥  
 उत स्वया तन्वा३ सं वदे तत्कदा न्व१न्तर्वरुणे भुवानि ।  
 किं मे हव्यमहृणानो जुषेत कदा मृळीकं सुमना अभि ख्यम् ॥ २ ॥  
 पृच्छे तदेनो वरुण दिदक्षुषो एमि चिकितुषो विपृच्छम् ।  
 समानमिन्मै कवयश्चिदाहरयं ह तुभ्यं वरुणो हृणीते ॥ ३ ॥  
 किमार्ग आस वरुण ज्येष्ठं यस्तोतारं जिघांससि सखायम् ।  
 प्र तन्मै वोचो दूळभ स्वधावोऽव त्वानेना नमसा तुर इयाम् ॥ ४ ॥  
 अव द्रुग्धानि पित्र्या सृजा नोऽव या वयं चक्रमा तनूभिः ।  
 अव राजन्पशुतृपं न तायुं सृजा वत्सं न दाम्नो वसिष्ठम् ॥ ५ ॥  
 न स स्वो दक्षो वरुण धृतिः सा सुरा मन्युर्विभीदको अचित्तिः ।  
 अस्ति ज्यायान्कर्नायस उपारे स्वप्नश्चनेदनृतस्य प्रयोता ॥ ६ ॥  
 अरं दासो न मीळहुषे कराण्यहं देवाय भूर्येजनागाः ।  
 अचेतयदचितो देवो अर्यो गृत्सं राये कवितरो जुनाति ॥ ७ ॥  
 अयं सु तुभ्यं वरुण स्वधावो हृदि स्तोम उपश्रितश्चिदस्तु ।  
 शं नः क्षेमे शम्भु योगे नो अस्तु यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

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१-७ वसिष्ठो मैत्रावरुणिः । वरुणः, (७ पाशविमोचनी) । त्रिष्टुप् ।

प्र शुन्ध्युवं वरुणाय प्रेष्ठां मतिं वसिष्ठ मीळहुषे भरस्व ।  
 य ईमवाञ्चिं करते यजत्रं सहस्रामघं वृषणं बृहन्तम् ॥ १ ॥

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१. तु । अस्य ॥ २. तन्वा । सम् ॥ नु । अन्तः ॥ ३. दिदक्षु ॥ उपो इति । विपृच्छम् ॥  
 ४. दुःस्वम् । स्वधाऽवः ॥ अनेना ॥ ५. सृज ॥ चक्रम् ॥ पशुस्तृपम् ॥ ६. विभीदकः ॥ उपऽअरे ॥  
 प्रयोता ॥ ७. कवितरः ॥ ८. उपश्रितः ॥

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१. सहस्रामघम् ॥

अधा न्वस्य सुदृशं जगन्वानगनेरनाकं वरुणस्य मंसि ।  
 स्वर्श्यदश्मन्नधिपा उ अन्धोऽभि मा वपुर्दृश्ये निनीयात् ॥ २ ॥  
 आ यद्रुहाव वरुणश्च नावं प्र यत्समुद्रमीरयाव मध्यम् ।  
 अधि यद्पां स्तुभिश्चराव प्र प्रेह्व ईह्वयावहै शुभे कम् ॥ ३ ॥  
 वसिष्ठं ह वरुणो नाव्याधादृषिं चकार स्वपा महोभिः ।  
 स्तोतारं विप्रः सुदिनत्वे अह्नां यान्नु द्यावस्ततन्यादुषासः ॥ ४ ॥  
 क्वर् त्यानि नौ सख्या बभूवुः सचावहे यदवकं पुरा चित् ।  
 बृहन्तं मानं वरुण स्वधावः सहस्रद्वारं जगमा गृहं तै ॥ ५ ॥  
 य आपिर्नित्यो वरुण प्रियः सन्त्वामागांसि कृणवत्सखा ते ।  
 मा तु एनस्वन्तो यक्षिन्भुजेम यन्धि ष्मा विप्रः स्तुवते वरुथम् ॥ ६ ॥  
 ध्रुवासु त्वासु क्षितिषु क्षियन्तो व्यर्स्मत्पाशं वरुणो मुमोचत् ।  
 अवो वन्वाना अदितेरुपस्थाद्ययं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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१-५ वसिष्ठो मैत्रावरुणिः । वरुणः । गायत्री, ५ जगती ।

मो षु वरुण मृन्मयं गृहं राजन्नहं गमम् । मृळा सुक्षत्र मृळय ॥ १ ॥  
 यदेमि प्रस्फुरन्निव दृतिर्न ध्मातो अद्रिवः । मृळा सुक्षत्र मृळय ॥ २ ॥  
 ऋत्वंः समह दीनतां प्रतीपं जगमा शुचे । मृळा सुक्षत्र मृळय ॥ ३ ॥  
 अपां मध्ये तस्थिवांसं तृष्णाविदज्जरितारम् । मृळा सुक्षत्र मृळय ॥ ४ ॥

यत्किं चेदं वरुण दैव्ये जनैऽभिद्रोहं मनुष्याश्चरामसि ।

अचित्ती यत्तव धर्मा युयोपि मा नस्तस्मादेनसो देव रीरिषः ॥ ५ ॥

२. नु । अस्य ॥ स्वः । यत् । अविष्ठाः ॥ ३. स्तुभिः ॥ प्रर्द्धइव ॥ ४. नावि । आ । अधात् ॥  
 सुऽअपाः ॥ सुदिनत्वे ॥ उषसः ॥ ५. क्व । त्यानि ॥ सचावहे इति ॥ सहस्रद्वारम् । जगम् ॥  
 ६. एनस्वन्तः ॥ स्म ॥ ७. त्वा । आसु ॥ वि । अस्मत् ॥

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१. मो इति । सु । मृत्तमयम् ॥ मृळा । सुक्षत्र ॥ २. प्रस्फुरन्र्द्धइव ॥ अद्रिज्वः ॥ ३. प्रतिर्द्धपम् ।  
 जगम् ॥ ४. तस्थिवांसम् ॥ तृष्णा । अविदत् ॥ ५. अभिद्रोहम् । मनुष्याः । चरामसि ॥  
 धर्म ॥ रिरिषः ॥



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१-६ वसिष्ठो मैत्रावरुणिः । सरस्वती, ३ सरस्वान् । त्रिष्टुप् ।

प्र क्षोदसा धार्यसा सस्र एषा सरस्वती धरुणमार्यसी पुः ।	
प्रवाबधाना रथ्यैव याति विश्वा अपो महिना सिन्धुरन्याः	॥ १ ॥
एकाचेतत्सरस्वती नदीनां श्चिर्यती गिरिभ्य आ समुद्रात् ।	
रायश्चेतन्ती भुवनस्य भूरैर्घृतं पयो दुदुहे नाहुषाय	॥ २ ॥
स वावृधे नयो योषणासु वृषा शिशुर्वृषभो यज्ञियासु ।	
स वाजिनं मघवद्भ्यो दधाति वि सातये तन्वं मामृजीत	॥ ३ ॥
उत स्या नः सरस्वती जुषाणोप श्रवत्सुभगा यज्ञे अस्मिन् ।	
मितज्ञुभिर्नमस्यैरियाना राया युजा चिदुत्तरा सखिभ्यः	॥ ४ ॥
इमा जुह्वाना युष्मदा नमोभिः प्रति स्तोमं सरस्वति जुषस्व ।	
तव शर्मन्प्रियतमे दधाना उप स्थेयाम शरणं न वृक्षम्	॥ ५ ॥
अयमु ते सरस्वति वसिष्ठे द्वारावृतस्य सुभगे व्यावः ।	
वर्धे शुभ्रे स्तुवते रासि वाजान्यूनं पात स्वस्तिभिः सदा नः	॥ ६ ॥

६९ (७.१०२)

१-३ वसिष्ठो मैत्रावरुणिः (वृष्टिकामः), कुमार आग्नेयो वा । पर्जन्यः ।

गायत्री, २ पादनिचृत् ।

पर्जन्याय प्र गायत दिवस्पुत्राय मीळहुषे । स नो यवसमिच्छतु	॥ १ ॥
यो गर्भमोषधीनां गवां कृणोत्यर्वताम् । पर्जन्यः पुरुषीणाम्	॥ २ ॥
तस्मा इदास्यै हविर्जुहोता मधुमत्तमम् । इळां नः संयतं करत्	॥ ३ ॥

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१. सस्त्रे ॥ सरस्वती ॥ प्रवाबधाना । रथ्याऽइव ॥ ३. ववृधे ॥ समृजीत ॥ ४. सुभगा ॥  
 मितज्ञुभिः ॥ उत्तरा ॥ ५. युष्मत् । आ ॥ प्रियतमे ॥ ६. द्वारौ । ऋतस्य । वि ।  
 आवरित्यावः ॥

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१. दिवः । पुत्राय ॥ २. कृणोति । अर्वताम् ॥ ३. तस्मै ॥ जुहोत । मधुमत्तमम् ॥ सम्यतम् ॥

## ७० (७.१०३)

१-१० वसिष्ठो मैत्रावरुणिः । मण्डूकाः (पर्जन्यः) । त्रिष्टुप्, १ अनुष्टुप् ।

संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः ।

वाचं पर्जन्यजिन्वितां प्र मण्डूकां अवादिषुः ॥ १ ॥

दिव्या आपो अभि यदेनमायन्दृतिं न शुष्कं सरसी शयानम् ।

गवामह न मायुर्वत्सिर्नानां मण्डूकानां वग्नुरत्रा समेति ॥ २ ॥

यदीमेनां उशतो अभ्यवर्षीत्तृष्यावतः प्रावृष्यागतायाम् ।

अख्वलीकृत्या पितरं न पुत्रो अन्यो अन्यमुप वदन्तमेति ॥ ३ ॥

अन्यो अन्यमनु गृभ्णात्येनोरपां प्रसर्गे यदमन्दिषाताम् ।

मण्डूको यदभिवृष्टः कर्निष्कन्पृश्निः संपृङ्क्ते हरितेन वाचम् ॥ ४ ॥

यदैषामन्यो अन्यस्य वाचं शाक्तस्यैव वदति शिक्षमाणः ।

सर्वं तदैषां समृधेव पर्व यत्सुवाचो वदथनाध्यप्सु ॥ ५ ॥

गोमायुरेको अजमायुरेकः पृश्निरेको हरित एक एषाम् ।

समानं नाम बिभ्रतो विरूपाः पुरुत्रा वाचं पिपिशुर्वदन्तः ॥ ६ ॥

ब्राह्मणासौ अतिरात्रे न सोमे सरो न पूर्णमभितो वदन्तः ।

संवत्सरस्य तदहः परि ष्ठ यन्मण्डूकाः प्रावृषीणं बभूव ॥ ७ ॥

ब्राह्मणासः सोमिनो वाचमक्रत ब्रह्म कृण्वन्तः परिवत्सरीणम् ।

अध्वर्यवो घमिणः सिष्विदाना आविभैवन्ति गुह्या न के चित् ॥ ८ ॥

देवर्हितं जुगुपुर्द्वादशस्य ऋतुं नरो न प्र मिनन्त्येते ।

संवत्सरे प्रावृष्यागतायां तप्ता घर्मा अश्नुवते विसर्गम् ॥ ९ ॥

गोमायुरदाजमायुरदात्पृश्निरदाद्धरितो नो वसूनि ।

गवां मण्डूका ददतः शतानि सहस्रसावे प्र तिरन्त आयुः ॥ १० ॥

## ७० (७.१०३)

१. व्रतचारिणः ॥ पर्जन्यजिन्विताम् ॥ २. सरसी इति । अत्र । सम् । एति ॥ ३. यत् । ईम् । अभि । अवर्षीत् । तृष्यावतः । आगतायाम् ॥ अख्वलीकृत्य ॥ ४. प्रसर्गे ॥ अभिवृष्टः । कर्निष्कन् ॥ सम्पृङ्क्ते ॥ ५. शाक्तस्यैव ॥ समृधौ ॥ सुवाचः । वदथन । अधि । अप्सु ॥ ६. गोमायुः । अजमायुः ॥ विरूपाः ॥ पुरुत्रा ॥ ७. अतिरात्रे ॥ तत् । अहरिति । परि । स्थ । ८. सिष्विदानाः ॥ आविः । भवन्ति ॥ ९. देवर्हितम् ॥ विसर्गम् ॥ १०. सहस्रसावे । प्र । तिरन्ते ॥

## ७१ (८.२९)

१-१० मनुर्वैवस्वतः, कश्यपो वा मारीचः । विश्वे देवाः । द्विपदा विराट् ।

बभ्रुरेको विषुणः सूनरो युवाञ्ज्यङ्क्ते हिरण्यम्	॥ १ ॥
योनिमेक आ संसाद् द्योतनोऽन्तर्देवेषु मेधिरः	॥ १ ॥ २ ॥
वाशीमेको विभर्ति हस्त आयसीमन्तर्देवेषु निध्रुविः	॥ ३ ॥
वज्रमेको विभर्ति हस्त आहितं तेन वृत्राणि जिघ्नते	॥ २ ॥ ४ ॥
तिग्ममेको विभर्ति हस्त आयुधं शुचिरुग्रो जलाशभेषजः	॥ ५ ॥
पथ एकः पीपाय तस्करो यथा एष वैद निर्धानाम्	॥ ३ ॥ ६ ॥
त्रीण्येक उरुगायो वि चक्रमे यत्र देवासो मदन्ति	॥ ७ ॥
विभिर्द्वा चरत एकया सह प्र प्रवासेव वसतः	॥ ४ ॥ ८ ॥
सदो द्वा चक्राते उपमा दिवि सम्राजा सर्पिरासुती	॥ ९ ॥
अर्चन्त एके महि साम मन्वत तेन सूर्यमरोचयन्	॥ ५ ॥ १० ॥

## ७२ (८.३०)

१-४ मनुर्वैवस्वतः । विश्वे देवाः । १ गायत्री, २ पुरउष्णिक् ३ बृहती, ४ अनुष्टुप् ।

नहि वो अस्त्यर्भको देवासो न कुमारकः । विश्वे सतोमहान्त इत्	॥ १ ॥
इति स्तुतासो असथा रिशादसो ये स्थ त्रयश्च त्रिशच्च । मनोर्देवा यज्ञियासः	॥ २ ॥
ते नस्त्राध्वं तैऽवत् त उ नो अधि वोचत ।	
मा नः पथः पित्र्यान्मानवादिधि दूरं नैष्ट परावतः	॥ ३ ॥
ये देवास इह स्थन् विश्वे वैश्वानरा उत ।	
अस्मभ्यं शर्म सप्रथो गवेऽश्वाय यच्छत	॥ ४ ॥

## ७१ (८.२९)

१. युवा । अञ्जि । अङ्क्ते ॥ २. अन्तः । देवेषु ॥ ३. निऽध्रुविः ॥ ४. हस्तैः । आऽहितम् ॥  
 ५. जलाशभेषजः ॥ ६. निऽधीनाम् ॥ ७. त्रीणि । एकः । उरुगायः ॥ ८. विऽभिः । चरतः ॥  
 प्रवासाऽइव ॥ ९. चक्राते इति । उपऽमा ॥ सम्राजा । सर्पिरासुती इति सर्पिःऽआसुती ॥  
 १०. अर्चन्तः ॥

## ७२ (८.३०)

१. अस्ति । अर्मकः ॥ सतःऽमहान्तः ॥ २. असथ ॥ ३. ते । अवत् ॥ ४. सप्रथः ॥ गवे ।  
 अश्वाय ॥

## ७३ (८.४८)

१-१५ प्रगाथो घौरः काण्वः । सोमः । त्रिष्टुप्, ५ जगती ।

स्वादोरभक्षि वयसः सुमेधाः स्वाध्यां वरिवोवित्तरस्य ।	
विश्वे यं देवा उत मर्त्यासो मधु ब्रुवन्तो अभि संचरन्ति	॥ १ ॥
अन्तश्च प्रागा अदितिर्भवास्यवयाता हरसो दैव्यस्य ।	
इन्द्रविन्द्रस्य सख्यं जुषाणः श्रौष्टां व धुरमनु राय ऋध्याः	॥ २ ॥
अपाम सोमममृता अभूमागन्म ज्योतिरावेदाम देवान् ।	
किं नूनमस्मान्कृणवदरातिः किमु धूर्तिरमृत मर्त्यस्य	॥ ३ ॥
शं नो भव हृद आ पीत इन्द्रो पितेव सोम सूनवे सुशेवः ।	
सखेव सख्य उरुशंस धीरः प्र ण आयुर्जीवसे सोम तारीः	॥ ४ ॥
इमे मा पीता यशस उरुष्यवो रथं न गावः समनाह पर्वसु ।	
ते मा रक्षन्तु विस्रसश्चरित्रादुत मा सामाद्यवयन्तिवन्दवः	॥ ५ ॥
अग्नि न मा मथितं सं दिदीपः प्र चक्षय कृणुहि वस्यसो नः ।	
अथा हि ते मद आ सोम मन्ये रेवाँइव प्र चरा पुष्टिमच्छ	॥ ६ ॥
इषिरेण ते मनसा सुतस्य भक्षामहि पित्र्यस्येव रायः ।	
सोम राजन्प्र ण आयूषि तारीरहानीव सूर्यो वासुराणि	॥ ७ ॥
सोम राजन्मृळया नः स्वस्ति तव स्मसि व्रत्याःस्तस्य विद्धि ।	
अलति दक्ष उत मन्युरिन्द्रो मा नो अयो अनुकामं परा दाः	॥ ८ ॥
त्वं हि नस्तन्वः सोम गोपा गात्रेगात्रे निषसत्था नृचक्षाः ।	
यत्ते वयं प्रमिनाम व्रतानि स नो मृळ सुषुखा देव वस्यः	॥ ९ ॥
ऋदूदरेण सख्या सचेय यो मा न रिष्येद्धर्यश्व पीतः ।	
अयं यः सोमो न्यधाय्यस्मे तस्मा इन्द्र प्रतिरमेम्यायुः	॥ १० ॥

## ७३ (८.४८)

१. सुमेधाः ॥ सुआध्यः । वरिवोवित्तरस्य ॥ सम्चरन्ति ॥ २. अन्तरिति । प्र । अगाः ॥ अवयाता ॥ इन्द्रो इति ॥ श्रौष्टाँइव ॥ ३. अगन्म । अविदाम ॥ ४. हृदे । आ । पीतः ॥ पिताँइव ॥ सखाँइव । उरुशंस ॥ नः । आयुः ॥ ५. सम् । अनाह । पर्वसु ॥ विस्रसः ॥ यवयन्तु । इन्द्रवः ॥ ६. कृणुहि ॥ मदे ॥ रेवान्इव । प्र । चर ॥ ७. पित्र्यस्यइव ॥ नः ॥ अहानिइव ॥ ८. मृळय ॥ व्रत्याः । तस्य ॥ अनुकामम् ॥ ९. गात्रेगात्रे । निषसत्थ । नृचक्षाः ॥ प्रमिनाम ॥ सुसुखा ॥ १०. ऋदूदरेण ॥ हरिअश्व ॥ तस्मै । प्रतिरम् । एमि । आयुः ॥



अप त्या अस्थुरनिरा अर्मावा निरत्रसन्तमिषीचीरभैषुः ।	
आ सोमो अस्मां अरुहद्विहाया अगन्म यत्र प्रतिरन्त आयुः	॥ ११ ॥
यो न इन्दुः पितरो हृत्सु पीतोऽमर्त्यो मर्त्यो आविवेश ।	
तस्मै सोमाय हविषा विधेम मृळीके अस्य सुमृतौ स्याम	॥ १२ ॥
त्वं सोम पितृभिः संविदानोऽनु द्यावापृथिवी आ तंतन्थ ।	
तस्मै त इन्दो हविषा विधेम वयं स्याम पतयो रयीणाम्	॥ १३ ॥
वातारो देवा अधि वोचता नो मा नो निद्रा ईशत् मोत जल्पिः ।	
वयं सोमस्य विश्वहं प्रियासः सुवीरांसो विदथमा वदेम	॥ १४ ॥
त्वं नः सोम विश्वतो वयोधास्त्वं स्वविदा विशा नृचक्षाः ।	
त्वं न इन्द ऊतिभिः सजोषाः पाहि पश्चातादुत वा पुरस्तात्	॥ १५ ॥

## ७४ (८.९१)

१-७ अपाला आत्रेयी । इन्द्रः । १-२ पङ्क्तिः, ३-७ अनुष्टुप् ।

कन्या३ वारवायती सोममपि सुताविदत् ।	
अस्तं भरन्त्यब्रवीदिन्द्राय सुनव त्वा शक्राय सुनव त्वा	॥ १ ॥
असौ य एषि वीरको गृहंगृहं विचाकशत् ।	
इमं जम्भसुतं पिब धानावन्तं करम्भिणमपूपवन्तमुक्थिनम्	॥ २ ॥
आ चन त्वा चिकित्सामोर्ध्वं चन त्वा नेमसि ।	
शनैरिव शनकैरिवेन्द्रायेन्द्रो परि स्रव	॥ ३ ॥
कुविच्छकत्कुवित्करत्कुविन्नो वस्यसस्करत् ।	
कुवित्पतिद्विषो यतीरिन्द्रेण संगमामहै	॥ ४ ॥
इमानि त्रीणि विष्टपा तानिन्द्र वि रोहय ।	
शिरस्ततस्योर्वरामादिदं म उपोदरे	॥ ५ ॥

११. अनिराः । अर्मावाः ॥ निः । अत्रसन् । तमिषीचीः ॥ विश्वायाः ॥ प्रतिरन्ते ॥ १२. हृत्सु ॥  
 आऽविवेश ॥ १३. पितृभिः । समऽविदानः ॥ द्यावापृथिवी इति ॥ इन्दो इति ॥ १४. वोचत् ॥  
 निद्रा । मा । उत ॥ सुवीरांसः ॥ १५. वयऽधाः ॥ स्वऽवित् । नृचक्षाः ॥ इन्दो इति ॥

## ७४ (८.९१)

१. कन्या ॥ वाः । अवयती ॥ भरन्ती ॥ २. गृहमृगृहम् । विश्वाकशत् ॥ जम्भसुतम् ॥  
 धानावन्तम् ॥ अपूपवन्तम् ॥ ३. न । इमसि ॥ शनैऽइव । शनकैऽइव ॥ ४. पतिद्विषः ॥  
 समृग्मामहै ॥ ५. तानि । इन्द्र ॥ मे । उप । उदरे ॥

असौ च या न उर्वरादिमां तन्वं१ मम ।

अथो॑ ततस्य॒ यच्छिरः॒ सर्वा॑ ता रौम॒शा कृ॑धि

॥ ६ ॥

खे रथस्य॒ खेज॑नसः॒ खे यु॒गस्य॑ शत॒क्रतो॑ ।

अ॒पा॒ला॒मिन्द्र॑ त्रि॒षू॒त्त्व्यकृ॑णोः सूर्य॑त्वचम्

॥ ७ ॥

७५ (८.१००)

(१-१२) १-३, ६-१२ नेमो भार्गवः, ४-५ इन्द्रः । १-९, १२ इन्द्रः, (८ सुपर्णः, ९ वज्रो वा) १०-११ वाक् । त्रिष्टुप्, ६ जगती, ७-९ अनुष्टुप् ।

अयं॑ तं एमि॒ तन्वा॑ पुरस्ता॒द्विश्वे॑ दे॒वा अ॒भि मां॑ यन्ति प॒श्चात् ।

य॒दा म॒ह्यं दी॒र्घरो॑ भा॒गमिन्द्रा॑दिन्मया॒ कृण॑वो वी॒र्या॑णि

॥ १ ॥

दधा॑मि ते म॒धु॒नो भ॒क्षम॑ग्रे॒ हित॑स्ते॒ भा॒गः सु॒तो अ॑स्तु सोमः ।

अस॑श्च त्वं दक्षि॒णतः॑ सखा॒ मेऽधा॑ वृ॒त्राणि॑ जङ्घना॒व भूरि॑

॥ २ ॥

प्र सु॒ स्तोमं॑ भरत॒ वाज॑यन्त॒ इन्द्रा॑य स॒त्यं यदि॑ स॒त्यम॑स्ति ।

नेन्द्रो॑ अ॒स्तीति॑ नेम॑ उ त्व आह॒ क ई॑ ददर्श॒ कम॑भि॒ ष्ट॒वाम॑

॥ ३ ॥

अय॑मस्मि ज॒रितः॑ पश्य॑ मे॒ह विश्वा॑ जा॒तान्य॒भ्यस्मि॑ म॒त्ना ।

ऋ॒तस्य॑ मा प्र॒दिशो॑ वर्ध॒यन्त्या॑दि॒रो भु॑व॒ना द॑र्दरीमि

॥ ४ ॥

आ यन्मा॑ वे॒ना अ॒रुह॑न्न॒तस्य॑ एक॒मासी॑नं ह॒र्य॑तस्य॒ पृ॒ष्ठे ।

मन॑श्चिन्मे हृ॒द आ प्र॑त्य॒वोच॑दचि॒क्रद॑ञ्छि॒शुम॑न्तः सखा॒यः

॥ ५ ॥

वि॒श्वेत्ता॑ ते स॒र्वने॑षु प्र॒वाच्या॑ या च॒कथं॑ मघव॒न्निन्द्र॑ सु॒न्वते॑ ।

पा॒रा॒वतं॑ यत्पु॒रुस॑म्भू॒तं व॑स्व॒पावृ॑णोः श॒र॒भाय॑ ऋ॒षि॒बन्ध॑वे

॥ ६ ॥

प्र नूनं॑ धा॒वता॑ पृथ॒ङ्नेह॑ यो वो अ॒वाव॑रीत् ।

नि षी॑ वृ॒त्रस्य॑ म॒र्मणि॑ वज्र॒मिन्द्रो॑ अपी॒पत॑त्

॥ ७ ॥

६. उर्वरा॑ ॥ आत् । इमाम् । तन्वंम् । मम ॥ ७. शत॒क्रतो॑ इति॑ शत॒क्रतो॑ ॥ त्रिः । पू॒त्वी ॥ अ॒कृ॒णोः । सूर्य॑त्वचम् ॥

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१. इन्द्र॑ ॥ आत् । इत् ॥ २. असः॑ । च । मे ॥ अ॒र्घ ॥ ३. वा॒ज॒ज्य॑न्तः ॥ अ॒स्ति । इति॑ । नेमः॑ । ऊँ इति॑ । त्वः ॥ स्त॒वाम् ॥ ४. ज॒रि॒तरि॑ति । मा । इह ॥ अ॒भि । अ॒स्मि ॥ प्र॒दिशः॑ ॥ आ॒ऽदि॒दिः ॥ ५. वे॒नाः ॥ हृ॒दे । प्र॒ति । अ॒वो॒चत् ॥ शि॒शु॑मन्तः ॥ ६. विश्वा॑ । इत् । ता । प्र॒वा॒च्या ॥ पु॒रु॒स॒म्भू॒तम् ॥ अ॒प॒अ॒वृ॑णोः । ऋ॒षि॒बन्ध॑वे ॥ ७. वा॒व॒त । न । इह ॥ सी॒म् ॥

मनोजवा अयमान आयसीमतरत्पुरम् ।

दिवं सुपूर्णो गत्वाय सोमं वज्रिण आभरत् ॥ ८ ॥

समुद्रे अन्तः शयत उदना वज्रो अभीवृतः ।

भरन्त्यस्मै संयतः पुरःप्रस्रवणा बलिम् ॥ ९ ॥

यद्वाग्वदन्त्यविचेतनानि राष्ट्रा देवानां निषसाद मन्द्रा ।

चतस्र ऊर्जं दुदुहे पयांसि क्वं स्वदस्याः परमं जंगाम ॥ १० ॥

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।

सा नो मन्द्रेषमूर्जं दुहाना धेनुर्वागस्मानुप सुष्टुतैतु ॥ ११ ॥

सखे विष्णो वितुरं वि क्रमस्व द्यौर्देहि लोकं वज्राय विष्क्रमे ।

हनाव वृत्रं रिणचाव सिन्धूनिन्द्रस्य यन्तु प्रसवे विसृष्टाः ॥ १२ ॥

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१-४ अवत्सारः काश्यपः । पवमानः सोमः । गायत्री, ३ पुरउष्णिक् ।

प्र गायत्रेण गायत पवमानं विचर्षणिम् । इन्दुं सहस्रचक्षसम् ॥ १ ॥

तं त्वा सहस्रचक्षसमथो सहस्रभर्णसम् । अति वारमपाविषुः ॥ २ ॥

अति वारान्पवमानो असिष्यदत्कलशां अभि धावति । इन्द्रस्य हाद्यां विशन् ॥ ३ ॥

इन्द्रस्य सोमं राधसे शं पवस्व विचर्षणे । प्रजावद्रेत आ भर ॥ ४ ॥

### ७७ (९.६१)

१-१० हिरण्यस्तूप आङ्गिरसः । पवमानः सोमः । जगती, ९-१० त्रिष्टुप् ।

इषुर्न धन्वन्प्रति धीयते मतिर्वत्सो न मातुरुषं सज्यर्धनि ।

उरुधारेव दुहे अग्रं आयत्यस्य व्रतेष्वपि सोमं इष्यते ॥ १ ॥

८. मनःजवाः । अयमानः ॥ सुपूर्णः ॥ वज्रिणो । आ । अमरत् ॥ ९. अन्तरिति । शयते ॥  
अभीवृतः ॥ समुद्यतः ॥ पुरःप्रस्रवणाः ॥ १०. अविचेतनानि ॥ निषसाद ॥ चतस्रः ॥  
११. विश्वरूपाः । सुस्तुता । आ । एतु ॥ १२. विस्तरम् ॥ विष्क्रमे ॥ प्रसवे । विसृष्टाः ॥

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१. विचर्षणिम् ॥ सहस्रचक्षसम् ॥ २. अथो इति । सहस्रभर्णसम् ॥ ३. असिष्यदत् ॥  
आविशन् ॥ ४. विचर्षणे ॥ प्रजावत् । रेतः ॥

### ७७ (९.६१)

१. सजि । ऊर्धनि ॥ उरुधाराइव । अग्रै । आस्यती ॥ व्रतेषु । अपि ॥

उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते अन्तरासनि ।  
 पवमानः संतनिः प्रघ्नतामिव मधुमान्द्रप्सः परि वारमर्षति ॥ २ ॥  
 अव्ये वधूयुः पवते परि त्वचि श्रथ्नीते नप्तीरदिते ऋतं यते ।  
 हरिरक्रान्यजतः संयतो मदो नृम्णा शिशानो महिषो न शोभते ॥ ३ ॥  
 उक्षा मिमाति प्रति यन्ति धेनवो देवस्य देवीरूपं यन्ति निष्कृतम् ।  
 अत्यक्रमीदर्जुनं वारमव्ययमत्कं न निक्तं परि सोमो अव्यत ॥ ४ ॥  
 अमृक्तेन रुशता वाससा हरिरमर्त्यो निर्णिजानः परि व्यत ।  
 दिवस्पृष्ठं बर्हणा निर्णिजे कृतोपस्तरणं चम्बोर्नभस्मयम् ॥ ५ ॥  
 सूर्यस्येव रश्मयो द्रावयित्त्वो मत्सरासः प्रसुपः साकमोरते ।  
 तन्तुं ततं परि सर्गास आशवो नेन्द्रादृते पवते धाम किं चन ॥ ६ ॥  
 सिन्धोरिव प्रवणे निम्न आशवो वृषच्युता मदासो गातुमाशत ।  
 शं नो निवेशे द्विपदे चतुष्पदेऽस्मे वाजाः सोम तिष्ठन्तु कृष्टयः ॥ ७ ॥  
 आ नः पवस्व वसुमद्विरण्यवदश्वावद्गोमद्यवमत्सुवीर्यम् ।  
 यूयं हि सोम पितरो मम स्थनं दिवो मूर्धानः प्रस्थिता वयस्कृतः ॥ ८ ॥  
 एते सोमाः पवमानास इन्द्रं रथाइव प्र ययुः सातिमच्छ ।  
 सुताः पवित्रमतिं यन्त्यव्यं हित्वी वृत्रि हरितो वृष्टिमच्छ ॥ ९ ॥  
 इन्द्रविन्द्राय बृहते पवस्व समृद्धीको अनवद्यो रिशादाः ।  
 भरां चन्द्राणि गृणते वसूनि देवैद्यावापृथिवी प्रावतं नः ॥ १० ॥

७८ (१.८५)

१-१२ वेनो भार्गवः । पवमानः सोमः । जगती, ११-१२ त्रिष्टुप् ।

इन्द्राय सोम सुषुतः परि स्रवापामावा भवतु रक्षसा सह ।

मा ते रसस्य मत्सत द्रयाविनो द्रविणस्वन्त इह सन्तिवन्देवः ॥ १ ॥

२. मन्द्राजनी ॥ समस्तनिः । प्रघ्नतामइव ॥ मधुमान् ॥ ३. वधूयुः ॥ सम्ययतः ॥ ४. निःकृतम् ॥  
 अति ॥ अक्रमीत् ॥ ५. निःजनिजानः ॥ निःजनिजे । कृत । उपस्तरणम् ॥ ६. सूर्यस्यइव । द्रावयित्त्वः ॥  
 प्रसुपः ॥ ७. सिन्धोःइव । निम्ने ॥ वृषच्युताः ॥ निवेशे । द्विपदे । चतुःस्पदे ॥  
 ८. अश्ववत् ॥ प्रस्थिताः । वयःस्कृतः ॥ ९. रथाःइव ॥ १०. समृद्धीकः । रिशादाः ॥ भर ॥  
 प्र । अवतम् ॥

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१. सुषुतः । स्रव । अप ॥ अमावा ॥ द्रयाविनः ॥ द्रविणस्वन्तः । सन्तु । इन्देवः ॥



अस्मान्तसमुर्ये पवमान चोदय दक्षो देवानामसि हि प्रियो मदः ।	
जहि शत्रूरभ्या भन्दनायतः पिवेन्द्र सोममव नो मृधो जहि	॥ २ ॥
अदब्ध इन्दो पवसे मदिन्तम आत्मेन्द्रस्य भवसि धासिरुत्तमः ।	
अभि स्वरन्ति बहवो मनीषिणो राजानमस्य भुवनस्य निसते	॥ ३ ॥
सहस्रणीथः शतधारो अद्भुत इन्द्रायेन्दुः पवते काम्यं मधु ।	
जयन्क्षेत्रमभ्यर्षा जयन्नप उरं नो गातुं कृणु सोम मीढ्वः	॥ ४ ॥
कनिकदत्कलशे गोभिरज्यसे व्यय्यं समया वारमर्षसि ।	
मर्मृज्यमानो अत्यो न सान्सिरिन्द्रस्य सोम जठरे समक्षरः	॥ ५ ॥
स्वादुः पवस्व दिव्याय जन्मते स्वादुरिन्द्राय सुहवीतुनाम्ने ।	
स्वादुमित्राय वरुणाय वायवे बृहस्पतये मधुमा अदाभ्यः	॥ ६ ॥
अत्यं मृजन्ति कलशे दश क्षिपः प्र विप्राणां मतयो वाच ईरते ।	
पवमाना अभ्यर्षन्ति सुष्टुतिमेन्द्रं विशन्ति मदिरास इन्दवः	॥ ७ ॥
पवमानो अभ्यर्षा सुवीर्यमूर्वी गव्यूति महि शर्म सप्रथः ।	
मार्किनो अस्य परिषूतिरीशतेन्दो जयेम त्वया धनं धनम्	॥ ८ ॥
अधि द्यामस्थादृषभो विचक्षणोऽरुरुचद्वि दिवो रौचिना कविः ।	
राजा पवित्रमत्येति रोरुवद्विः पीयूषं दुहते नृचक्षसः	॥ ९ ॥
दिवो नाके मधुजिह्वा असश्चतो वेना दुहन्त्युक्षणं गिरिष्ठाम् ।	
अप्सु द्रप्सं वावृधानं समुद्र आ सिम्धोरुर्मा मधुमन्तं पवित्र आ	॥ १० ॥
नाकै सुपर्णमुपपत्तिवांसं गिरो वेनानामकृपन्त पूर्वीः ।	
शिशुं रिहन्ति मतयः पतिपततं हिरण्यं शकुनं क्षामणि स्थाम्	॥ ११ ॥
ऊर्ध्वो गन्धर्वो अधि नाकै अस्थाद्विश्वा रूपा प्रतिचक्षाणो अस्य ।	
भानुः शुक्रेण शोचिषा व्यद्यौत्प्रारुरुचद्रोदसी मातरा शुचिः	॥ १२ ॥

२. ससमुर्ये ॥ भन्दनायतः ॥ पिव । इन्द्र ॥ ३. मदिन्तमः ॥ उत्तमः ॥ ४. सहस्रणीथः । शतधारः ॥ अभि । अर्ष । अपः ॥ ५. वि । अव्ययम् ॥ सम । अक्षरः ॥ ६. सुहवीतुनाम्ने ॥ मधुमान् ॥ ७. सुस्तुतिम् ॥ आ । इन्द्रम् ॥ ८. सुवीर्यम् ॥ सप्रथः ॥ परिःसूतिः ॥ धनं धनम् ॥ ९. द्याम् । अस्थात् । विचक्षणः ॥ अति । एति ॥ नृचक्षसः ॥ १०. मधुजिह्वाः ॥ गिरिस्थाम् ॥ वावृधानम् । समुद्रे । आ ॥ पवित्रे ॥ ११. सुपर्णम् । उपपत्तिवांसम् ॥ १२. प्रतिचक्षाणः ॥ वि । अद्यौत् ॥ प्र । अरुरुचत् ॥

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१-१६ यमो वैवस्वतः । यमः, ६ अङ्गिरःपित्रथर्वभृगुसोमाः, ७-९ लिङ्गोक्तदेवताः,  
पितरो वा, १०-१२ श्वानौ । त्रिष्टुप्, १३, १४, १६ अनुष्टुप्, १५ बृहती ।

परेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।

वैवस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥ १ ॥

यमो नो गातुं प्रथमो विवेद नैषा गव्यतिरपभर्तुवा उ ।

यत्रा नः पूर्वे पितरः परेयुरेना जज्ञानाः पथ्याः अनु स्वाः ॥ २ ॥

मातली कव्यैर्यमो अङ्गिरोभिर्बृहस्पतिर्ऋक्वाभिर्वावृधानः ।

यांश्च देवा वावृधुर्ये च देवान्त्स्वाहान्ये स्वधयान्ये मदन्ति ॥ ३ ॥

इमं यम प्रस्तरमा हि सीदाऽङ्गिरोभिः पितृभिः संविदानः ।

आ त्वा मन्त्राः कविशस्ता वहन्त्वेना राजन्हविषा मादयस्व ॥ ४ ॥

अङ्गिरोभिरा गहि यज्ञियेभिर्यमं वैरूपैरिह मादयस्व ।

वित्रस्वन्तं हुवे यः पिता तेऽस्मिन् यज्ञे बहिष्या निषद्य ॥ ५ ॥

अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः ।

तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ६ ॥

प्रेहि प्रेहि पथिभिः पूर्व्येभिर्यत्रा नः पूर्वे पितरः परेयुः ।

उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च देवम् ॥ ७ ॥

सं गच्छस्व पितृभिः सं यमेनेष्टापूतेन परमे व्योमन् ।

हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वा सुवचाः ॥ ८ ॥

अपेतं वीत नि च सर्पतातोऽस्मा एतं पितरो लोकमक्रन् ।

अहोभिरङ्गिरक्तुभिव्यक्तं यमो ददात्यवसानमस्मै ॥ ९ ॥

अतिं द्रव सारमेयौ श्वानौ चतुरक्षौ शबलौ साधुना पथा ।

अथा पितृन्सुविदत्रा उपेहि यमेन ये संधमादं मदन्ति ॥ १० ॥

७९ (१०.१४)

१. परेयिवांसम् । प्रवतः ॥ बहुभ्यः । अनुपस्पशानम् ॥ सम्गमनम् ॥ २. न । एषा । अपभर्तुवै । यत्र । पराऽर्द्युः ॥ पथ्याः । अनु ॥ ३. अङ्गिरःभिः ॥ ववृधानः ॥ ववृधुः ॥ ४. प्रस्तरम् ॥ सम्विदानः ॥ कविशस्ताः ॥ ५. अस्मिन् । बहिषि । आ । निषद्य ॥ ६. नवग्वाः ॥ ८. यमेन ॥ इष्टापूतेन । विओमन् ॥ सुवचाः ॥ ९. अप । इत । वि । इत ॥ अस्मै ॥ विज्यक्तम् ॥ अवसानम् ॥ १०. चतुःशक्षौ ॥ सुविदत्रान् । उपे । इहि ॥ सधमादम् ॥

यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिरक्षौ नृचक्षसौ ।	
ताभ्यामेतं परि देहि राजन्स्वस्ति चास्मा अनमीवं च धेहि	॥ ११ ॥
उरुणसावसुतृपा उदुम्बलौ यमस्य दूतौ चरतो जनां अनु ।	
तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम्	॥ १२ ॥
यमाय सोमं सुनुत यमाय जुहुता हविः ।	
यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः	॥ १३ ॥
यमाय घृतवद्विर्जुहोत प्र च तिष्ठत ।	
स नो देवेष्वामदीर्घमायुः प्र जीवसे	॥ १४ ॥
यमाय मधुमत्तमं राज्ञे हव्यं जुहोतन ।	
इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वैभ्यः पथिकृद्भ्यः	॥ १५ ॥
त्रिकद्रुकेभिः पतति षष्ठ्वरिक्मिद्वृहत् ।	
त्रिष्टुगायत्री छन्दांसि सर्वा ता यम आहिता	॥ १६ ॥

## ८० (१०.१५)

१-१४ शङ्खो यामायनः । पितरः । त्रिष्टुप्, ११ जगती ।

उदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः ।	
असुं य ईयुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु	॥ १ ॥
इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो य उपरास ईयुः ।	
ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुवृजनासु विक्षु	॥ २ ॥
आहं पितृन्सुविदत्राँ अवित्सि नपातं च विक्रमणं च विष्णोः ।	
बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः	॥ ३ ॥

११. पथिरक्षौ इति पथिरक्षौ ॥ अस्मै ॥ १२. उरुनसौ । असुतृपाँ ॥ १३. जुहुत ॥ अग्निदूतः ।  
 अरम्स्कृतः ॥ १४. घृतवत् ॥ देवेषु । आ ॥ १५. मधुमत्स्तमम् ॥ पूर्वजेभ्यः । पथिकृद्भ्यः ॥  
 १६. त्रिकद्रुकेभिः । षट् । उर्वीः ॥ त्रिस्तुप् ॥ यमे । आहिता ॥

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१. उत् । ईरताम् । अवरे ॥ ऋतज्ञाः ॥ २. रजसि । आ । निषत्ताः ॥ सुवृजनासु ॥  
 ३. आ । अहम् । सुविदत्रान् ॥ विक्रमणम् ॥

बर्हिषदः पितर ऊत्यर्वाग्निमा वो हव्या चक्रमा जुषध्वम् ।	
त आ गतावसा शतमेनाथा नः शं योररपो दधात	॥ ४ ॥
उपहृताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।	
त आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु तैः स्वन्त्वस्मान्	॥ ५ ॥
आच्या जानु दक्षिणतो निषद्येमं यज्ञमभि गृणीत विश्वे ।	
मा हिंसिष्ट पितरः केन चित्रो यद्व आगः पुरुषता करांम	॥ ६ ॥
आसीनासो अरुणीनामुपस्थे रयि धत्त दाशुषे मर्त्याय ।	
पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत इहोजै दधात	॥ ७ ॥
ये नः पूर्वे पितरः सोम्यासोऽनुहिरे सोमपाथं वसिष्ठाः ।	
तेभिर्यमः सरराणो हवीष्यशन्नशद्धिः प्रतिक्राममन्तु	॥ ८ ॥
ये तातृषु देवत्रा जेहमाना होत्राविदः स्तोमतष्टासो अर्कः ।	
आग्ने याहि सुविदत्रैर्भिरर्वाङ् सत्यैः कव्यैः पितृभिर्धर्मसद्धिः	॥ ९ ॥
ये सत्यासो हविरदो हविष्या इन्द्रेण देवैः सरथं दधानाः ।	
आग्ने याहि सहस्रं देववन्दैः परैः पूर्वेः पितृभिर्धर्मसद्धिः	॥ १० ॥
अग्निष्वात्ताः पितर एह गच्छत सदैः सदः सदत सुप्रणीतयः ।	
अत्ता हवीषि प्रयतानि बर्हिष्यथा रयि सर्ववीरं दधातन	॥ ११ ॥
त्वमग्न ईळितो जातवेदोऽवाङ् हव्यानि सुरभीणि कृत्वी ।	
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवीषि	॥ १२ ॥
ये चेह पितरो ये च नेह याश्च विद्म यां उ च न प्रविद्म ।	
त्वं वैत्थ यति ते जातवेदः स्वधाभिर्यज्ञं सुकृतं जुषस्व	॥ १३ ॥
ये अग्निदग्धा ये अग्निदग्धा मध्ये दिवः स्वधया मादयन्ते ।	
तेभिः स्वराळसुनीतिमेतां यथावशं त्वं कल्पयस्व	॥ १४ ॥

४. बर्हिषदः । ऊती । अर्वाक् ॥ चक्रम् ॥ शमत्मेन । अर्थ ॥ योः । अपः ॥ ५. उपहृताः ॥ निधिषु ॥ ६. आऽअच्य ॥ ७. उपस्थे ॥ ८. अनुऽऽनुहिरे । सोमपाथम् ॥ समऽसराणः । हवीषि ॥ उशन् । प्रतिक्रामम् ॥ ९. तातृषुः । देवत्रा ॥ होत्राविदः । स्तोमतष्टासः ॥ आ । अग्ने ॥ धर्मसत्समिः ॥ १०. हविऽअदः । हविऽऽपा ॥ सऽस्रथम् ॥ देवऽवन्दैः ॥ ११. अग्निष्वात्ताः । आ । इह ॥ सुऽप्रणीतयः ॥ अत्त । प्रयतानि । बर्हिषि ॥ अर्थ ॥ १२. अग्ने । जातवेदः ॥ प्र ॥ अदाः ॥ प्रयता ॥ १३. न । इह ॥ प्रविद्म ॥ १४. अग्निदग्धाः । अग्निदग्धाः ॥ स्वराट् । असुनीतिम् ॥ यथाऽवशम् ॥



## ८१ (१०.१८)

१-१४ संकुसुको यामायनः । १-४ मृत्युः, ५ घाता, ६ त्वष्टा, ७-१४ पितृमेघः,  
१४ प्रजापतिर्वा । त्रिष्टुप्, ११ प्रस्तारपङ्क्तिः, १३ जगती, १४ अनुष्टुप् ।

परं मृत्यो अनु परैहि पन्थां यस्ते स्व इतरो देवयानात् ।

चक्षुष्मते शृण्वते तै ब्रवीमि मा नः प्रजां रौरिषो मोत वीरान् ॥ १ ॥

मृत्योः पदं योपयन्तो यदैत द्राघीय आयुः प्रतरं दधानाः ।

आप्यायमानाः प्रजया धनेन शुद्धाः पूता भवत यज्ञियासः ॥ २ ॥

इमे जीवा वि मृतैराववृत्रभूद्भूद्रा देवहूतिर्नो अद्य ।

प्राञ्चो अगाम नृतये हसाय द्राघीय आयुः प्रतरं दधानाः ॥ ३ ॥

इमं जीवेभ्यः परिधि दधामि मैषां नु गादपरो अर्थमेतम् ।

शतं जीवन्तु शरदः पुरुचीरन्तर्मृत्युं दधतां पर्वतेन ॥ ४ ॥

यथाहान्यनुपूर्वं भवन्ति यथ ऋतव ऋतुभिर्यन्ति साधु ।

यथा न पूर्वमपरो जहात्येवा घातरायूषि कल्पयैषाम् ॥ ५ ॥

आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यति ष्ठ ।

इह त्वष्टा सृजनिमा सृजोषा दीर्घमायुः करति जीवसे वः ॥ ६ ॥

इमा नारौरविध्रवाः सृपत्नीराञ्जनेन सर्पिषा सं विशन्तु ।

अनश्रवोऽनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे ॥ ७ ॥

उदोर्ष्व नार्यभि जीवलोकं गतासुमेतमुषं शेष एहि ।

हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं वभूथ ॥ ८ ॥

धनुर्हस्तादाददानो मृतस्यास्मे क्षत्राय वर्चसे बलाय ।

अत्रैव त्वमिह वयं सुवीरा विश्वाः स्पृधो अभिमातीर्जयेम ॥ ९ ॥

## ८१ (१०.१८)

१. परा । इहि ॥ स्वः । देवयानात् ॥ चक्षुष्मते ॥ प्रजाम् । रिरिषः । मा । उत ॥ २. यत् ।  
ऐत ॥ आप्यायमानाः । प्रजया ॥ ३. आ । अववृत्रन् ॥ अभूत् । देवहूतिः ॥ ४. परिधिम् ॥  
मा । एषाम् ॥ ५. यथा । अहानि । अनुपूर्वम् ॥ यथा । कल्पय । एषाम् ॥ ६. रोहत । आयुः ॥  
स्थ ॥ सृजनिमा ॥ ७. सृपत्नीः । आञ्जनेन ॥ सुरत्नाः ॥ ८. उत् । इर्ष्व । जीवलोकम् ॥  
गतासुम् । शेषे । आ । इहि ॥ हस्तग्राभस्य ॥ जनिस्त्वम् ॥ ९. आददानः । मृतस्य । अस्मे  
इति ॥ सुवीराः ॥ अभिमातीः ॥

उप सर्प मातरं भूमिमेतामुख्यचसं पृथिवीं सुशेवाम् ।  
 ऊर्णम्रदा युवतिर्दक्षिणावत एषा त्वा पातु निऋतेरुपस्थात् ॥ १० ॥  
 उच्छ्वञ्चस्व पृथिवि मा नि बाधथाः सृपायनास्मै भव सूपवञ्चना ।  
 माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णहि ॥ ११ ॥  
 उच्छ्वञ्चमाना पृथिवी सु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम् ।  
 ते गृहासो घृतश्चुतो भवन्तु विश्वाहास्मै शरणाः सन्त्वत्र ॥ १२ ॥  
 उत्तं स्तभ्नामि पृथिवीं त्वत्परीमं लोगं निदधन्मो अहं रिषम् ।  
 एतां स्थूणां पितरो धारयन्तु तेऽत्रा यमः सादना ते मिनोतु ॥ १३ ॥  
 प्रतीचीने मामहनीष्वाः पूर्णमिवा दधुः ।  
 प्रतीचीं जग्रभा वाचमश्वं रशनया यथा ॥ १४ ॥

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१-१४ कवष ऐलूषः, अक्षो मौजवान् वा । १, ७, ९, १२ अक्षाः; १३ कृषिः;

२-६, ८, १०, ११, १४ अक्षकितवनिन्दा । त्रिष्टुप्, ७ जगती ।

प्रावेपा मा बृहतो मादयन्ति प्रवातेजा इरिणे ववृतानाः ।  
 सोमस्येव मौजवतस्य भक्षो विभीदको जागृविर्मह्यमच्छान् ॥ १ ॥  
 न मा मिमेथ न जिहीळ एषा शिवा सखिभ्य उत मह्यमासीत् ।  
 अक्षस्याहमेकपरस्य हेतोरनुव्रतामप जायामरोधम् ॥ २ ॥  
 द्वेष्टि श्वश्रूरप जाया रुणद्धि न नाथितो विन्दते मडितारम् ।  
 अश्वस्येव जरतो वस्यस्य नाहं विन्दामि कितवस्य भोगम् ॥ ३ ॥

१०. उख्यचसम् । सुशेवाम् ॥ ऊर्णम्रदाः । दक्षिणावते ॥ निऋतेः । उपस्थात् ॥  
 ११. उत् । श्वञ्चस्व । सुउपायना । अस्मै । सुउपवञ्चना ॥ सिचा । अभि ॥ भूमे ॥  
 १२. उत्श्वञ्चमाना ॥ मितः ॥ घृतश्चुतः ॥ विश्वाहा । अस्मै ॥ सन्तु । अत्र ॥ १३. परि ।  
 इमम् ॥ निदधत् । मो इति ॥ धारयन्तु । ते ॥ अत्र । सादना ॥ १४. अहनि ॥ इष्वाः ।  
 पूर्णमिवा ॥ जग्रम् ॥

८२ (१०.३४)

१. प्रावेपाः ॥ प्रवातेजाः ॥ सोमस्यश्व । मौजवतस्य ॥ विभीदकः ॥ २. जिहीळे ॥ एकपरस्य ॥  
 अनुव्रताम् ॥ ३. अश्वस्यश्व ॥

अन्ये जायां परि मृशन्त्यस्य यस्याग्धद्वेदने वाज्यक्षः ।	
पिता माता भ्रातर एनमाहुर्न जानीमो नयता बद्धमेतम्	॥ ४ ॥
यदादीध्ये न देविषाण्येभिः परायद्भ्योऽव हीये सखिभ्यः ।	
न्युप्ताश्च बभ्रवो वाचमक्रतुं एमीदेषां निष्कृतं जारिणीव	॥ ५ ॥
सभामेति कितवः पृच्छमानो जेष्यामीति तन्वा शूशुजानः ।	
अक्षासो अस्य वि तिरन्ति कामं प्रतिदीन्ते दधतु आ कृतानि	॥ ६ ॥
अक्षास इदङ्कुशिनो नितोदिनो निष्कृत्वानुस्तपनास्तापयिष्णवः ।	
कुमारदेष्णा जयतः पुनर्हणो मध्वा संपृक्ताः कितवस्य वर्हणां	॥ ७ ॥
त्रिपञ्चाशः क्रौळति व्रातं एषां देवइव सविता सत्यधर्मा ।	
उग्रस्य चिन्मन्यवे ना नमन्ते राजा चिदेभ्यो नम इत्कृणोति	॥ ८ ॥
नीचा वर्तन्त उपरि स्फुरन्त्यहस्तासो हस्तवन्तं सहन्ते ।	
दिव्या अङ्गारा इरिणे न्युप्ताः शीताः सन्तो हृदयं निर्देहन्ति	॥ ९ ॥
जाया तप्यते कितवस्य हीना माता पुत्रस्य चरतः क्व स्वित् ।	
ऋणावा विभ्यद्धनमिच्छमानोऽन्येषामस्तमुप नवतमेति	॥ १० ॥
स्त्रियं दृष्ट्वाय कितवं ततापान्येषां जायां सुकृतं च योनिम् ।	
पूर्वाह्णे अश्वान्ययुजे हि बभ्रून्तसो अग्नेरन्ते वृषलः पपाद	॥ ११ ॥
यो वः सेनानीमहतो गणस्य राजा व्रातस्य प्रथमो बभूव ।	
तस्मै कृणोमि न धना रुणध्मि दशाहं प्राचीस्तदृतं वदामि	॥ १२ ॥
अक्षैर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः ।	
तत्र गावः कितव तत्र जाया तन्मे वि चष्टे सवितायमर्यः	॥ १३ ॥
मित्रं कृणुध्वं खलु मृळता नो मा नो घोरेण चरताभि धृष्णु ।	
नि वो नु मन्युर्विशतामरातिरन्यो बभ्रूणां प्रसितौ न्वस्तु	॥ १४ ॥

४. वाजी । अक्षः ॥ नयत ॥ ५. यत् । आऽदीध्ये ॥ निऽउप्ताः । अक्रत ॥ एभिः । इत् । एषाम् । निऽऽकृतम् । जारिणीऽइव ॥ ६. जेष्यामि । इति । तन्वा । शूशुजानः ॥ प्रतिऽदीन्ते ॥ ७. इत् । अङ्कुशिनः । निऽतोदिनः ॥ निऽकृत्वानः ॥ कुमारऽदेष्णाः । पुनऽऽहनः ॥ सम्पृक्ताः ॥ ८. त्रिऽपञ्चाशः । व्रातः ॥ देवऽइव । सत्यऽधर्मा ॥ नमः ॥ ९. वर्तन्ते ॥ हस्तऽवन्तम् ॥ निः । दहन्ति ॥ १०. ऋणऽवा ॥ १२. सेनाऽजीः ॥ दश । अहम् ॥ १३. सविता । अयम् । अर्यः ॥ १४. मळत ॥ प्रसितौ ॥

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१-१२ अयास्य आङ्गिरसः । बृहस्पतिः । त्रिष्टुप् ।

उदप्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः ।	
गिरिभ्रजो नोर्मयो मदन्तो बृहस्पतिमभ्यर्का अनावन्	॥ १ ॥
सं गोभिराङ्गिरसो नक्षमाणो भगवदेदर्यमणं निनाय ।	
जनै मित्रो न दंपती अनक्ति बृहस्पते वाजयाशूरिवाजौ	॥ २ ॥
साध्वर्या अतिथिनीरिषिराः स्पार्हाः सुवर्णा अनवद्यरूपाः ।	
बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे यवमिव स्थिविभ्यः	॥ ३ ॥
आप्रुषायन्मधुन ऋतस्य योनिमवक्षिपन्नर्क उल्कामिव द्योः ।	
बृहस्पतिरुद्धरन्नश्मनो गा भूम्या उदनेव वि त्वचं बिभेद	॥ ४ ॥
अप ज्योतिषा तमो अन्तरिक्षादुद्नः शीपालमिव वात आजत् ।	
बृहस्पतिरनुमृश्या वलस्याभ्रमिव वात आ चक्र आ गाः	॥ ५ ॥
यदा वलस्य पीर्यतो जसुं भेद्वृहस्पतिरग्नितपोभिर्कः ।	
दद्भिर्न जिह्वा परिविष्टमाददाविनिधौरकृणोदुस्त्रियाणाम्	॥ ६ ॥
बृहस्पतिरमेत हि त्यदासां नाम स्वरीणां सदेने गुहा यत् ।	
आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्त्रियाः पर्वतस्य तमनाजत्	॥ ७ ॥
अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम् ।	
निष्टज्जभार चमसं न वृक्षाद्वृहस्पतिर्विरवेणा विकृत्य	॥ ८ ॥
सोषामविन्दत्स स्वः सो अग्नि सो अर्केण वि बबाधे तमांसि ।	
बृहस्पतिर्गोवपुषो वलस्य निर्मज्जानं न पर्वणो जभार	॥ ९ ॥

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१. उदप्रुतः ॥ अभ्रियस्यइव ॥ गिरिभ्रजः ॥ अभि । अर्काः ॥ २. भगःइव ॥ दंपती इति दम्पती ॥ आशूनइव ॥ ३. साधुऽर्याः ॥ सुवर्णाः । अनवद्यरूपाः ॥ वितूर्य ॥ निः । गाः । यवम्इव । स्थिविभ्यः ॥ ४. आप्रुषायन् । मधुना ॥ अवक्षिपन् । उल्काम्इव ॥ गाः ॥ उदनाइव । ५. शीपालम्इव ॥ अनुमृश्य ॥ अभ्रम्इव । वातः । आ । चक्रे ॥ ६. बृहस्पतिः । अग्नितपोऽभिः ॥ दत्तभिः । परिविष्टम् । आदत् । आविः ॥ निऽधीन् ॥ ७. आण्डाइव । तमना । आजत् ॥ ८. अपिजनद्धम् । परि । अपश्यत् ॥ दीने ॥ निः । तत् ॥ विऽरवेण । विऽकृत्य ॥ ९. सः । उषाम् । स्वः । सः ॥ गोऽवपुषः ॥ निः । मज्जानम् ॥



हिमेव पर्णा मुषिता वनानि बृहस्पतिनाकृपयद्वलो गाः ।

अनानुकृत्यमपुनश्चकार यात्सूर्यामासा मिथ उच्चरातः ॥ १० ॥

अभि श्यावं न कुशनेभिरश्वं नक्षत्रेभिः पितरो धार्मपिशन् ।

रात्र्यां तमो अर्धधुज्योतिरहन्वृहस्पतिभिर्नदद्रि विदग्गाः ॥ ११ ॥

इदमकर्म नमो अभ्रयाय यः पूर्वोरन्वानो नवीति ।

बृहस्पतिः स हि गोभिः सो अश्वैः स वीरेभिः स नृभनो वयो धात् ॥ १२ ॥

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१-९ बृहस्पतिलौक्यः, बृहस्पतिराङ्गिरसो वा, अदितिर्दक्षायणी वा । देवाः । अनुष्टुप् ।

देवानां नु वयं जाना प्र वोचाम विपन्यया ।

उक्थेषु शस्यमानेषु यः पश्यादुत्तरे युगे ॥ १ ॥

ब्रह्मणस्पतिरेता सं कर्मरिड्वाधमत् ।

देवानां पूव्ये युगेऽसतः सदायत ॥ २ ॥

देवानां युगे प्रथमेऽसतः सदायत ।

तदाशा अन्वजायन्त तदुत्तानपदस्परि ॥ ३ ॥

भूर्जज्ञ उत्तानपदो भुव आशा अजायन्त ।

अदितेर्दक्षो अजायत दक्षाददितिः परि ॥ ४ ॥

अदितिर्ह्यजनिष्ट दक्ष या दुहिता तव ।

तां देवा अन्वजायन्त भद्रा अमृतबन्धवः ॥ ५ ॥

यद्देवा अदः सलिले सुसैरब्धा अतिष्ठत ।

अत्रा वो नृत्यतामिव तीव्रो रेणुरपायत ॥ ६ ॥

यद्देवा यतयो यथा भुवना न्यपिन्वत ।

अत्रा समुद्र आ गूळहमा सूर्यमजभर्तन ॥ ७ ॥

१०. हिमाऽइव ॥ अनानुकृत्यम् । अपुनरिति ॥ सूर्यामासा । उत्सचरातः ॥ १२. अनु । अज्जोनवीति ॥

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१. उत्तरे ॥ २. ब्रह्मणः । पतिः ॥ कर्मरिऽइव । अधमत् ॥ ३. अनु । अजायन्त ॥ उत्तानपदः ॥

४. भूः । जज्ञे ॥ दक्षात् । ऊँ इति ॥ ५. अनु । अजायन्त ॥ अमृतबन्धवः ॥ ६. सुसैरब्धाः ॥

नृत्यताम्ऽइव ॥ अप । आयत ॥ ७. अत्र । समुद्रे ॥ अजमर्तन् ॥

अष्टौ पुत्रासो अदितेये जातास्तन्वश्स्परि ।

देवाँ उप प्रैत्सप्तभिः परा मार्षाण्डमास्यत् ॥ ८ ॥

सप्तभिः पुत्रैरदितिरूप प्रैत्पूर्य्य युगम् ।

प्रजायै मृत्यवे त्वत्पुनर्मर्ताण्डमाभरत् ॥ ९ ॥

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१-८ स्यूमरश्मिभर्गवः । मरुतः । त्रिष्टुप्, २, ५-७ जगती ।

विप्रांसो न मन्मभिः स्वाध्यो देवाव्यो३ न युजैः स्वप्नसः ।

राजानो न चित्राः सुसंदृशः क्षितीनां न मर्या अरेपसः ॥ १ ॥

अग्निर्न ये भ्राजसा रुक्मवक्षसो वातासो न स्वयुजः सद्यऊतयः ।

प्रज्ञातारो न ज्येष्ठाः सुनीतयः सुशर्माणो न सोमा ऋतं यते ॥ २ ॥

वातासो न ये धुनयो जिगत्नवोऽग्नीनां न जिह्वा विरोकिणः ।

वर्मण्वन्तो न योधाः शिर्मावन्तः पितृणां न शंसाः सुरातयः ॥ ३ ॥

रथानां न येऽराः सनाभयो जिगीवांसो न शूरा अभिद्यवः ।

वरेयवो न मर्या घृतप्रुषोऽभिस्वर्तारो अर्कं न सुष्टुभः ॥ ४ ॥

अश्वसो न ये ज्येष्ठास आशवो दिधिषवो न रथ्यः सुदानवः ।

आपो न निम्नैरुदभिर्जिगत्नवो विश्वरूपा अङ्गिरसो न सामभिः ॥ ५ ॥

ग्रावाणो न सूरयः सिन्धुमातर आददिरासो अद्रयो न विश्वहा ।

शिशूला न क्रीळयः सुमातरौ महाग्रामो न यामन्नुत त्विषा ॥ ६ ॥

उषसां न केतवोऽध्वरश्रियः शुभ्यवो नाञ्जिभिव्यैश्वतन् ।

सिन्धवो न ययियो भ्राजदृष्टयः परावतो न योजनानि ममिरे ॥ ७ ॥

८. तन्वः । परि ॥ प्र । ऐत् ॥ आस्यत् ॥ ९. प्रज्जयै ॥ आ । अभरत् ॥

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१. सुआध्यः ॥ देवऽअव्यः । न । सुअप्नसः ॥ सुसंदृशः ॥ २. रुक्मऽवक्षसः ॥ स्वयुजः । सद्यऽऊतयः ॥ प्रज्ञातारः । सुनीतयः ॥ सुशर्माणः ॥ ३. जिह्वाः ॥ विरोकिणः ॥ वर्मण्वन्तः । शिर्मावन्तः ॥ सुरातयः ॥ ४. ये । अराः । सनाभयः ॥ अभिद्यवः ॥ वरेयवः । मर्याः । घृतप्रुषः ॥ अभिस्वर्तारः । सुस्तुभः ॥ ५. उदग्भिः ॥ विश्वरूपाः ॥ ६. सिन्धुमातरः ॥ आददिरासः ॥ सुमातरः । महाग्रामः ॥ ७. अध्वरश्रियः ॥ शुभ्यवः । अञ्जिभिः । वि । अश्वितन् ॥ भ्राजदृष्टयः ।

सुभागात्रो देवाः कृणुता सुरत्नान्स्मान्स्तोतृन्मरुतो वावृधानाः ।

अधि स्तोत्रस्य सख्यस्य गात सनाद्वि वो रत्नधेयानि सन्ति ॥ ८ ॥

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१-१६ नारायणः । पुरुषः । अनुष्टुप्, १६ त्रिष्टुप् ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वात्यतिष्ठदशाङ्गुलम् ॥ १ ॥

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।

उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ २ ॥

एतावानस्य महिमातो ज्यायैश्च पूरुषः ।

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत् पुनः ।

ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥ ४ ॥

तस्माद्विराळजायत विराजो अधि पूरुषः ।

स जातो अत्यरिच्यत पश्चाद्भूमिस्थो पुरः ॥ ५ ॥

यत्पुरुषेण हविषा देवा यज्ञमतेन्वत ।

वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ ६ ॥

तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः ।

तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ ७ ॥

तस्माद्यज्ञात्सर्वहुतः संभृतं पृषदाज्यम् ।

पशून्तांश्चक्रे वायुर्व्यानारुण्यान्ग्राम्याश्च ये ॥ ८ ॥

८. सुभागान् । नः । कृणुत । सुरत्नान् ॥ ववृधानाः ॥ रत्नधेयानि ॥

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१. सहस्रशीर्षा ॥ सहस्रऽक्षः । सहस्रपात् ॥ अति । अतिष्ठत् । दशाङ्गुलम् ॥ २. एव ।

इदम् ॥ अमृतत्वस्य । ईशानः ॥ अतिरोहति ॥ ३. पुरुषः ॥ त्रिपात् ॥ ४. अभवत् ॥ वि ।

अक्रामत् । साशनानशने इति ॥ ५. विराट् ॥ पुरुषः ॥ अति । अरिच्यत् ॥ ६. ग्रीष्मः ॥

७. प्र । औक्षन् ॥ ८. सर्वहुतः ॥ सम्भृतम् । पृषत्ताज्यम् ॥

तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।  
 छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ ९ ॥  
 तस्मादश्वा अजायन्त ये के चोभ्यादतः ।  
 गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥ १० ॥  
 यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।  
 मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥ ११ ॥  
 ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।  
 ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥ १२ ॥  
 चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।  
 मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥ १३ ॥  
 नाभ्यां आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।  
 पद्भ्यां भूमिदिशः श्रोत्रात्तथा लोका अकल्पयन् ॥ १४ ॥  
 सप्तास्यासन्परिधयस्त्रिः सप्त समिधः कृताः ।  
 देवा यद्यज्ञं तन्वाना अवधन्पुरुषं पशुम् ॥ १५ ॥  
 यज्ञेन यज्ञमेयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।  
 ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ १६ ॥

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१-२३ भिषगाथर्वणः । ओषधयः । अनुष्टुप् ।

या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा ।  
 मनै नु बभ्रूणामहं शतं धामानि सप्त च ॥ १ ॥  
 शतं वो अम्ब धामानि सहस्रमुत वो रुहः ।  
 अधा शतक्रत्वो यूयमिमं मे अगदं कृत ॥ २ ॥  
 ओषधीः प्रति मोदध्वं पुष्पवतीः प्रसूवरीः ।  
 अश्वा इव सजित्वरीर्वीरुधः पारयिष्णवः ॥ ३ ॥

१०. उभ्यादतः ॥ ११. वि । अदधुः ॥ वि । अकल्पयन् ॥ कौ । ऊरू इति । पादौ ॥ १२. ब्राह्मणः ।  
 अस्य ॥ पत्स्याम् ॥ १४. सम् । अवर्तत ॥ १५. सप्त । अस्य । आसन् । परिधयः ॥  
 सम्यधः ॥ १६. प्रथमानि । आसन् ॥

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१. त्रियुगम् ॥ २. अव । शतक्रत्वः ॥ ३. पुष्पवतीः । प्रसूवरीः ॥ अश्वाऽइव । सजित्वरीः ॥



ओषधीरिति मातरुस्तद्वो देवीरुपं ब्रुवे ।	
सनेयमश्वं गां वासं आत्मानं तव पूरुष	॥ ४ ॥
अश्वत्थे वो निषदनं पुणो वो वसतिष्कृता ।	
गोभाज इतिकलासथ यत्सन्वथ पूरुषम्	॥ ५ ॥
यत्रोषधीः समग्मतं राजानः समिताविव ।	
विप्रः स उच्यते भिषग्रक्षोहार्मीवचातनः	॥ ६ ॥
अश्ववतीं सोमावतीमूर्जयन्तीमुदोजसम् ।	
अवित्सि सर्वा ओषधीरस्मा अरिष्टतातये	॥ ७ ॥
उच्छुष्मा ओषधीनां गावो गोष्ठादिवेरते ।	
धनं सनिष्यन्तीनामात्मानं तव पूरुष	॥ ८ ॥
इष्कृतिर्नाम वो माताथो यूयं स्थ निष्कृतीः ।	
सीराः पतत्रिणीः स्थन यदामयति निष्कृथ	॥ ९ ॥
अति विश्वाः परिष्ठाः स्तेनइव व्रजमक्रमुः ।	
ओषधीः प्राचुच्यवुर्यत्कि च तन्वोऽरपः	॥ १० ॥
यदिमा वाजयन्नहमोषधीर्हस्त आदधे ।	
आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा	॥ ११ ॥
यस्यौषधीः प्रसपथाङ्गमङ्गं परुषपरुः ।	
ततो यक्ष्मं वि बाधध्व उग्रो मध्यमशीरिव	॥ १२ ॥
साकं यक्ष्मं प्र पत चाषेण किकिदीविना ।	
साकं वातस्य धाज्या साकं नश्य निहाकया	॥ १३ ॥
अन्या वो अन्यामेवत्वन्यान्यस्या उपावत ।	
ताः सर्वाः संविदाना इदं मे प्रावता वचः	॥ १४ ॥

४. वासः ॥ पूरुष ॥ ५. निऽसदनम् ॥ वसतिः । कृता ॥ गोऽमार्जः । किल । अस्य ॥ पूरुषम् ॥  
 ६. यत्र । ओषधीः । समऽअग्मत ॥ समिताऽइव ॥ रक्षऽऽहा । अर्मावऽचातनः ॥ ७. अश्वऽवतीम् ।  
 सोमऽवतीम् ॥ उत्ऽअोजसम् ॥ आ । अवित्सि ॥ अरिष्टऽतातये ॥ ८. उत् । शुष्माः ॥ गोऽस्यात्ऽइव ।  
 पूरुष ॥ ९. निऽकृतीः ॥ निः । कृथ ॥ १०. परिऽस्थाः ॥ स्तेनऽइव ॥ प्र । अचुच्यवुः ॥ तन्वः । रपः ॥  
 ११. हस्त । आऽदधे । जीवऽगृभः ॥ १२. यस्य । ओषधीः । प्रऽसपथा ॥ अङ्गम्ऽअङ्गम् ।  
 परुऽपरुः ॥ मध्यमऽशीऽइव ॥ १३. किकिदीविना ॥ निहाकया ॥ १४. उप । अवत ॥  
 समऽविदानाः ॥ प्र । अवत ॥

याः फलिनीर्या अफला अपुष्पा याश्च पुष्पिणीः ।	
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वहंसः	॥१५॥
मुञ्चन्तु मा शपथ्याद्दथो वरुण्यादुत ।	
अथो यमस्य पडर्बीशात्सर्वस्माद्देवकिल्बिषात्	॥१६॥
अवपतन्तीरवदन्दिव ओषधयस्परि ।	
यं जीवमश्नवामहे न स रिष्याति पूरुषः	॥१७॥
या ओषधीः सोमराज्ञीर्बह्वीः शतविचक्षणाः ।	
तासां त्वमस्युत्तमारुं कामाय शं हृदे	॥१८॥
या ओषधीः सोमराज्ञीर्विषिठताः पृथिवीमनु ।	
बृहस्पतिप्रसूता अस्यै सं दत्त वीर्यम्	॥१९॥
मा वो रिषत्खनिता यस्मै चाहं खनामि वः ।	
द्विपच्चतुष्पदस्माकं सर्वमस्त्वनातुरम्	॥२०॥
याश्चेदमुपशृण्वन्ति याश्च दूरं परागताः ।	
सर्वाः संगत्य वीरुधोऽस्यै सं दत्त वीर्यम्	॥२१॥
ओषधयः सं वदन्ते सोमैः सह राज्ञा ।	
यस्मै कृणोति ब्राह्मणस्तं राजन्पारयामसि	॥२२॥
त्वमुत्तमास्योषधे तव वृक्षा उपस्तयः ।	
उपस्तिरस्तु सोऽस्माकं यो अस्मां अभिदासति	॥२३॥

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(१-११) १, ३, ५, ७, ९ पणयोऽसुराः । सरमा देवता । २, ४, ६, ८, १०-११ सरमा देवशुनी ऋषिका । पणयो देवता । त्रिष्टुप् ।

किमिच्छन्तीं सरमा प्रेदमानद् दूरे ह्यध्वा जगुरिः पराचैः ।

कास्मेहिहिः का परितक्म्यासीत्कुथं रसाया अतरः पर्यासि ॥ १ ॥

१५. बृहस्पतिप्रसूताः ॥ १६. शपथ्यात् । अथो इति ॥ पडर्बीशात् ॥ देवकिल्बिषात् ॥  
१७. अवपतन्तीः ॥ पूरुषः ॥ १८. सोमराज्ञीः ॥ शतविचक्षणाः ॥ उत्तमा ॥ १९. विस्थिताः ॥  
२१. उपशृण्वन्ति ॥ परागताः ॥ समगत्य ॥ २३. उत्तमा । अस्ति । ओषधे ॥ सः । अस्माकम् ॥  
अभिदासति ॥

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१. प्र । इदम् ॥ अस्मेहिहिः । परितक्म्या ॥

इन्द्रस्य दूतीरिषिता चरामि मह इच्छन्तो पणयो निधीन्वः ।	
अतिष्कदो भियसा तन्न आवत्तथा रसाया अतरं पर्यासि	॥ २ ॥
कीदृङ्निन्द्रः सरमे का दृशीका यस्येदं दूतीरसरः पराकात् ।	
आ च गच्छान्मित्रमेना दधामाथा गवां गोपतिर्नो भवाति	॥ ३ ॥
नाहं तं वेद दभ्यं दभत्स यस्येदं दूतीरसरं पराकात् ।	
न तं गूहन्ति खवतो गभीरा हुता इन्द्रेण पणयः शयध्वे	॥ ४ ॥
इमा गावः सरमे या ऐच्छः परि दिवो अन्तोन्सुभगे पतन्ती ।	
कस्त एना अव सृजादयुध्व्युतास्माकमायुधा सन्ति तिग्मा	॥ ५ ॥
असेन्या वः पणयो वचांस्यनिषव्यास्तन्वः सन्तु प्रापीः ।	
अधृष्टो व एतवा अस्तु पन्था बृहस्पतिर्व उभया न मृळात्	॥ ६ ॥
अयं निधिः सरमे अद्रिबुध्नो गोभिरश्वेभिर्वसुभिर्न्यृष्टः ॥	
रक्षन्ति तं पणयो ये सुगोपा रेकु पदमलकमा जगन्थ	॥ ७ ॥
एह गमन्नृषयः सोमशिता अयास्यो अङ्गिरसो नवग्वाः ।	
त एतमूर्व वि भजन्त गोनामथैतद्वचः पणयो वमन्नित्	॥ ८ ॥
एवा च त्वं सरम आजगन्थ प्रवाधिता सहसा दैव्येन ।	
स्वसारं त्वा कृण्वै मा पुनर्गा अप ते गवां सुभगे भजाम	॥ ९ ॥
नाहं वेद भ्रातृत्वं नो स्वसृत्वमिन्द्रो विदुरङ्गिरसश्च घोराः ।	
गोर्कामा मे अच्छदयन्त्यदायमपार्त इत पणयो वरीयः	॥ १० ॥
दूरमित पणयो वरीय उद्गावो यन्तु मिनतीर्ऋतेन ।	
बृहस्पतिर्या अविन्दन्निगूळहाः सोमो प्रावाण ऋषयश्च विप्राः	॥ ११ ॥

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१-९ भिक्षुराङ्गिरसः । धनान्नदानम् । त्रिष्टुप, १-२ जगती ।

न वा उ देवाः क्षुधमिदृधं दंदुरुताशितमुप गच्छन्ति मृत्यवः ।

उतो रयिः पृणतो नोप दस्यत्युतापृणन्मडितारं न विन्दते ॥ १ ॥

२. महः । निधीन् ॥ अतिष्कदः ॥ ३. मित्रम् । एन ॥ अर्थः । गोपतिः ॥ ४. न । अहम् ॥  
 ५. ऐच्छः ॥ एनाः ॥ ६. एतवै ॥ बृहस्पतिः ॥ ७. निधिः । अद्रिबुध्नः ॥ निऋष्टः ॥ सुगोपाः ॥  
 ८. आ । इह । सोमशिताः ॥ नवग्वाः ॥ ९. एव । सरमे । आजगन्थ ॥ प्रवाधिता ॥  
 १०. भ्रातृत्वम् । स्वसृत्वम् ॥ गोर्कामाः । यत् । आर्यम् ॥ अप । अतः ॥ ११. निगूळहाः ॥

य आ॒ध्राय॑ च॒कमा॑नाय॑ पित्वोऽन्न॑वान्तसन्न॑फितायोप॑जग्मुषे ।  
 स्थि॒रं मनः॑ कृणुते सेव॑ते पुरोतो चित्स॑ म॒डितारुं॑ न वि॒न्दते ॥ २ ॥  
 स इ॒द्धो॒जो यो गृह॑वै ददा॒त्यन्न॑कामाय॑ चरते कृ॒शाय॑ ।  
 अर॑मस्मै भवति॒ याम॑हृता उ॒ताप॑रीषु॑ कृणुते सखा॑यम् ॥ ३ ॥  
 न स सखा॑ यो न ददा॑ति सख्ये॑ स॒चाभु॑वै स॒चमा॑नाय॑ पित्वः ।  
 अपा॑स्मात्प्रेया॒न्न तदो॑को अस्ति पृ॒णन्त॑म॒न्यम॑रणं चिदिच्छेत् ॥ ४ ॥  
 पू॒णीयादि॑न्नाध॑मानाय॑ तव्या॒न्द्राघौ॑यांस॒मनु॑ पश्येत् पन्था॑म् ।  
 ओ हि वर्त॑न्ते रथ्ये॑व च॒क्रान्य॑म॒न्यमु॑प॒ तिष्ठ॑न्त॒ रायः॑ ॥ ५ ॥  
 मोघ॑मन्नं वि॒न्दते॒ अप्र॑चेताः सु॒त्यं ब्र॑वीमि व॒ध इ॒त्स तस्य॑ ।  
 ना॒र्यम॑णं पु॒ष्यति॑ नो सखा॑यं के॒वला॑घो भवति के॒वला॑दी ॥ ६ ॥  
 कृ॒षन्नित्फाल॑ आ॒शितं॑ कृणोति॒ यन्न॑ध्वान॒मप॑ वृ॒ङ्क्ते च॑रि॒त्रैः ।  
 वद॑न्न॒ह्माव॑दतो॒ वनो॑यान्पृ॒णन्ना॒पिर॑पृ॒णन्त॑म॒भि ष्या॑त् ॥ ७ ॥  
 एक॑पा॒द्भूयो॑ द्वि॒पदो॑ वि च॒क्रमे॑ द्वि॒पात्त्रि॒पाद॑म॒भ्येति॑ प॒श्चात् ।  
 चतु॑ष्पादेति द्वि॒पदा॑म॒भिस्व॑रे संप॒श्यन्पृ॒ङ्क्तीरु॑प॒तिष्ठ॑मानः ॥ ८ ॥  
 स॒मौ चि॒द्वस्तौ॑ न स॒मं वि॒विष्टः॑ स॒मातरा॑ चि॒न्न स॒मं दु॑हाते ।  
 य॒मयो॑श्चि॒न्न स॒मा वी॒र्या॑णि ज्ञा॒ती चि॒त्सन्तौ॑ न स॒मं पृ॑णीतः ॥ ९ ॥

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१-१३ लब ऐन्द्रः । आत्मा (इन्द्रः) । गायत्री ।

इति॑ वा इति॑ मे॒ मनो॑ गाम॒श्वं स॒नुया॑मिति॑ । कु॒वित्सो॑म॒स्यापा॑मिति॑ ॥ १ ॥  
 प्र॒ वाता॑इव॒ दोध॑त् उ॒न्मा पी॑ता अ॒यंस॑त । कु॒वित्सो॑म॒स्यापा॑मिति॑ ॥ २ ॥  
 उ॒न्मा पी॑ता अ॒यंस॑त॒ रथ॑म॒श्वाइ॒वाश॑वः । कु॒वित्सो॑म॒स्यापा॑मिति॑ ॥ ३ ॥

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२. अन्न॑वान् । उप॑जग्मुषे ॥ पुरा । उ॒तो इति॑ । ३. अन्न॑कामाय ॥ याम॑हृता ॥ ४. स॒चाऽभु॑वै ।  
 अप॑ । अ॒स्मात् । प्र । इ॒यात् ॥ अ॒न्यम् । अ॒रणम् ॥ ५. ओ इति॑ । रथ्यो॑ऽइव ॥ अ॒न्यम् अ॒न्यम् ॥  
 ६. अप्र॑चेताः ॥ के॒वल॑अ॒घः । के॒वल॑ऽआ॒दी ॥ ७. अ॒भि । स्या॑त् ॥ ८. एक॑पात् ॥ अ॒भि । ए॒ति ॥  
 अ॒भिऽस्व॑रे ॥ स॒म्पश्य॑न् । उप॑स॒तिष्ठ॑मानः ॥ ९. स॒म्मा॑तरा॑ ॥ वी॒र्या॑णि ॥ ज्ञा॒ती इति॑ ॥

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१. अपा॑म् । इति॑ । २. वाता॑ऽइव ॥ ३. अ॒श्वाऽइ॒व ॥

उप मा मतिरस्थित वाश्वा पुत्रमिव प्रियम् । कुवित्सोमस्यापामिति ॥ ४ ॥  
 अहं तष्टैव वन्धुरं पर्यचामि हृदा मतिम् । कुवित्सोमस्यापामिति ॥ ५ ॥  
 नहि मे अक्षिपच्छनाच्छान्तसुः पञ्च कृष्टयः । कुवित्सोमस्यापामिति ॥ ६ ॥  
 नहि मे रोदसी उभे अन्यं पक्षं चन प्रति । कुवित्सोमस्यापामिति ॥ ७ ॥  
 अभि द्यां महिना भुवमभौऽमां पृथिवीं महीम् । कुवित्सोमस्यापामिति ॥ ८ ॥  
 हन्ताहं पृथिवीमिमां नि दवानोह वेह वा । कुवित्सोमस्यापामिति ॥ ९ ॥  
 ओषमित्पृथिवीमहं जङ्घनानोह वेह वा । कुवित्सोमस्यापामिति ॥ १० ॥  
 दिवि मे अन्यः पक्षोऽधो अन्यमचीकृषम् । कुवित्सोमस्यापामिति ॥ ११ ॥  
 अहमस्मि महामहौऽभिनभ्यमुदोषितः । कुवित्सोमस्यापामिति ॥ १२ ॥  
 गृहो याम्यरकृतो देवेभ्यो हव्यवाहनः । कुवित्सोमस्यापामिति ॥ १३ ॥

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१-१० हिरण्यगर्भः प्राजापत्यः । कः (प्रजापतिः) । त्रिष्टुप् ।

हिरण्यगर्भः समवर्तताग्रै भूतस्य जातः पतिरेक आसीत् ।  
 स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ १ ॥  
 य आत्मदा बलदा यस्य विश्वं उपासते प्रशिषं यस्य देवाः ।  
 यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ २ ॥  
 यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।  
 य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ ३ ॥  
 यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रुसया सहाहुः ।  
 यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥ ४ ॥

४. पुत्रम् इव ॥ ५. तष्टा इव ॥ परि । अचामि ॥ ६. अक्षिपत् । चन । अच्छान्तसुः ॥  
 ८. भुवम् ॥ अभि । इमाम् ॥ ९. हन्त । अहम् ॥ १०. ओषम् ॥ ११. पक्षः । अपः ॥  
 १२. महामहः ॥ अभिज्जन्म्यम् । उत्सृष्टः । १३. अरम्भकृतः ॥

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१. हिरण्यगर्भः । सम् । अवर्तत । अग्रै ॥ उत । इमाम् ॥ २. आत्मदाः । बलदाः । विश्वे ॥  
 उपसासते । प्रशिषम् ॥ छाया । अमृतम् ॥ ३. निमिषतः । महित्वा ॥ ४. हिमवन्तः ॥ सह ।  
 आहुः ॥ प्रदिशः ॥



येन द्यौरग्रा पृथिवी च दृळ्हा येन स्वः स्तभितं येन नाकः ।	
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम	॥ ५ ॥
यं ऋदसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।	
यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम	॥ ६ ॥
आपो ह यद्बृहतीविश्वमायन्गर्भं दधाना जनयन्तीरग्निम् ।	
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम	॥ ७ ॥
यश्चिदापो महिना पर्यपश्यदक्षं दधाना जनयन्तीर्यज्ञम् ।	
यो देवेष्वधि देव एक आसीत्कस्मै देवाय हविषा विधेम	॥ ८ ॥
मा नो हिंसीज्जनिता यः पृथिव्या यो वा दिवं सत्यधर्मा जजान ।	
यश्चापश्चन्द्रा बृहतीर्जजान कस्मै देवाय हविषा विधेम	॥ ९ ॥
प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।	
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम्	॥ १० ॥

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१-८ वागाम्भृणी । आत्मा । त्रिष्टुप्, २ जगती ।

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदैवैः ।	
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा	॥ १ ॥
अहं सोममाहुनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।	
अहं दधामि द्रविणं हविष्मते सुप्रव्येऽ यजमानाय सुन्वते	॥ २ ॥
अहं राष्ट्रां संगमनी वसूनां चिकितुषीं प्रथमा यज्ञियानाम् ।	
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तीम्	॥ ३ ॥
मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम् ।	
अमन्तवो मां त उपे क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि	॥ ४ ॥

५. विमानः ॥ ६. अभि । ऐक्षेताम् ॥ यत्र । अधि । उत्प्लुतः । विभाति ॥ ७. सम् । अवर्तत । असुः ॥ ८. परिऽअपश्यत् ॥ दधानाः ॥ देवेषु । अधि ॥ ९. सत्यधर्मा ॥ च । अपः ॥

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१. विश्वदैवैः ॥ २. हविष्मते ॥ सुप्रऽअव्ये ॥ ३. सम्जगमनी ॥ वि । अदधुः । पुरुत्रा ॥ भूरिऽस्थात्राम् । भूरि । आऽवेशयन्तीम् ॥ ४. विऽपश्यति ॥ श्रद्धिऽवम् ॥

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।

यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं तमृषि तं सुमेधाम् ॥ ५ ॥

अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ ।

अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ॥ ६ ॥

अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्वः अन्तः समुद्रे ।

ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोप स्पृशामि ॥ ७ ॥

अहमेव वातइव प्र वाम्यारभमाणा भवनानि विश्वा ।

परो दिवा पर एना पृथिव्यैतावती महिना सं वभूव ॥ ८ ॥

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१-८ कुशिकः सौभरः, रात्रिर्वा भारद्वाजी । रात्रिः । गायत्री ।

रात्री व्यख्यदायती पुरुत्रा देव्यक्षभिः । विश्वा अधि श्रियोऽधित ॥ १ ॥

ओर्वप्रा अमर्त्या निवतों देव्युद्वतः । ज्योतिषा बाधते तमः ॥ २ ॥

निरु स्वसारमस्कृतोषसं देव्यायती । अपेदु हासते तमः ॥ ३ ॥

सा नो अद्य यस्या वयं नि ते यामन्नविक्षमहि । वृक्षे न वसति वयः ॥ ४ ॥

नि ग्रामांसो अविक्षत नि पृद्वन्तो नि पृक्षिणः । नि श्येनासश्चिदधिनः ॥ ५ ॥

यावया वृक्यं वृकं यवयं स्तेनमूर्म्ये । अथा नः सुतरा भव ॥ ६ ॥

उप मा पेपिशत्तमः कृष्णं व्यक्तमस्थित ॥ ७ ॥

उप ते गाइवाकरं वृणीष्व दुहितदिवः । रात्रि स्तोम न जिग्युषे ॥ ८ ॥

५. तमुज्जम् ॥ सुमेधाम् ॥ ६. ब्रह्मद्विषे । हन्तवै ॥ समदम् ॥ ७. अप्सु । अन्तरिति ॥  
अमूम् । वर्ष्मणा ॥ उप ॥ ८. वातःइव ॥ आरभमाणा ॥ पृथिव्या । एतावती ॥

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१. वि । अख्यत् । आयती ॥ अक्षभिः ॥ २. आ । उरु । अप्राः ॥ निवतः । देवी । उत्तवतः ॥

३. अकृत ॥ देवी । आयती ॥ अप । इत् ॥ ५. पृद्वन्तः ॥ ६. यवयं । वृक्यम् । वृकम् ॥ अथ ।

सुतरा ॥ ७. विऽवक्तम् ॥ उषः । ऋणाऽइव ॥ ८. गाऽइव । आ । अकरम् ॥

दुहितः । दिवः ॥

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१-७ प्रजापतिः परमेष्ठी । भाववृत्तम् । त्रिष्टुप् ।

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।  
 किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥ १ ॥  
 न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्ना आसीत्प्रकेतः ।  
 आनीदवातं स्वधया तदेकं तस्माद्भान्यन्न परः किं चनासं ॥ २ ॥  
 तम आसीत्तमसा गूळहमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।  
 तुच्छयेनाभवपिहितं यदासीत्तपस्तन्महिनाजायतैकम् ॥ ३ ॥  
 कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।  
 सतो वन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥ ४ ॥  
 तिरश्चीनो विततो रश्मिरैषामधः स्विदासीद्दुपरि स्विदासीत् ।  
 रेतोधा आसन्महिमान आसन्स्वधा अवस्तात्प्रयतिः परस्तात् ॥ ५ ॥  
 को अद्धा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः ।  
 अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आब्रूव ॥ ६ ॥  
 इयं विसृष्टिर्यत आब्रूव यदि वा दधे यदि वा न ।  
 यो अस्याध्यक्षः परमे व्योमन्सो अङ्ग वेद यदि वा न वेद ॥ ७ ॥

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१-७ कुमारो यामायनः । यमः । अनुष्टुप् ।

यस्मिन्वृक्षे सुपलाशे देवैः संपिबते यमः ।  
 अत्रा नो विस्पतिः पिता पुराणां अनु वेनति ॥ १ ॥

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१. विस्रोम ॥ आ ॥ अवरीवरिति ॥ २. प्रकेतः । चन । आस ॥ ३. अप्रकेतम् । सर्वम् ।  
 आः ॥ आमु । अपिहितम् ॥ महिना । अजायत । एकम् ॥ ४. सम् । अवर्तत । अधि ॥ निः ।  
 अविन्दन् ॥ प्रतिऽइष्य ॥ ५. विस्ततः ॥ आसीत् ॥ रेतऽधाः ॥ प्रयतिः ॥ ६. आजाता ।  
 विसृष्टिः ॥ विसर्जनेन ॥ आब्रूव ॥ ७. अस्य । अधिऽअक्षः । विस्रोमन् ॥

९५ (१०.१३५)

१. सुपलाशे ॥ संपिबते ॥ अत्र । विस्पतिः ॥

पुराणां अनुवेनन्तं चरन्तं पापयामुया । असूयन्नभ्यचाकशं तस्मा अस्पृह्यं पुनः ॥ २ ॥  
 यं कुमार नवं रथमचक्रं मनसाकृणोः । एकैषं विश्वतः प्राञ्चमपश्यन्नधि तिष्ठसि ॥ ३ ॥  
 यं कुमार प्रवर्तयो रथं विप्रैभ्यस्परि । तं सामानु प्रवर्तत समितो नाव्याहितम् ॥ ४ ॥  
 कः कुमारमजनयद्रथं को निरवर्तयत् । कः स्वित्तदद्य नो ब्रूयादनुदेयी यथाभवत् ॥ ५ ॥  
 यथाभवदनुदेयी ततो अग्रमजायत । पुरस्ताद्बुध्न आततः पश्चान्निरयणं कृतम् ॥ ६ ॥

इदं यमस्य सादनं देवमानं यदुच्यते ।

इयमस्य धम्यते नाळीरयं गीभिः परिष्कृतः

॥ ७ ॥

९६ (१०.१३९)

१-६ विश्वावसुर्देवगन्धर्वः । सविता, ४-६ आत्मा । त्रिष्टुप् ।

सूर्यैरश्मिर्हरिकेशः पुरस्तात्सविता ज्योतिरुदेयाँ अजस्रम् ।  
 तस्यै पूषा प्रसवे याति विद्वान्त्संपश्यन्विश्वा भुवनानि गोपाः ॥ १ ॥  
 नृचक्षा एष दिवो मध्यं आस्त आपप्रिवात्रोदसी अन्तरिक्षम् ।  
 स विश्वाचीरभि चष्टे घृताचीरन्तरा पूर्वमपरं च केतुम् ॥ २ ॥  
 रायो बुध्नः संगमनो वसूनां विश्वा रूपाभि चष्टे शचीभिः ।  
 देवैव सविता सत्यधर्मेन्द्रो न तस्थौ समरे धनानाम् ॥ ३ ॥  
 विश्वावसुं सोम गन्धर्वमापो ददृशुषीस्तदृतेना व्यायन् ।  
 तदन्ववैदिन्द्रो रारहाण आसां परि सूर्यस्य परिधीरपश्यत् ॥ ४ ॥  
 विश्वावसुरभि तन्नो गृणातु दिव्यो गन्धर्वो रजसो विमानः ।  
 यद्रा घा सत्यमुत यन्न विद्य धियो हिन्वानो धिय इन्नो अव्याः ॥ ५ ॥

२. अनुज्वेनन्तम् ॥ पापया । अमुया ॥ अभि । अचाकशम् ॥ तस्मै ॥ ३. एकैऽईषम् ॥  
 ४. प्र । अवर्तयः ॥ साम । अनु । प्र । अवर्तत ॥ सम् । इतः । नावि । आऽहितम् ॥ ५. निः ।  
 अवर्तयत् ॥ अनुदेयी । यथा । अभवत् ॥ ६. आततः ॥ निःऽअयनम् ॥ ७. सदनम् ॥  
 देवऽमानम् ॥ परिष्कृतः ॥

९६ (१०.१३९)

१. सूर्यैरश्मिः । हरिकेशः ॥ उत् । अयान् ॥ प्रसवे ॥ सम्पश्यन् ॥ २. आस्ते ॥ आपप्रिज्वान् ॥  
 ३. सम्गमनः ॥ रूपा । अभि ॥ देवैव । सत्यधर्मा । सम्ऽअरे ॥ ४. विश्वावसुम् ॥ ऋतेन ।  
 वि । आयन् ॥ अनुऽअवैत् । ररहाणः ॥ परिधीन् ॥ ५. विमानः ।

सस्तिनमविन्दच्चरणे नदीनामपावृणोद्दुरो अश्मन्नजानाम् ।

प्रासां गन्धर्वो अमृतानि वोचदिन्द्रो दक्षं परि जानादहीनाम्

॥ ६ ॥

९७ (१०.१४६)

१-६ देवमुनिरैरम्भदः । अरण्यानी । अनुष्टुप् ।

अरण्यान्यरण्यान्यसौ या प्रेव नश्यसि ।

कथा ग्रामं न पृच्छसि न त्वा भीरिर्व विन्दती३

॥ १ ॥

वृषारवाय वदते यदुपावति विच्चिकः ।

आघाटिभिरिव धावयन्नरण्यानिमहीयते

॥ २ ॥

उत गावइवादन्त्युत वेश्मेव दृश्यते ।

उतो अरण्यानिः सायं शंकटीरिव सर्जति

॥ ३ ॥

गामङ्गैष आ ह्वयति दार्वङ्गैषो अपावधीत् ।

वसन्नरण्यान्यां सायमकुक्षदिति मन्यते

॥ ४ ॥

न वा अरण्यानिहैन्यन्यश्चेन्नाभिगच्छति ।

स्वादोः फलस्य जग्ध्वाय यथाकामं नि पद्यते

॥ ५ ॥

आञ्जनगन्धि सुरभि बह्वन्नामकृषीवलाम् ।

प्राहं मृगाणां मातरमरण्यानिमशंसिषम्

॥ ६ ॥

९८ (१०.१५१)

१-५ श्रद्धा कामायनी । श्रद्धा । अनुष्टुप् ।

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः ।

श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि

॥ १ ॥

६. अप । अवृणोत् । अश्मन्नजानाम् ॥ प्र । आसाम् ॥

९७ (१०.१४६)

१. प्रइव ॥ भीःइव । विन्दती ३ ॥ २. वृषारवाय ॥ उपअवति ॥ आघाटिभिःइव ॥

३. गावःइव ॥ वेश्मेइव ॥ शंकटीःइव ॥ ४. अङ्ग । एषः ॥ दारु । अङ्ग । एषः ॥

५. अभिगच्छति ॥ यथाकामम् ॥ ६. आञ्जनगन्धिम् ॥ बहुअन्नाम् । अकृषिज्वलाम् ॥

प्र । अहम् ॥

९८ (१०.१५१)

१. सम् । इध्यते ॥ वचसा । आ ॥



प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदासतः ।	
प्रियं भोजेषु यज्वस्विदं म उदितं कृधि	॥ २ ॥
यथा देवा असुरेषु श्रद्धामुग्रेषु चक्रिरे ।	
एवं भोजेषु यज्वस्वस्माकमुदितं कृधि	॥ ३ ॥
श्रद्धां देवा यजमाना वायुर्गोपा उपासते ।	
श्रद्धां हृदय्यश्याकूत्या श्रद्धया विन्दते वसु	॥ ४ ॥
श्रद्धां प्रातर्हवामहे श्रद्धां मध्यंदिनं परि ।	
श्रद्धां सूर्यस्य निम्नुचि श्रद्धे श्रद्धापयेह नः	॥ ५ ॥

९९ (१०.१५४)

१-५ यमी वैवस्वती । भाववृत्तम् । अनुष्टुप् ।

सोम एकैभ्यः पवते घृतमेक उपासते ।	
येभ्यो मधु प्रधावति तांश्चिदेवापि गच्छतात्	॥ १ ॥
तर्पसा ये अनाधृष्यास्तर्पसा ये स्वर्ययुः ।	
तपो ये चक्रिरे महस्तांश्चिदेवापि गच्छतात्	॥ २ ॥
ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।	
ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात्	॥ ३ ॥
ये चित्पूर्वं ऋतसापं ऋतावानं ऋतावृधः ।	
पितृन्तर्पस्वतो यम तांश्चिदेवापि गच्छतात्	॥ ४ ॥
सहस्रणीथाः कुवयो ये गोपायन्ति सूर्यम् ।	
ऋषीन्तर्पस्वतो यम तपोजां अपि गच्छतात्	॥ ५ ॥

२. यज्वस्सु ॥ मे ॥ ४. वायुर्गोपाः । उप । आसते ॥ हृदय्यया । आऽकूत्या ॥ ५. निऽनुचि ।  
श्रत् । धापय । इह ॥

९९ (१०.१५४)

१. एकै । उप । आसते ॥ प्रधावति ॥ ३. प्रधनेषु ॥ तनूत्यजः ॥ सहस्रदक्षिणाः ॥  
४. ऋतसापः ॥ ऋतवानः । ऋतवृधः ॥ ५. सहस्रजीथाः ॥ तपऽजान् ॥

१०० (१०.१६८)

१-४ अनिलो वातायनः । वायुः । त्रिष्टुप् ।

वातस्य नु महिमानं रथस्य रुजन्नैति स्तनयन्नस्य घोषः ।  
 दिविस्पृग्यात्यरुणानि कृण्वन्नुतो एति पृथिव्या रेणुमस्यन् ॥ १ ॥  
 सं प्रेरते अनु वातस्य विष्ठा ऐनं गच्छन्ति समनं न योषाः ।  
 ताभिः सयुक्सरथं देव ईयतेऽस्य विश्वस्य भुवनस्य राजा ॥ २ ॥  
 अन्तरिक्षे पृथिभिरीयमानो न नि विंशते कतमच्चनाहः ।  
 अपां सखा प्रथमजा ऋतावा क्व स्विज्जातः कुत आ बभूव ॥ ३ ॥  
 आत्मा देवानां भुवनस्य गर्भो यथावशं चरति देव एषः ॥  
 घोषा इदस्य शृण्वरे न रूपं तस्मै वाताय हविषा विधेम ॥ ४ ॥

१०१ (१०.१९१)

१-४ संवनन आजिगरसः । १ अग्निः, २-४ संज्ञानम् । अनुष्टुप्, ३ त्रिष्टुप् ।

संसमिद्युवसे वृषन्नग्ने विश्वान्यर्य आ ।  
 इळस्पदे समिध्यसे स नो वसून्या भर ॥ १ ॥  
 सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।  
 देवा भागं यथा पूर्वं संजानाना उपासते ॥ २ ॥  
 समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।  
 समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥ ३ ॥  
 समानी व आकूतिः समाना हृदयानि वः ।  
 समानमस्तु वो मनो यथा वः सुसहासति ॥ ४ ॥

१०० (१०.१६८)

१. दिविस्पृक् ॥ २. प्र। ईरते। विस्थाः ॥ आ। एनम् ॥ सयुक्। सरथम् ॥ ३. चन।  
 अहरिति ॥ प्रथमजाः । ऋतवा ॥ ४. यथाऽवशम् ॥

१०१ (१०.१९१)

१. सम्सम् । इत् । युवसे ॥ अर्यः । आ ॥ इळः । पदे । सम् । इध्यसे ॥ २. सम्सजानानाः ।  
 उपसहासते ॥ ३. सम्सइति ॥ ४. आकूतिः ॥ सुसहा । असति ॥

ṚKSŪKTAŚATI

*English Translation*

*and*

*Critical Notes*



1 (I.1) *Agni*

(1) I praise Agni, the divine invoking priest of our sacrifice who is placed in the forefront and is the best bestower of lovely gifts.

(2) Agni deserves to be praised by the early sages as well as the modern ones. May he bring the gods here.

(3) May (our sacrificer) enjoy, day by day, through Agni, wealth and prosperity alone, both far-famed and most abounding in brave followers.

(4) That oblation, that sacrifice alone, which you surround on all sides, O Agni, reaches among the gods.

(5) May god Agni, the unfailing invoking priest having a poet's wisdom and possessed of most glorious fame, arrive together with the other gods.

(6) Whatever good indeed, you will do to your worshipper, O Agni, all that of yours alone is unfailing, O *Aṅgiras*.

(7) We approach you, day by day, O Agni, with ■ prayer, bringing you a respectful homage, O illuminator of the nights;

(8) you who are a ruler of sacrifices, a shining defender of *Ṛta*, growing strong in his own home.

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1 (I.1) *Agni*

1. *ab*: see Vedic Index, under *puróhita* and *ṛtvij*. *ratnadhâtamam*: cf. 5.8.3b; 7.16.6b.
2. *ab*: Sages old and new: cf. 1.48.14; 4.20.5; 6.21.5; 7.29.4; 10.54.3; 10.98.9.
3. Supply *dāśvan* as the subject; see v. 6. *póṣam evá* i.e. unbroken prosperity.
4. *yajñám adhvarám*: cf. 6.10.1b; *yajñám* should be secondarily taken to mean 'sacrificial offering' as at 10.90.7ab. *paribhûr ási*: 'you are an encompasser for protection'; cf. 1.97.6b; 2.2.5b; 3.3.10d; 5.13.6b. Also see 1.32.15d.
6. *satyám*: unfailing, reliable, see *Ṛgveda*, *Maṇḍala VII* Intro. p.VI. *aṅgirah*: Agni, *Brhaspati* and *Uṣas* are said to be closely related to the semi-divine sages, the *Aṅgirasas* (see 3.31.1-3) and hence often called by that name in the *Ṛgveda*. Even *Indra* and *Soma* are sometimes so called as *Indra* won *Soma* with their close co-operation.
7. *dósā-vastar*: This is vocative singular of *doṣā-vastr* 'illuminator of the night'; see 4.4.9 and *Sāyaṇa* on that word at 7.15.15 (*rātrér ācchādayitar*; *tamaso vārayitar ityarthah*). *Indra* is called *kṣapām vastá* 'illuminator of the nights' at 3.49.4c. At *Āśv. Śr. Sūtra III*. 12.4 *Agni* is invoked as *doṣāvastar* and *prātarvastar* i.e. 'illuminator of nights' and 'illuminator of mornings'.
8. Construe this stanza with *úpa émasi* in v.7. *své dāme*: see *Ṛgveda*, *Maṇḍala VII* on 1.2.



(9) Such as you are, O Agni, be easy of access to us like a father to his son; associate with us for our well-being.

## 2 (I.19) Agni and Maruts

(1) You are invited to that lovely sacrifice for a draught of (Soma mixed with) milk. Come with the Maruts, O Agni.

(2) No god nor mortal excels the wisdom of you, the great one. Come with the Maruts, O Agni.

(3) Come with the Maruts, O Agni, who are all guileless gods, well acquainted with the vast region (of the mid-air).

(4) Come with the Maruts, O Agni, the fierce ones who have sung a song and are unassailable owing to their might.

(5) Come with the Maruts, O Agni, who are brilliant, who possess formidable forms and great martial power, and are the devourers of their enemies.

(6) Come with the Maruts, O Agni, who as gods sit in the heaven, in the brilliant region above the firmament.

(7) Come with the Maruts, O Agni, who move the mountains (i.e., mountain-high waves) across the billowy ocean.

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9. The pairs *pitā-putrā* (16 times), *pitā-kumārā* (once) and *pitā-sūnū* (5 times) refer generally to the quadrupeds like the cow. On the other hand, *mātā-sūnū* (once), *mātā-putrā* (3 times) *mātā-gārbha* and *mātā-kumārā* seem to refer to humans.

## 2 (I.19) Agni and Maruts

The hymn is an invitation to Agni and the Maruts for a draught of Soma. The Maruts are described here in special relation to their activities associated with rains. See 1.38.9; 1.64.6; 5.58.3 and VM. p.80. For the close relationship of Agni and the Maruts see 1.31.1; 3.13.6; 3.14.4; 3.16.2; 3.26.4-6; 5.3.3; 6.3.8; 8.103.14; and 10.122.5 in particular.

1. *gopīthāya*: (*pīthā* from *pā* to drink); see v.9 below and *somapīthā* 10.15.8. Elsewhere in Ṛgveda (5.65.6; 10.35.14; 10.77.7; 10.95.11) *gopīthā* is 'protection (*pīthā* from *pā* to protect) of cows' i.e. protection in general; cf. the word *gopā* and its meaning.
2. *krātum parāḥ*: cf. *vīryā parāḥ* I. 80.15. *parāḥ* is a preposition.
3. *viśve devāsah*: Here the words are used of Maruts as at 1.23.10. But generally a group of gods in general is conveyed by them.
4. *a*: They sing to Agni (3.14.4b) and to Indra (1.85.2c; 1.165.11b; 5.29.1,6; and 8.89.1,3) and are often called the bards of the latter. See 3.32.3 in particular.
7. *pārvatān*: mountain-high waves are meant; see 9.35.2 where Soma is called *samudram-ṛikkhaya* 'one who agitates the *samudrā*'; or *parvatas* are perhaps 'rain-clouds', see below 5.57.8 on *bṛhadgirayah*, and *samudrā* is the celestial ocean. *samudrām arṇavām*: cf. 10.58.5; 10.190.1-2; also *sīndhum arṇavām* 3.53.9.

(8) Come with the Maruts, O Agni, who by their might spread themselves (over the sky) with their own rays, across the ocean.

(9) I pour down the sweet juice of Soma to you for your early draught. Come with the Maruts, O Agni.

### 3 (I.25) *Varuṇa*

(1) O god Varuṇa, though we break your law day by day, as do the people (the law of their king);

(2) do not hand us over to your deadly weapon when you are malevolent towards us, nor to your wrath when you are angry with us.

(3) Let us release your mind (from its bonds of displeasure) with our prayers for the sake of mercy, O Varuṇa, as a chariot-lord does his horse that is tethered (in his stable).

(4) For, my prayers which are free from malice, fly up to you in search of wealth, like birds flying up to their nests.

(5) When shall we bring here for mercy the far-sighted, manly Varuṇa, who shines with martial power?

8. *raśmibhiḥ*: Either the sun's rays are meant (*sahārthe ṛtīyā*) or, their own rays are referred to as at 1.87.6b and 8.7.8 (*karaṇārthe ṛtīyā*). Supply *dyām* as the object of *ā tanvānti*; cf. 1.35.7d; 4.52.7a.

9. Construe *abhī* with *tvā* (8.3.7a) or take *abhī sṛj* with two accusatives as at 8.45.22; 10.98.5. *somyām mādhu*: cf. 1.14.10.

### 3 (I.25) *Varuṇa*

The hymn is divisible into three parts in view of its contents. The first part (vv. 1-6) is introductory; it seeks forgiveness for offences and expresses eagerness to meet the god; the second describes the sovereign powers of Varuṇa (vv. 7-15), while the third (vv. 16-21) reverts to the topic of the first and expects a visit from the god to the poet's sacrifice. The last stanza, which is reminiscent of 1.24.13, refers to the story of Śunaśśepa according to the Vedic tradition, for which see *Ait. Br.* VII.13-18.

1. & 2.: Construe the two together. *jihlānā* and *hrānā* are both adjectives of Varuṇa; see 7.86.5; also 1.24.4; 7.62.4.

3. *sāmditam*: (*sām dā* to bind): see *sāmdānam dāma ārvataḥ* 1.162.8.

4. Supply *gīraḥ* from v.3c after *vīmanyavaḥ*; for *manyū* (of priests), which ought to be avoided, see 7.61.1d; 7.86.6b; also *manyuśāvin* 8.32.21 and *vi-manyuko darbhah* *Av.* 6.43.1. Western scholars explain the word as 'the removers of the anger' of the god. But the use of *vī* in words like *vīgrīva*, *vīparva*, *vīmanas* and *viśikhā* suggest that *manyū* in *vīmanyu* should rather belong to the *gīraḥ* which it qualifies than to the deity.

5. *kṣatraśrīyam* (from *śrī* to adorn, beautify) 'one who adorns martial power', cf. *kṣatraśrīḥ* (6.26.8) and *ghṛtaśrīḥ* (1.128.4); *adhvaraśrīyam* (1.44.3).

(6) That common (mercy) the two (i.e. husband and wife) have enjoyed; loving the god, they never fail (to honour) that liberal upholder of his laws, i.e. Varuṇa.

(7) He who knows that path of the birds that fly through the air, knows (also) that of a boat that floats on the sea.

(8) The upholder of his laws knows the twelve months with their brood. He also knows that one which is born by their side.

(9) He knows the path of the vast, lofty and mighty wind; he knows those that dwell above (in heaven).

(10) Varuṇa, the wise upholder of his laws, has sat down (on his throne) in the midst of the (celestial) waters for the sake of his sovereign rule.

(11) From this place the wise one carefully observes all unusual (deeds of men), both those that are already done and those that are intended to be done.

(12) May that wise son of Aditi always prepare for us good paths; may he prolong our lives.

(13) Wearing his golden armour, Varuṇa has put on his royal robe; his spies have sat around him;

(14) whom, the divine one, assailants dare not injure—neither the haters among men, nor the proud (demons);

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6. *tāt* refers to *mṛṣikā* in v. 5 and *dampatī* should be supplied as the subject of the two verbs; cf. 8.31.5-6. Others take *mitrā-varuṇā* as the subject and understand *havis* (Sāyaṇa) or *kṣatram* (Geldner) by the word *tāt*. Perhaps this last is right; *prā yucch* is invariably used of a deity; this is true also of the negative form. But then *dhṛtāvratāya* will have to refer to the worshipper (only here).
7. *nāvāḥ samudriyaḥ* (gen): Supply *padām* from *a* as Sāyaṇa does, *samudriyaḥ* may also be taken as nom. sing. as at 9.107.16; cf. *adbhīr yāti vāruṇaḥ samudraiḥ* at 1.161.14.
8. *prajā*: The days of the months are meant, or the people who live through the months (Sāyaṇa). For the former cf. *āhā iva prāpra jāyante* at 5.58.5. *c* refers to the intercalary month, for which see *Vedic Index* II. p. 162.
9. *c*: Supply *divi*: cf. 1.19.6; also 9.15.2.
10. See 8.25.8; *pastyāḥ* (fem. pl.) 'waters, rivers'; cf. VS. 10.7; for the word see 4.1.11; 10.46.6. For Varuṇa and waters see 1.161.14; 2.38.8; 7.49.3; 7.88.3-4.
12. *viśvāhā*=*viśvā ahā*, though never so separated in the Pada Pāṭha. Others like Whitney (see 1100) and Oldenberg consider it as an optional form of *viśvaha* and *viśvahā* (with *ha*=*hā*=*dhā* as the suffix). Oldenberg thinks that the lengthening of the second syllable is due to metre; see however, *Noten* I.p.21-22 (foot note). *supā-thā karat*: see on 7.63.7 below.
13. *c*: Varuṇa's spies: see 6.67.5; 7.61.3; 7.87.3; *Av.* 4.16.4.



(15) and who fully extends his glory among men, right within our bellies.

(16) My prayers go far away in the search of the far-sighted one (i.e., Varuṇa), like cows (going) towards their pastures.

(17) Let us once more converse together, while you first enjoy, like our invoking priest, the dear sweet (juice) offered by me.

(18) May I see that all-beautiful god; may I see his chariot on the earth. May he gladly accept these hymns of mine.

(19) Hear this call of mine, O Varuṇa; and do take pity on me to-day. Seeking your favour I have longed for you.

(20) You rule over the entire (world), over the heaven and over the earth, O wise god; such as you are, listen in response (to my call), while you are on your way.

(21) Untie our uppermost bond; loosen the middle one. (Drop) down the lower (bonds), so that we may live.

#### 4 (I.32) *Indra*

(1) Let me now proclaim the heroic deeds of Indra, which, the fore-

15. *ā*: The first and the third stress the locative; the second goes with *cakré*. *udāreṣu*: i.e. by creating dropsy by way of punishment; cf. 7.89.2, 4 and *Av.* 4.16.7cd.
16. See v. 4 above.
17. Construe *b* and *c* together; *hótā iva*: The Hotṛ priest was the first to drink the Soma; see 5.43.3; 10.94.2. Geldner following Sāyaṇa, thinks that the *ṛk* refers to the Soma-pāna by a patient or an offender doing atonement (cf. 1.179.5). But this is not convincing in view of the words *ābhṛtam* and *priyām* as also the connection of *me* (gen). preferably with *mádhu* than with *ābhṛtam* (as a dative).
18. *dársam*: or 'I have seen'; the poet has a vision as at 3.54.9; 5.30.2-3.
21. *adhamāni*: Supply *bandhanāni*; cf. 1.163.3d. The snares are really the offences committed by the speaker, which are supposed to cling to the body of the offender; see 1.24.14d (*rājan énámsi śísra-thaḥ kṛtāni* and on 6.74.3 below.

#### 4 (I.32) *Indra*

The hymn mainly describes Indra's slaughter of Vṛtra with a few striking details about the duel between the two. Now and then the poet introduces to this imagery some points which properly belong to the sphere of Vala and the deliverance of the cows along with the luminaries from his custody (v. 4c, 12c). Thus the poet describes how Vṛtra offered very strong opposition employing his missiles against Indra (v. 13), how he dealt a deadly blow on Indra's Vajra from which Indra had to recoil, assuming the form of a horse's hair (v. 12), how he though devoid of hands and feet, though a bad fighter yet continued his attacks, (v. 6, 7) how his mother Dānu interposed herself between the two fighters to save her son (v. 9) and how ultimately both the mother and the son lay dead on the battle-field, the mother yet trying to shield the battered and scattered limbs of her

most ones, the wielder of the bolt performed. He killed Ahi, dug down the waters (and) ripped open the veins of the mountains.

(2) He slew Ahi resting on the mountain; Tvaṣṭṛ fashioned out the roaring Vajra for him. Like lowing cows (to their calf), the waters, flowing forth, went down straight to the ocean.

(3) Behaving like a powerful bull he chose Soma; at the Trika-drukas he drank of the pressed juice. The bounteous god held in his hand his missile, Vajra, (and) slew this first-born among the Ahis.

(4) You surely did not meet with a slayer, O Indra, at the time when you killed the first-born of the Ahis and completely frustrated the wiles of the wily (demons), immediately producing the heaven and the Dawn.

(5) With his mighty weapon, the Vajra, Indra killed Vṛtra, deadlier (than before) even when deprived of his shoulders. Like trunks of trees felled down with a hatchet, Ahi lies down at full length, embracing the earth!

(6) For, like a bad fighter that insolent Ahi challenged the great warrior, the impetuous one who overpowers many. (But) he did not stand the clash of the weapons of this (Indra); having broken his nose by the wound, Ahi, who had Indra as his slayer, was completely crushed!

son (v. 9).

1. *apās tatarda*: see 2.15.3; 4.19.8; 7.82.3a. d: *vakṣāṇāḥ* are the water-carrying veins of the mountain; see 1.57.6abc; 1.121.11c.
2. b: see 1.52.7; 1.61.6; 5.31.4; 6.17.10; 10.48.3. c: Supply *śiśum* in the simile; see 10.75.4; cd: cf. 4.22.7.
3. Trikadruka is the name of a triple sacrifice consisting of *jyotis*, *gauḥ* and *āyus* according to Sāyaṇa. Perhaps the name owes its origin to the three Kadrūs or vessels filled with Soma which Indra drank before killing Vṛtra; see 5.29.7; 6.17.11; for *kadrū* cf. 8.45.26. *sāyakam* is adj. of *vājram*; cf. 1.84.11; 10.83.1.
4. c: The result of the slaughter of Vala is here associated with the slaughter of Vṛtra as at 2.19.3 and 8.3.20. On the other hand, the result of the latter is associated with the former at 6.30.5. Also see on v. 11 and v. 12 below.
5. a: *vyāṁsam* 'devoid of shoulders'; see v. 7 and 3.30.8. Elsewhere, *Vyāṁsa* seems to be the name of another demon. c: cf. 1.130.4fg. Dismembered Vṛtra-Ahi is compared with a tree with its main trunks chopped off with an axe. d: *śayate* is ironical; cf. 1.179.7d; 10.89.14d. The form is historical or visional present.
6. *ayoddhā* is either Nañ Tatpuruṣa or Nañ Bahuvrīhi. Thus either 'a non-fighter' or 'a matchless fighter'. The adjective *durmādaḥ* favours the former rather than the latter. d: *sām pipiṣe* is passive; so that *rujānāḥ* is an adjective of Vṛtra: thus *ruja-anas* or *ruja-nās* 'one who breaks his cart or nose'. In the former case *ānas* stands secondarily for the body; in the latter, there is the lengthening as in *radāvasu*.



(7) (Though) devoid of hands and feet, he still fought with Indra; he (i.e., Indra), hurled the Vajra on his shoulder. Seeking to be the rival of the mighty (bull), the impotent (bull) i.e., Vṛtra lay there dismembered in many places.

(8) Gaining back their spirit, the Waters pass over (that Ahi), who was thus lying helplessly like ■ mangled roarer. That Ahi has now lain at the feet of those very waters, whom the encompasser had blocked up by his greatness!

(9) Vṛtra's mother had her strength declining; Indra brought down his weapon upon her. The mother was above, the son below; Dānu lay down like a cow with her calf.

(10) The Waters variously pass over the (now) invisible body of Vṛtra, placed in the midst of their never-resting, never-encamping streams. He whose slayer was Indra has lain in a long-lasting darkness!

(11) Mastered by the Dāsa and guarded by Ahi, the Waters stood blocked up, like the cows by the Paṇi (i.e. Vala). Having killed Vṛtra, Indra flung open that cave of the waters which was blocked up by him.

(12) Being the sole (incomparable) god, you became a horse's hair, O Indra, when he (i.e. Vṛtra), dealt you ■ blow on your bolt. You

7. *apād ahastó*: Because he is imagined ■ a reptile, he is said to be devoid of hands and feet; cf. 5.30.8. c: cf. 1.33.6c; 2.25.3b. d: *aśayat*: cf. vv. 5, 8-10. There is an ironical tone in the expression; cf. 7.18.8d, 14b.
8. *nadā* is a 'roaring, challenging bull': see *vādhriḥ* in v. 7 and *ā juhvé* in v. 6. For *nadā* see 2.34.3b; 8.69.2; 10.105.4c; and *Av.* 4.15.1c. *amuyā*: see on *dhṛṣṇuyā* at 4.30.13. b: *māno rūhānāḥ*: *mānas* is conceived as a chariot; see *yūñjāte mānaḥ* 1.48.4; 5.81.1, also *ślókam ā rohase divi* 1.51.12; *ā rohata āyuh* 10.18.6. We may also compare the later idea of *mano-ratha* in Classical Sanskrit. *patsutāḥ* is a double formation, a mixture of *patsú* and *pattāḥ* both meaning the same: 'at the feet'; cf. *vājīnivatī* which is ■ mixture of *vājīnī* and *vājavatī*.
9. See 3.30.8. *Dānu* elsewhere signifies a demon in general.
10. *kāṣṭhā* signifies the inanimate and *āpaḥ* the personified form of the waters (as in vv. 8 and 11). c: *nīṇyām* 'hidden', because it was lying at the bottom of the rivers; see *patsutāḥśiḥ* v. 8. *vī caranti*: see *āti yanti* v. 8. d: see 4.51.3cd; *dirghām tāmāḥ*: cf. *dirghāḥ tāmīsrāḥ* at 2.27.14 both signify death. See also on 4.51.3cd.
11. b: Very likely the Paṇi here is Vala as the leader of the Paṇis, as suggested by 6.39.2cd and 10.67.6. That also explains the use of the word *bīla* (with *apām*), which is characteristic of the Vala imagery; see 1.11.5. So that here 'rivers blocked by Vṛtra' are compared with 'cows imprisoned by Vala, the Paṇi leader'; see on v. 4 above.
12. Indra's powers of mystic transformation are often mentioned; he is called *pururūpaḥ* (6.47.18) and *vārpaṇītiḥ* (3.34.3). At 3.53.8 he

conquered the cows, you won the Soma; you sent down the seven rivers to flow (towards the ocean), O brave god.

(13) Neither lightning nor thunder proved useful to him, nor (did) even the mist and the hail-storm which Ahi showered (on Indra). When Indra and Ahi fought, the bounteous god conquered (his foes then and) for all times to come.

(14) What attaching warrior of Ahi did you see, O Indra, that fear has entered in your heart after killing him, that you crossed the ninety-nine rivers and the regions (above them), like the frightened hawk (which carried the Soma)?

(15) Indra who places the bolt in his arms, is the king of the moving and the resting (world), as also of the tame and wild animals of sharp horns. He alone surely rules over men as their king; he surrounds them all (for protection), as a rim does the spokes of a wheel.

#### 5 (I.35) Savitr

(1) I invite Agni, the foremost one, for welfare; I invite here Mitra

is said to assume many different forms by his mystic powers (*māyā*). *b*: *devā ékaḥ* (Indraḥ) naturally goes with the verb *abhavaḥ* in *a* which was broken by the relative clause ending with *pratyāhan* (the subject of which is *Vṛtraḥ* in view of 4.18.9), and connects it with *cd* where it is finished. Thus *a* refers to Indra's mode of operation, *devāḥ ékaḥ* to the basic foundation of his victory, while *cd* explains the results of this victory. *srká* is Indra's Vajra; see 10.180.2. *d*: *ájayaḥ sómam*: cf. 3.44.5; 8.3.20. *ájayo gāḥ*: Conquest of *Vṛtra* is mixed up mentally here with that of *Vala*. See on v. 4 above.

13. In *b* supply *sa api siṣedha* (from *√sidh-sidhyati*). *d*: *aparibhyaḥ*; see *aparīṣu* 10.117.3 and *aparāya* 6.33.5, as also *aparām* 1.184.1; 2.28.8. All the three are case-forms used adverbially in the sense of 'in future'. Perhaps *uṣadbhyaḥ* and the like is to be supplied; cf. 1.124.9.

14. *yātr* 'an attacker, a fighter follower of *Vṛtra*'. *c*: see 10.104.8. For the story of Indra's flight see *Ait. Br.* 3.15; *Tai. Sam.* 6.5.5.2; *Tai. Br.* 1.6.7.4; *Śat. Br.* 1.6.4.1. *d*: The *Śyena* in the simile is the one who brought the Soma from the custody of *Kṛśānu* in the heaven; see 4.26.5; 4.27.3-4; 8.82.9; 9.77.2.

15. *a*: see 4.25.8b. *b*: *śrūgín* is a wild bull with sharp horns; see 8.60.13; 9.15.4; 9.70.7 etc. On the other hand, *śāma vṛṣabhá* is a tamed and trained bull; see 1.33.15a. *d*: see 10.121.10 and 1.4 above. Also 1.141.9d; 5.13.6ab for the simile.

#### 5 (I.35) Savitr

The hymn describes the activities of *Savitr* in connection with the restful atmosphere at the fall of the night and also through it. The *Kṛṣṇām rájas* (vv. 2,4,9) refers to regions both above and below the earth, enveloped in nightly darkness. *Savitr* sends the whole world to rest at the fall of night and again urges it to activity at the time of sunrise in the morning. During the dark regions and possessing

and Varuṇa for a favour. I invite the Night which sends the moving world to rest; I invite the divine Savitr̥ for protection.

(2) The divine Savitr̥ arrives in his golden chariot, advancing through the dark region, sending the immortal and the mortal world to rest (and) watching over all creatures.

(3) The god travels over slopes and heights; the holy one goes forth with his two bright horses. The divine Savitr̥ arrives from the far off region, chasing away all calamities.

(4) The holy Savitr̥, possessed of lovely light, has assumed power and has mounted upon his mighty chariot, fitted with pins of gold, all colourful, and covered with a net of pearls, (to travel) through the dark regions.

(5) The white-footed dark-coloured (horses) of Savitr̥ have variously observed men while carrying his chariot fitted with a golden pole. People at all times and all created worlds have rested on the bosom of the divine Savitr̥.

(6) Three heavens there are; two of them constitute the bosom of Savitr̥. One (the third), which overpowers brave men, is in the world of Yama. The immortal gods depend on him (for their safety) as the chariot-wheel does on its wood-pin. Whosoever knows it should say it out just here.

(7) The mighty bird of lovely wings (Savitr̥), possessed of deep inspiration and good guidance, has carefully observed the mid-regions. Where is now the sun? Who knows? Over which heaven has his light spread itself?

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dark lustre (1.115.5) and thus causing the dark day or the night (6.9.1). See No. 23 (II. 38) below.

1. *prathamām*: see 8.23.22ab. c: *rātrīm*: see 10.127.4-5.
2. a: see vv. 4 and 9. b: see 4.53.3cd; 6ab; 6.71.2cd; 7.45.1d. d: see 10.139.1d; also *vī akhyan-at* in vv. 5,7,8.
3. d: see 7.78.2d.
4. *krśānaiḥ*: see 10.68.11ab. Construe *ā asthāt* with both *rātham* and *rājāṁsi*; see vv. 2,9; or construe the latter as accusative of destination.
5. *vī akhyan*: cf. 7.13.3ab; 10.127.1.
6. b: One of the three heavens is the overpowerer of brave men in Yama's world, where warriors and pious men are led after their death. Shortening of *vī* is like that of *bhū* in *bhūriṣāt* at 9.88.2a. c: The wheel is held fast on the axle by the Āṇi; see 5.43.8d. *rāthyam* is a wheel as at 9.21.6a. *amṛtā* i.e. *bhuvanāni*.
7. b: *gambhīrāvepasah ṛsayah* 10.62.5; *gāmbhīracetasā kāvī* 8.8.2d; *puruvēpasam kavīm (agnīm)* 8.44.26. Savitr̥ as the all-ordainer is distinguished from the luminary Sūrya, who too is under his command (v. 9c) and has repaired to the highest heaven till he has his turn in the morning.



(8) He has observed the eight summits of the earth, the dry lands extending over three Yojanas, and the seven rivers. The gold-eyed divine Savitṛ has arrived, bestowing coveted gifts on his worshipper.

(9) The active gold-handed Savitṛ goes forth between the two viz., the heaven and the earth. He drives away disease, urges the sun to activity, and rushes to the heaven through the dark region.

(10) May the mighty, kind-hearted, self-reliant god of good guidance and golden hands advance forward towards us; the god being praised, has stood up towards the evening, driving away the demonmongers and the devils.

(11) (Coming) over those easily possible paths of yours, which are ancient, dustless and well made in the mid air, protect us, O Savitṛ, and advocate our cause, O god.

#### 6 (I.48) Uṣas

(1) Shine on us with riches, O Uṣas, Daughter of Heaven, with ample glory, O luminous goddess, with wealth, as you are bounteous.

(2) Rich in cows, possessed of horses, easy winners of every kind of blessing, (the Dawns) have moved on (towards us) very far (in the past) to shine. Send up towards us kind feelings, O Dawn; inspire the liberality of our patrons.

(3) Uṣas has dawned (before); may the goddess also dawn now as the inspirer of those chariots which hold themselves ready (to start) at her punctual arrivals, as the fame seekers do at the (high tide of the) ocean.

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8. *kakúbhaḥ* 'tops' of the earth are the tallest land-marks, such as trees, mountains etc. distinguishing the eight quarters. *trī dhánva yójanā*: see 10.86.20cd. d: see 5.80.6c.
9. d: *dyām abhī ṛṇoti*: see 3.1.4c.
10. *svāvān*: 'self-reliant' (*svá-vān* acc. to the Pada Pāṭha). But very likely it is nom. sing. of *su-avas*, like *sva-tavan* of *sva-tavas* according to Pāṇini 7.1.83. Sāyaṇa follows the Pada Pāṭha, and the word then may be compared with *svadhā-van*; but no other case-form of the word (i.e. *sva-vat*) is found in Ṛv. d: see 6.71.4b.
11. b: 'dustless paths in the mid-air': see 1.163.6; 6.62.6bc. d: *ádhi brūhi*: see 1.144.10c and 10.15.5d; *ádhi vac*: 7.83.2; 8.30.3; 8.48.14. Also *adhi-vaktā ásmayuh* 2.23.8.

#### 6 (I. 48) Uṣas

2. b: *cyavanta* 'moved on' for a favour from their home; see *á tvā acyavuh* 8.95.2. *tyām á cyāvayasi útāye* 8.92.7. c: *sūṇṛtāḥ*: she is the great inspirer of feelings of kindness and liberality; cf. 1.92.7; 1.113.12,18; 1.123.6; 3.61.2; 4.52.4; 7.76.7; 7.77.4; 7.79.5; 7.81.6.
3. d: *samudré* i.e. on the high tide of the ocean. *śravasyávaḥ* are generally understood as the fame-seeking sea-farers; it is, however, more likely that *śravasyávaḥ* is the same as *saniṣyávaḥ* at 1.56.2b and

(4) Here, indeed, does Kaṇva, the foremost among the Kaṇvas, praise the names of those heroes, those patrons, who fix their mind on a gift (to their priests) at your arrivals, O Uṣas.

(5) Like a noble damsel, Uṣas, indeed, arrives distributing her favours. She advances, leading the walking community to old age. She causes the birds to fly.

(6) She who disperses the gathering, distributes the seekers of their living (to various places), does not herself enjoy a resting place, being in earnest. No birds that can fly rest at your break, O goddess rich in rewards.

(7) She has yoked (her chariot) from the far off place where the sun rises. This blessed Uṣas variously goes towards men in her hundred chariots.

(8) The whole moving world has bowed before her light; the noble lady displays her light. May Uṣas, the bounteous daughter of Heaven, shine away (from us) the feeling of hatred and obstacles (caused by it).

(9) Shine towards us with your lovely light, O Uṣas, Daughter of Heaven, bringing us ample fortune and shining brightly at our sacrifices.

(10) The breathing and living of every creature depends on you,

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4.55.6cd and that the passages refer to the rivers, as the word *sam-cāraṇa* (see 3.33.3-4; also *cāraṇe* 10.139.6) suggests. Our passage means: Uṣas rewards those chariots which hold themselves ready for work, as the ocean rewards the rivers with its waters if they hold themselves ready to receive it at time of its high tide; see Oldenberg, *Noten* I p. 47. c: *ācāraṇeṣu*: see 4.51.8a; 7.76.3c. The root *ā car* (as against *parā car* or *yā-i*; see 10.17.6d; 7.76.3d) signifies 'faithful, unerring attendance'.

4. *yāmeṣu*: see *ācāraṇeṣu*: in v. 3 above; also 4.51.4b. *māno yuñjāte*: see on 1.32.8.
5. *prabhuñjati*: see 10.89.17ab. *jarāyantī*: see 1.92.10d; 7.75.5c; see on 10.18.6 below. *padvāt* includes both the bipeds and the quadrupeds; see 1.49.3ab; 10.127.5b.
6. *sāmanam* here refers to an assemblage of men who have gathered together in their homes for the night's rest. *arthīnaḥ* are the members of a family who go out to earn their daily living; b: *padām* is a foot-hold, a resting place; *ódatī* is 'one who becomes moist with eagerness, kindness, passion etc.'; cf. *unna* 'kind, compassionate'. The passage means: She herself will not rest even for a while, nor will she allow others to rest or remain idle (*acd*).
7. a: see 7.75.4a; c: *śatām* and *sahásram* freely used with an instrumental form as at 3.60.7c; 7.3.7d; see below 10.15.10 and *śahásram pathibhiḥ* 6.18.11; *sahásram akṣābhiḥ* 10.79.5.
8. cd: *dvéṣaḥ-srīdhah*: see 8.79.9cd; 10.126.5ad. *āpa ucchat*: cf. 7.104.23; 8.47.8.
9. *candrēṇa bhānínā*: Uṣas is herself called *candrā* and *candrā-rathā* at 3.61.2,7.
10. a: see 1.113.6c.



when you shine brilliantly on them, O kind Lady. Such as you are, O shining cone of wondrous bounty, hear our call (while coming to us) in your great chariot.

(11) Win for us, O Uṣas, a reward which excites wonder among human tribes. With that (reward) drive to the sacrifices of the pious (sacrificer) (and) to the priests who praise you.

(12) Bring all the gods for a draught of Soma from the mid-region, O Uṣas. Such as you are, bestow on us, O Uṣas, praiseworthy (riches) consisting of cows and horses and a gift as also good physical strength.

(13) May that Uṣas, whose brilliant and auspicious rays are seen in front of us, grant us riches which is associated with all choice gifts and lovely forms and is easy to win.

(14) Such as you are, admiringly favour our hymns with a gift and with your bright light, O Uṣas, (just as you did in the case of) those ancient sages who called on you for a favour, O Great One.

(15) When you may fling open the gates of the heaven with your light, today, O Uṣas, may you grant us benevolent and ample protection, O Goddess, and nourishing foods with cows.

(16) Shower us well with ample riches which is all colourful, well with nourishments, well with all subduing glory, O great Uṣas, and well with presents, O Lady rich in presents.

#### 7 (I.49) Uṣas

(1) Come with your blessed (rays), even from the brilliant firmament of the heaven, O Uṣas. May (your) ruddy (bulls) carry you to the house of the Soma-sacrificer.

11. c: *ā vaha*: intran. In d supply *tāns ca ūpa ā vaha*. Or, take *sukṛtaḥ* as accu. pl. (*devān*): 'Bring in that chariot the gods, who are benevolent workers, to the sacrifices' (supplying *teṣām* in d) of those priests who praise you'; see v. 12a and *sukṛtam daivyaṃ jānam* 10.63.9b. For *citrā vāja* see *citrā rayī* 10.47.1-8d; also 2.23.15; 4.36.9.
12. Supply *vasu* in c; see 7.94.9ab; *ukthyām* may go with both *vāsu* (n.) and *vājam* (m); cf. 9.19.1 and 10.11.5.
13. *rayīm supéśasam*: see *vājam supéśasam* 1.63.9.
14. *yé*: Really *yām* was intended as *sā* in c shows; but actually by the attraction of the important word *ṛsayāḥ* it is changed to *yé*; see v.13 (*yásyāḥ* — *sā*). Or supply *teṣām iva* to connect the two halves. For similar construction see 7.22.9; 8.8.6.
15. *avrkām chardīḥ*: see 8.9.1c; 8.27.4d. *gómatīr īṣaḥ*: see 5.79. 8ab; 8.5.9a.

#### 7. (I. 49) Uṣas

1. a: Supply *arcībhiḥ*; see 1.48.13ab; 5.79.8d. *rocanāt*: see 1.19.6; also 1.6.9; 5.56.1; 8.1.18; 8.8.7. In c supply *gāvah*; see 1.124.11; 5.80.3; 6.64.3. For *aruṇā-psavaḥ* see *pruṣitā-psavaḥ* 5.75.6.

(2) Favour well today, that person who is far-famed (by his hymns), O Daughter of Heaven, (coming) in that chariot which is possessed of ■ lovely form, which is easy-rolling and on which you have mounted, O Uṣas.

(3) Even the winged birds, the two-footed and four-footed animals, have gone forth from the very ends of the heaven in accordance with your appointed times, O Uṣas.

(4) For, shining brightly with your rays, you illuminate the entire bright firmament. Such as you are, O Uṣas, the Kaṇvas who long for wealth have called on you with their hymns.

8 (I.50) *Sūrya*

(1) His banners carry on high that all-knowing god, the Sun, for every one to see.

(2) The stars run away together with the nightly darknesses, like thieves, before the all-observing sun.

(3) His banners are seen, as also his rays everywhere among men, blazing like fires.

2. *supéśasam*: cf. 7.75.6. c: The poet himself is meant; see *dīrghaśrūt vipraḥ* 7.61.2.
3. a: cf. 1.48.5d. Construe *te ṛtūn ānu* 'according to your (fixed) times of arrival'. see 1.15.5b; also *ṛtūbhir dhruvébhiḥ* 1.84.18; Agni is *vidvān ṛtūn* 10.2.1; Maṇḍukas do not violate their *ṛtū* 7.103.9. d: see 8.88.5b.

8 (I. 50) *Sūrya*

This is a composite hymn, vv. 11-13 being a sort of supplement to the original hymn to Sūrya in vv. 1-10. Vv. 11-12 consist of a spell against jaundice, while v. 13 is a request to Sūrya not to let the poet go under the powers of his enemy, owing to his disease and weakness. V. 10 is transitional, showing how Sūrya was capable of leading men from the darkness of disease and ignorance to the light of health and knowledge.

1. *b: ketávaḥ*: The early rays of the sun are conceived both as his banners and horses. c: Construe *viśvāya sūryam ḍṛsé vahanti*; see 1.23.21c; 10.57.4c; *svār ḍṛsé* in v. 5 and 7.66.14cd.
2. *tyé tāyāvo yathā*: Quick and unnoticed disappearance is the point of the simile; see 5.52.12, where the same simile is used for the Maruts. Also cf. 1.65.1; 5.15.5; 6.12.5, where Agni is compared with a thief. *sūrāya*: The dative implies regard or fear; see *tāva vratāya* 2.23.6b; also 4.30.2 below.
3. *āḍṛśram* (in place of *adṛśran*): This change of the Aorist 3rd plural ending is guided by metrical positions according to Oldenberg. Thus, briefly, *ran* is changed to *ram* when it is followed by a vowel or *va* at the 3rd place of any Pāda, at the 5th place of a Gāyatrī and at the 9th place of the longer lines i.e. a Triṣṭubh and a Jagatī, where a short letter is expected. See *Noten* II. p. 155. *jānān ānu*: see 1.120.11b; *mānuṣān ānu* 8.9.2b.

(4) You are the active and all-beautiful maker of light, O Sun. You brighten up the whole firmament.

(5) Facing the tribes of gods, you rise up facing the men (and) facing the entire world, that they might see your light.

(6) (It is he,) through whom as your eye, O Purifier, O Varuṇa, you observe the active (worshipper) among men.

(7) You traverse the heaven, the vast region, measuring out days with the nights and observing all creatures, O Sun.

(8) The seven golden horses carry you of flaming hair, in a chariot, O Wise, divine Sun.

(9) The sun has yoked (to his chariot) his seven cleanly daughters of the chariot; with these self-yoked ones he goes forth.

(10) Looking up from the darkness to this higher light, we have reached the highest luminary, the divine Sun, among the gods.

(11) O Sun, O God of friendly lustre, rising up today and ascending to the highest heaven, destroy the disease of my heart and my yellow disease (i.e. jaundice).

(12) (Taking it away from me), we put aside that Yellow disease of mine (Jaundice) in the parrots and in the Ropaṇākās. We also put down my Yellow disease in the Haridrava birds.

(13) This Sun has risen up with all his overpowering might, bringing my enemy under my full control. May I never yield before my enemy, (O Sun).

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4. *rocanām*: see above 1.19.6.

5. *svār dṛśé*: see on v. 1c; also cf. 1.112.5b. *svār* is used in the sense of 'sun's light'; cf. 3.61.4; 5.86.1.

6. The mention of Sūrya's visit to the different parts of the world naturally brings the sovereign ruler Varuṇa to the poet's mind, since Sūrya serves ■ the watching eye of Varuṇa (v. 6, 7). *bhurarṇyāntam*: The denominative root is used to express 'restlessness, activity', in ■ good sense; see 1.155.5b; 5.73.6d; 10.35.9c.

7. *b*: 'measuring' i.e. separating them from one another by interposing nights between them; see 2.19.3d; 4.30.3c(note).

9. *rāthasya nāptyāḥ*: They are called the daughters of the chariot as they are always harnessed to it. See *rānasya nāptyā* at 8.2.42.

10. *āganma* i.e. have been able to witness.

11-13. The last Ṭṛcā is called *rogaghna* and is an Upaniṣad. The poet seeks to remove his yellow colour of the jaundice to objects of similar colour in Nature. *māma-me-māhyam* refers to the sufferer, while *dadhmasi* refers to him as well as his comrades in whose company he is employing the spell.



9 (I.85) *Marutaḥ*

(1) The sons of Rudra, the performers of wondrous deeds, the faithful allies, who on their march adorn themselves like mutually faithful wives,—the Maruts, indeed, have caused the two worlds to expand,—the revelling warriors, rejoice at our sacrifices.

(2) Having grown powerful they have enjoyed greatness; the Rudras have made their home in the heaven. Singing a song and inspiring Indra's special power, the sons of Pṛṣni have put on glorious lustres.

(3) The brilliant (Maruts), who have the cow (Pṛṣni) as their mother, have put on shining (weapons) on their bodies, when they adorn themselves with ornaments. They drive away every insolent foe; ghee (i.e. the rain) flows forth along their paths.

(4) These good warriors who shine with their lances (i.e. yourselves), are the movers of even the immovable by their might, when O Maruts, whose bands are mighty, you have yoked your spotted deer that are swift like the mind, to your chariots.

(5) When you yoked the spotted deer to your chariots, O Maruts, you urged the rock (i.e. the Vajra) to speed in the conflict (of Indra with Vṛtra). And they also set free the streams of the ruddy (horse) (and) moisten the earth with waters, like a skin.

9 (I. 85) *Marutaḥ*

1. Construe *sáptayaḥ* as the common adj. of *yé* and *jánayaḥ*; the Maruts are called *sakhāyaḥ saptayaḥ* at 8.20.23c; also see 10.110.5b. c: *vr̥dhé cakriré* i.e. by their greatness; cf. 8.94.11. The idea is that the *ródasī* had to expand upwards and downwards to contain their huge forms; see also 8.12.7.
2. b: *rudrásah*: The sons are identified with the father. c: see 1.19.4a; supply *paúmsyam* after *indriyám*; see 4.30.23. d: see 5.57.6d; also 10.127.1c.
3. *gó-mātarah*: Pṛṣni, the mother, is said to be a cow at 5.52.16bc and 8.94.1ab; also cf. 2.34.2d. *virúkmataḥ*: Supply *vadhān*; see 10.138.4d. In both places, however, the adjective seems to have been used in place of a substantive 'flashing weapon'. The Maruts are fond of both weapons(b) and ornaments(a). *ghṛtām* in d is rain; see 5.83.8; rain produces nourishing food represented by *ghṛtām*.
4. *acd* contain relative clauses and *b* the chief one with a participle standing for a finite verb. Mark the transition from the indirect (in *ab*) to direct address (in *cd*). *vṛṣavṛtāsaḥ*: The Maruts are described as consisting of groups, variously called *śárdha*, *vrāta* or *gaṇá*; cf. 5.52.11.
5. *ádrim*: Indra's Vajra; see v.9 and 1.51.3cd and 1.61.7d; *vāja* is a battle as at 2.23.13b. Even here *b* is the chief clause with a participle for a finite verb. *aruśásya* i.e. *aśvasya*; see 5.83.6; a cloud is meant. *utá* in *c* joins *b* and *c*. *cárma iva*: The simile suggests smallness of the Upameya and the perfect ease of the act, due to it as at 4.13.4; 5.85.1; 7.63.1; 8.6.5.

(6) May your swift-moving mutually faithful horses bring you here; go forward with your arms (extended), flying swiftly. Be seated on our grass-seats, since a spacious seat is prepared for you. Be delighted with the bounding sweet Soma, O Maruts.

(7) They have grown mighty; with their own greatness, the self-strong ones have mounted to the firmament (and immediately) secured a spacious seat for themselves. When Viṣṇu favoured the intoxicated Bull (Indra), they (also) sat on their grass-seat like birds (for the draught of Soma).

(8) Like brave men who are habitual fighters, they are always accustomed to advance; like fame-seekers they have striven hard in battles. All created worlds shake in terror before the Maruts; like kings the brave warriors have a glowing appearance.

(9) Since the skilful Tvaṣṭṛ turned out the well fashioned golden Vajra of a thousand edges, Indra holds it for performing deeds of valour against a manly warrior. He killed Vṛtra with it and forced out the flood of waters (held up by him).

(10) With their might they drove upwards (the bottom of) the well; they broke to pieces even the firm-rooted mountain. Blowing

6. *bāhúbhiḥ*: Their arms are conceived as their wings; they are compared with birds in v. 7 below; also see 1.88.1d; 5.59.7a. At 7.59.7b they are called 'blue-backed swans'.
7. *ab*: *ā tasthūḥ*; *svātavaśaḥ* and *mahitvanā* suggest the cause; the verb is accented owing to antithesis. cf. Sāyaṇa: *nākam ā tasthūśca sadaś ca. cakrire iti ca-arthapratīteḥ...prathamāyās tīn-vibhakter nighāta-slaughter of Vṛtra by preparing his food and drink; see 2.22.1; pratiśedhaḥ. c*: Viṣṇu helped Indra (*madacyūt vṛṣan* cf. 1.15.2) in his 6.17.11; 9.77.10; 10.113.2. At this time the Maruts too had their share of Soma (*d*) as the bards and followers of Indra (v. 2c); cf. 5.29.2,3; 5.30.6; 8.89.1,3. *d*: *vāyo ná*: cf. 1.88.1d; 1.166.10d; 5.59.7a; 8.21.5.
8. *a*: *iva* and *ná* are both used in the same simile, one after the Upamāna and another after its associate, to emphasise both of them; see 1.116.23c; 7.103.7ab below. This stanza contains a general statement about the activities of the Maruts, yet as it comes immediately after v. 7cd, it is clear that the poet has in his mind a particular reference to their part in Indra's slaughter of Vṛtra with their help. And this is why he proceeds to describe in v. 9 how Indra slew Vṛtra, of course, with their co-operation, with his well fashioned Vajra.
9. *sahāsra-bhr̥ṣṭim*: cf. *bhr̥ṣṭimātā vadhéna* at 1.52.15. In view of the context as explained above, supply *yuyjebhiḥ ebhiḥ* in *cā*; see 1.165.7; also 3.47.3,4; 5.29.2; 8.76.2 etc. For *ab* cf. 6.17.10 and 1.32.2 above. *nári* (loc. sing.) refers to Vṛtra; at 8.96.19 Indra is said to be *nári āpāmsi kártā*. Vṛtra is called *nár* like Indra (cf. 1.62.1; 4.25.4) to add to the greatness of the latter. *d*: cf. 1.56.5; 2.23.18. Supply *vájram* in *c*.
10. *a*: see v. 11 and 1.88.4cd; this same exploit is ascribed to Áśvinā at 1.116.9; see notes on that stanza. *b*: This is a separate exploit; see 5.56.4. *dhámanto vāṇám* refers to their bardic duties of blowing



their pipe, the liberal Maruts performed their glorious deeds in the wild delight of Soma.

(11) They drove upwards the well so as to be tilted in that direction. They poured out the spring for the thirsty Gotama. Possessed of lovely lustre they surely arrive with their succour. They fulfilled the desire of the priest by their powers.

(12) Bestow on your worshipper those triple favours which are yours, being intended for a zealous worker. Extend them to us, O Maruts; (and) grant us, O mighty ones, wealth which abounds in brave followers.

### 10 (I.115) *Sūrya*

(1) The beautiful face of the gods, the (lovely) eye of Mitra, Varuṇa and Agni has arisen. He (i.e., the Sun) has filled the heaven and the earth and the mid-region; *Sūrya* is the soul of the moving and the stationary world.

(2) *Sūrya* closely follows after the divine, brilliant *Uṣas*, as a young lover does after his beloved, where pious men extend the yokes (of the ploughs in the form of pious work) for the sake of one blessing leading to another.

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a pipe for inspiring the fighting Indra; see 3.30.10d. *rāṇyāni* ('enjoyable, deserving wild joy of Soma') is an adjective used in place of the noun as at 10.112.5b. (*rāṇyāni*=*vīryāni*). Also see 3.55.7c.

11. *citrā-bhānavah*; see on 1.19.8 above. For the reference see v. 10. d: *kāmam tarpayanta*: cf. 1.54.9c. *kāmam āvārat* 1.143.6; *kāmam mandaya* 3.30.20; *kāmam pūpurantu* 7.62.3.
12. *tridhātu śārma*: Triply constituted favour implies strength and durability; see 1.34.6; 7.101.2; 8.47.10. *Sāyaṇa* construes *yacchata* as equal to *yacchatha* (present tense) and also as a verb of a subordinate clause against accent. This is unnecessary. In *b* the poet requests the gods for the protections which he says, in *a*, are meant for the hard worker, in favour of a sacrificer in general, but only in a triply strength and form. In *c* on the other hand, he asks for these latter in favour of himself and his party. See Oldenberg, *Noten*, I. p.85. *vī yanta* (*vī yam* to extend) cf. 8.27.20; 8.47.2,3.

### 10 (1.115) *Sūrya*

1. *devānām* is to be construed also with *cāksuḥ*: cf. 7.77.3. For *b* see 6.51.1; 7.61.1; 7.63.1; 10.37.1. d: The same is said of *Parjanya* at 7.101.6b.
2. *b*: For the simile see 4.20.5; 9.93.2. *cd*: *yugāni vitanvaté*: Activities connected with the daily sacrificial ritual are here conceived as a farmer's activities as at 10.101.3 and 4; elsewhere as a weaver's work; 1.142.1. d: *bhadrām prāti bhadrāya*: for the sake of one *bhadrā* leading to another; *bhadrā* a noun 'a blessed thing'; cf. 7.26.4; 8.93.28.

(3) The blessed, golden, lovely and swiftly advancing horses of Sūrya, deserve to be greeted; gracefully bending, they have mounted upon the ridge of the heaven; they go round the heaven and the earth in a moment.

(4) That is the godhead, that is the greatness of Sūrya, (that) in the middle of the work, she (i.e. the Night) collected together her spread out (garment of darkness). Even when the sun has yoked his horses from the stall, the Night is still weaving her garment for herself.

(5) Sūrya displays this lovely form in the bosom of the heaven, in order that it may be seen by Mitra and Varuṇa. His horses (continuously) bring his unending bright lustre of one kind (by day) and the other one which is dark (at night).

(6) Today, at the rise of the sun, O gods, save us completely from the danger, completely from the blame. May Mitra, Varuṇa, Aditi, Sindhu, Pṛthivī and Dyauḥ concede this to us.

#### 11 (I.116) *Aśvinā*

(1) To the Nāsatyas, who carried for the youthful Vimada his bride in their chariot which has the speed of an army (on the march) 1

3. *étagva* (*éta*✓*gā*) 'swiftly advancing'; c: *namasyántaḥ*: Their raising of the fore-feet for galloping is here poetically conceived as their respectful bow. d: see 7.75.4b.
4. b: *vītatam* i.e. *vāsas* in the form of darkness. *sām jabhāra* 'collected' as opposed to *vītatam*; *rātrī* is the subject; see 2.38.4. At 2.3.6 Night and Dawn are compared with jolly weaving girls; also see 2.32.4c. c: see 7.60.3ab; mark the force of the present form *tanute*; it suggests the boldness and persistence of the Night. Even when the Sun had almost arrived at her door, she would not leave her work until she was actually pushed away!
5. I do not think it right to construe *rūpām* with the two genitives, (as Oldenberg and Geldner do), which latter are legitimately and naturally construed with *abhicākṣe* in the same Pāda. The expression *rūpām kṛṇute* suggests that Sūrya, a servant of the deities, is showing his form i.e. reporting himself for duty, to the two deities. So that the infinitive *abhicākṣe* must be construed as one having a passive sense (see MVG. p. 335) 'in order that he may be seen by M. and V.'. Besides, what could be the subject of *abhicākṣe* (*abhī cakṣ* is 'supervise', not merely 'see' as men do) when Sūrya is supposed to assume the dark form of Varuṇa? cd: see 6.9.1; 10.37.3.
6. ab: The sun is requested to declare men as innocent, as he is supposed to know the truth about them (7.61.1), since the gods keep a watch over men's deeds through him as their eye (7.62.2). Here the gods are requested to free them from danger, of course, at his commendation; see also 4.54.3.

#### 11 (I.116) *Aśvinā*

1. Supply *gharmām* as the Upameya in a; the root *prá vrj* 'to turn, to direct prominently, forcefully (*prá*)' is associated with *gharmá* or

bring forth (their milk offering) like their grass-seat; I send forward my hymns to them as the wind sends the clouds (to the skies).

(2) (On earlier occasions) you triumphed (at a race) either with the help of your strong-winged (birds), or of the quick-galloping (horses), or even with that of the impelling forces of the gods. (But) at the race of Yama, which had large stakes, your donkey (alone) won the prize of a thousand, O Nāsatyas.

(3) Tugra, indeed, (helplessly) abandoned Bhujyu (his son), in the water-filled ocean, as a dead man leaves behind him his wealth. Him you carried to safety in your boats which were animated, which floated in the air and were unaffected by waters.

(4) You carried Bhujyu to dry land beyond the wet ocean in your three chariots which could fly in the air, which moved on a hundred feet (i.e. cars, in water) and which were drawn by six horses (on land), when they continuously glided for three nights and three days.

(5) You performed a heroic deed in the ocean which is devoid of any support, seat or hold, at that time, when you carried Bhujyu to his home after he had climbed into your boat propelled by a hundred oars, O Áśvinā.

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the hot milk offering at 5.30.15c; see also the word *pravargya* used in later literature. It is also employed with *barhis* (7.2.4; 7.39.2) though simple *vrj* is commoner; cf. *vrktābarhis*. c: Kamadyu was the name of this bride; she was the daughter of Purumitra; see 1.117.20. *senājāvā*: 'having the speed of an army (on the march)'; *sēnā* is a *sr̥ṣṭā sēnā* released to march, as at 1.143.5.

2. *śāsadānā*: A participle is used in place of a finite verb. *ājā yamāsya*: The race for the gods during the Svayamvara of Sūryā is meant according to Sāyaṇa. cf. *ājā khelāsya* in v. 15; both appear to be the names of proteges of the gods; on their behalf the race was run. A Rāsabha is also said to be yoked by the Áśvinā when they visit men's sacrifice at 1.34.9; 8.85.7.
3. The legend of Bhujyu: The simile in b suggests the helplessness of the father; it would seem that the betrayal of the son by his friends took place before the eyes of the father, and yet he could not save him.
4. See 7.68.7. The number three (corresponding to the two Áśvinā and their common bride) plays an important part in the Áśvinā legends. As Bhujyu had to be carried to safety through air, water and land, the chariot of the Áśvinā is called a bird, a boat and also a car, and is yet conceived as a triple unit and hence the plural number of the vehicles in vv. 3 and 4. That also accounts for the six horses (v. 4) yoked for the three chariots moving on a hundred wheels, which are called *arītras* in v. 5 when the poet thinks of the vehicle as another single unit, namely, a boat when he reverts to the *samudrā*, where the process of saving started. a: *trīr āhā*: *trīr* is here freely used in place of *trī* or *trīṇi* as 3.56.8a; 4.1.7a; 4.53.5a; 8.41.9c etc; see Oldenberg, *Noten* I p. 108.



(6) That gift of yours, viz. that white horse which you gave to (Pedu) Aghāśva, and which (proved to be) his all-round well-being, was great and praiseworthy. That horse of Pedu was always in demand among the rich patrons.

(7) You gave abundance to your singer Pajriya Kakṣivān; you pressed out from the hoof of ■ strong horse, serving as a strainer, a hundred jars of wine, O heroes.

(8) (With snow), you (first) warded off the fire, the heat, (around him), O Aśvinā; you, then, gave him strong nourishment consisting of food. (Finally) you safely lifted up Atri with all his followers, when he was thrown down into the (burning) abyss.

(9) You drove up (i.e. upturned) that (Gotama's) well, O Nāsatas; you so placed it that its bottom went up and its mouth became oblique. (The waters in it, then) flowed forth like those of the rivers, for watering a thousand thirsty (cattle) of Gotama and for riches (through this).

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6. *aghāśva* looks like a nick-name of Pedu, owing to his bad luck in respect of horses. *d*: This horse was always in demand as loan among the rich nobles for helping in battles; see 1.118.9. *svastī* and *dātrām* stand in apposition to *āśvam* and *vājī* respectively.
7. *kārotarāt śaphāt*: This is an example of a Rūpaka; the hundred jars of *sūrā* (called *mādhu* at 1.117.6; see also *Av.* 9.1.18) brought abundance (*pūrandhī*) to Kakṣivān. In spite of its intoxicating effect it was apparently in great demand among the richer class of people, among whom Kakṣivān found his customers. For *sūrā* see 7.86.6 and 9.2.12.
8. *a*: see 1.118.6b; the *pitumātī ūrj* is the *gharmā* or the hot milk offering special to the Aśvinā. This they offered to Atri after cooling his heat by sending down a shower of snow; see on 7.68.5 below.
9. See above 1.85.10-11 where the miracle is ascribed to the Maruts. *āpo ná*: i.e. like the waters of ■ river flowing on the plains; *pāyānāya*: Mark the causal form 'for helping them to drink'; the simile and the causal form suggest that animals, and not men, are meant by the word *śahāsrāya tṛsyate*, since the former can be made to drink water only when it flows over a plain surface. Construe *gótamasya* with both *avatām* in *a* and *tṛsyate* in *d*; see v. 22 below. *gótamasya* means those that belonged to him and also those that were introduced by him; the latter brought him riches. This same miracle is ascribed to the Maruts at 1.85.11. It would seem that the skilful manipulation required for the feat originated from the Aśvinā, while that part of it which required the lifting up of the well and tilting it to ■ angle is ascribed to the Maruts, since this latter involves great physical strength. It is evident that according to the ideas of the Vedic poets, the gods helped each other in their miraculous deeds, so far as it lay within their own sphere of influence. This is why the Aśvinā are called *marúttamā* (1.182.2) and *marútvantā* (8.35.13). Also see on 4.30.16 below.

(10) And you took off his skin like an armour from the worn-out Cyavana, O Nāsatyas; you prolonged the life of that forlorn sage, O wonder-workers, and immediately then you made him the lord of youthful brides.

(11) That helpful protection of yours is fit to be praised and admired, O brave Nāsatyas, namely, that you, knowing well the secret, took out that (Vandana), like a buried treasure, from the lovely ditch, for the sake of Vandana.

(12) For the sake of a reward do I proclaim that awe-inspiring miracle of yours, as the thunder proclaims the rain, O heroes, namely that Dadhyac of the Atharvaṇa family declared to you, and that too with a horse's head, (the secrets of) the sweet (i.e. Soma).

(13) Purandhī called upon your hands for a great (favour), during your (usual) march, O Nāsatyas, O feeders of many. You attended to that (call) of Vadhrimatī as to a command (from a superior). You gave her a son called Hiranyahasta.

(14) You released ■ quail from the jaws of a wolf, running to her side (while she was struggling), O Nāsatyas. And, O feeders of many, you enabled the wailing Kavi to see.

(15) At the race of Khela the leg (of Viśpalā) was broken like the wing of a bird, in the very hour of need. (But) you quickly fixed on Viśpalā an iron leg to run (the race) where ■ rich prize was staked.

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10. *drāpīm*: At 5.74.5 the *Upamāna ātkam* is used in place of this; both the similes suggest a painless skin-grafting and rejuvenation; see also 7.68.6; 10.39.4ab.
11. *d*: *darśatāt*: Supply *ṛsyadāt* or *kṣétrāt*; see 1.119.7c; 10.39.8c. The grave is said to be lovely, since Vandana who was lifted up from it was lovely like gold; see 1.117.5. *vāndanāya*: The dative of the favoured person is used here as elsewhere; but supply also *vandanam* as the object of the verb *ūd ūpāthuḥ*. As a matter of fact the word is meant to serve the purpose of both the forms, by means of Word Economy; the more important of the two being actually employed.
12. *b*: The common property in the simile is 'the heralding of a gratifying and exciting event'. *cd*: The first *yād* (in *c*) refers to the act, the second (in *d*) to its peculiar nature.
13. *ab*: Purandhī, ■ woman with late child-bearing, wanted safe delivery. *cd*: Vadhrimatī, a woman with an impotent husband or a husband whose children were still-born, wanted a son; see 1.117.24; 10.39.7cd. In *c* supply *hāvam*; see 6.62.7b. *śāsus* (n.) ■ command. *mahé*: (dative) i.e. *suvitāya*; cf. 7.75.2.
14. *ab*: The Vartikā was almost swallowed; see 10.39.13cd; also 1.117.16 and 1.118.8. *cd*: Kavi is a proper name; cf. 10.49.3; 10.99.9. Kaṇva of 1.118.7cd is probably different.
15. Viśpalā was a woman fighter according to the Sanskrit tradition; but the context (cf. *sārtave* and *dhāne hité*) seems to show that she was a racing mare; see 1.118.8d.



(16) His father deprived Ṛjṛāśva of his sight, when he slaughtered a hundred sheep for (your favourite) she-wolf. You gave him back his two eyes to see, in an unchallengeable manner, O Nāsatyas, O miracle working physicians.

(17) The daughter of Sūrya mounted upon your chariot, like a woman who wins (a race) by standing on the boundary line with her horse. All gods consented to this with their hearts. You were, indeed, united with glory (at that time), O Nāsatyas.

(18) When you went on your daily round for Divodāsa, urging on (your horses) to help\* Bharadvāja (his priest), O Aśvinā, your faithful chariot carried you gloriously. A bull and a shark were yoked to it (at that time).

(19) Carrying wealth with power, long life with offspring and good physical strength, you went, with common consent, with (other) rewards to Jahnāṇī, who offered you your sacrificial share thrice in a day, O Nāsatyas.

(20) You led Jāhuṣa to safety at night through regions which were easy to tread, when he was wholly surrounded, on all sides. You went through the mountains with your chariot which breaks through (the obstacles), O unaging Nāsatyas.

(21) One morning you favoured Vaśa for the sake of martial joy and a thousandfold gain, O Aśvinā. Being helped by Indra, you wiped out the Ducchunas and enemies of Pṛthuśravas, O mighty gods.

16. Ṛjṛāśva: see 1.117.17-18 for further details. The she-wolf was the Rāsabha of the Aśvinā in disguise. *d*: *anarvān* is a loc. used in an adverbial sense 'in an unopposed manner'. *ārvan* 'a charger' (from *r* to go).

17. *kārṣma* is the boundary; see 9.36.1c; 9.74.8b. *ārvatā* goes with *atiṣṭhat* as well as *jáyantī* in view of the two passages. *sacethe* is a present form having the force of the past, in a poetic vision; see above on *śayate* at 1.32.5.

18. Bharadvāja was the priest of Divodāsa. *d*: The two suggest that the chariot could travel both on land and water.

19. *jahnāṇīm*: see 3.58.6b; in both places Jahnu's *prajā* is meant according to Sāyaṇa, but Geldner thinks she was rather his wife (he compares *manu—mānavī*). *trīr āhnaḥ*: see on 1.142.3.

20. *ab*: Jāhuṣa; see 7.71.5d. *cd*: This refers to another legend; see 1.117.16c; 10.39.13a. But the person in whose favour this 'crossing' of the mountain in an 'all-shattering, conquering' chariot was done is not mentioned anywhere. Oldenberg *Noten* II p. 50 (on 7.71.5d) thinks it possible to construe *cd* also in the legend of Jāhuṣa.

21. Vaśa was the priest of king Pṛthuśravas, son of Kanīta; see 8.46.21. *īndravantā*: see on v. 9 above and on 4.30.16 below. *ducchínāḥ*: see on 2.23.6 below.

(22) Even from the deep well of Śara, son of Rcatka, you raised up its water (for him) to drink. (And) even for the famishing Śayu you filled his barren cow (with milk) by means of your powers, O Nāsatyas.

(23) To Viśvaka, son of Kṛṣṇa, the straightforward bard who sought your favour and praised you, you restored by your powers his son Viṣṇāpu, like an animal, like the lost one, for him to see, O Nāsatyas.

(24) Like Soma in a ladle, you raised Rebha who was bound and battered in deep waters, drowned and abandoned in water for ten nights and nine days by his wicked (enemy).

(25) I have proclaimed your wonderful deeds, O Aśvinā; possessed of good cows and brave sons, may I be the lord of this (property lying before me). And enjoying long life, being yet able to see, may I reach old age (as easily) as one's home.

### 12 (I.118) Aśvinā

(1) May your very kind and self-reliant chariot which flies (through the air) owing to your hawks, which is swifter than a mortal's mind, which has three seats and which has the speed of wind, come being turned to this side, O Aśvinā, O mighty gods.

(2) Come hereward in your chariot, which has three seats, which rolls forward on three sides, which is fitted with three wheels and which gracefully glides along. Fill our cows (with milk), and quicken our horses. Lead our brave offspring to prosperity, O Aśvinā.

22. *pātave* i.e. for human beings, as against *pāyānāya* in v. 9. cd: cf. 1.118.8: 7.68.8. Famishing Śayu was saved by filling his barren cow with milk and thus providing him with food.
23. See 1.117.7ab. c: The particle of comparison is repeated as at 1.85.8c, for stressing both the adjective and the substantive.
24. Rebha: see 1.117.4; at 10.39.9ab he is said to have already died (*mamrvāmsam*). *prāvṛktam*: *prā vrj* 'to turn prominently, forcefully'; cf. on v. 1 above.
25. *asyā* refers to the *buddhistham svam* as at 9.85.8c. c: *pāśyan* is indicative of the proper functioning of all the senses; see 1.89.8-9. d: *āstam iva*: The simile suggests the naturalness and painlessness with which old age should be reached. *jarimāṇam*: Natural and healthy old age is meant; see below 10.18.6a and note.

### 12 (I.118) Aśvinā

1. *śyenā-patvā*: see v. 4; and 8.5.7. b: *svāvān*: see on 1.35.10 above. c: cf. 1.117.1; 1.183.1; 5.77.3. d: *trivandhurāḥ*: The third seat (*van-dhūra*) was for their common bride, Sūryā; see 1.116.17. *arvān* (nom. s.) adj. of *rāthah*.
2. *trivṛtā rāthena tricakrēṇa*: The chariot had three wheels and three fronts corresponding to these; it could move forward on any of these three fronts in accordance with the desire of the three occupants. See *viṣū-vṛtam rātham* of Somā-Pūṣaṇau at 2.40.3. *arvāk* is adverb here. *vīrām* is *jātau ekavacanam*; cd: cf. 5.62.3cd.

(3) Hear this praise of the press-stone, (coming to us) in your easy-rolling chariot whose course lies over steep slopes, O wonder-workers. Why, indeed, have the ancient sages called you the most frequent visitors, (of men) in difficulty, O Áśvinā?

(4) May your swiftly flying hawks, who carry you to the sacrificial offering, who cross the waters like the heavenly vultures, O Áśvinā, bring you hereward when yoked to your chariot, O Nāsatyas.

(5) The youthful daughter of the Sun ascended your chariot just here, having made her choice, O heroes. May your wonderful horses, the flying ruddy birds, bring you around (to be) by our side.

(6) With your mysterious powers you sent up Vandana; you (lifted) up Rebha with your mights, O wonder-workers. You saved the son of Tugra from the ocean; you made Cyavana young once more.

(7) You brought your hot (Gharma), your strength-giving food (and) your protection to Atri who was thrown down into (the abyss); you restored his eye to the deeply injured Kaṇva, accepting his good praise.

(8) For the sake of your ancient suppliant Śayu, you filled his cow (with milk); you fully released the sparrow from the danger (i.e., the jaws of the she-wolf) and gave back to Viśpalā her (lost) thigh.

(9) You gave to the prince Pedu a white horse which was inspired by Indra, which killed Ahi, which repeatedly called (the help of the

3. *ādreḥ ślókam*: The sound of the press stones is conceived as their call to the deity. see 3.58.3b; 7.68.4ab. cd: For similar questions to Áśvinā see 3.58.3, to Indra see 6.44.10; 8.80.3; 10.42.3; to Soma see 6.52.3. *āvartim prāti gāmiṣṭhā*: see 5.76.2cd. *āvarti* = *áva* + *ṛti*, 'low state, penury'; cf. *nír* + *ṛti* 'complete destruction' (*ṛti* from *r* 'to go').
4. *aptúraḥ* 'those who cross (deep) waters', i.e., those who overcome all difficulties. c: *divyāsaḥ grdhrāḥ*: The sun is probably meant, the plural being induced by the number of the Upameya; see *divyám suparṇám* 1.164.46,52.
5. b: *juṣṭvī*: see *avṛṇīta* 1.117.13; also 116.17 above and 4.43.2; 7.69.4. It was a conditional Svayamvara, the condition being the winning of a race; see on 1.184.3 below.
7. Construe *ávanītāya taptám (gharmám) úrjam*: *úrj* is their own special drink namely, the Gharma; see 1.180.4; also see on 7.68.5 below. cd: Kaṇva was deeply injured ( $\sqrt{\text{rip}}$ ) i.e. blinded in his own home by an accident; see 8.5.23.
8. c: The *ámhas* is in the form of the jaws of a wolf; see 1.116.14ab; 10.39.13c. d: *viśpālāyai*, instead of *viśpālāyāḥ* of the Pada Pāṭha, would be better as Oldenberg suggests. See 1.116.15 and the use of *prāti dhā* with a dative in v. 7.
9. *johátram* (from *hū* to call) 'one who repeatedly calls (i.e., the deity like Indra) for help'. Construe *aryāḥ abhībhūtim* and (*devānām*)



gods for his patron), which overpowered his enemy, which was fierce (yet) a giver of a thousand gifts, mighty and possessed of strong limbs.

(10) Such as you are, we as supplicants happily call on you who are noble-born, for the sake of protection, O manly *Ásvinā*. Come to us for our welfare in your chariot filled with riches, accepting our hymns.

(11) Come to us with the fresh speed of a hawk, with common consent, O *Nāsatyas*. For I call on you, having brought you offerings at the break of this most frequent dawn, O *Ásvinā*.

### 13 (I.142) *Āpriyaḥ*

(1) Being kindled well, O Agni, bring the gods today to (the sacrificer) who has extended his ladle. Spread out the ancient thread (of the sacrifice) for the liberal (worshipper) who has pressed out the Soma (for them).

(2) Measure out (to the gods) this sacrificial offering accompanied

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*johūtram*; the horse is *indra-jūtam*. For the meaning of the affix *tra* see WK. II.2 p. 707; VGS. p. 257. *Sāyaṇa* takes the word here in the sense of *atiśayena saṁgrāmeṣu āhvātāram*; but the intensive forms of this root are not used in the sense of 'challenge'. The adjective is always taken with a passive sense by Geldner and also by *Sāyaṇa* at 2.10.1 and 2.20.3: thus *aryāḥ johūtram* 'repeatedly called upon by the rich nobles'; this corresponds with *hāvyo aryāḥ* (1.116.6) and *hāvyaṁ ṛbhyāḥ* (10.39.10) said of the same horse.

10. *vāsumatā rāthena*: cf. 7.67.3; 7.71.3-4.

11. *a*: see 5.78.4cd; *śyenāsya jāvasā* is an example of the Classical *Nidarśanā* *Alaṁkāra*. Very likely the Soma-bearing *Śyena* of 4.27.1d is meant as our *Upamāna*. *sajóṣāḥ* in *b* is an adverb 'with common consent'. *śāśvat-tamā*: see 1.124.4d; also 1.113.8b; 15cd.

### 13 (I.142) *Āpriyaḥ*

This is an *Āprī* hymn; the name *Āprī* is probably to be derived from *ā + prī* 'to please all around', so meaning an 'all-pleasing' hymn; these hymns are generally supposed to have been composed for the *Prayāj* offerings at an animal sacrifice; but their connection with an animal sacrifice is doubtful and very likely they were originally composed to accompany a simple form of sacrifice with the offerings of ghee and Soma. There are 10 *Āprī* hymns (1.13; 1.142; 1.188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70; 10.110) in the *Rgveda*; they usually contain 11 stanzas, each addressed to some important object connected with the sacrificial ritual. Usually the 2nd stanza is addressed to *Tanū-  
napāt* or *Narāśansa*, both being the forms of Agni. In the first case the hymn is called *āpram*, in the latter *āpriyaḥ*. Only in some of these both these are addressed, as is done in ours. See M. Muller, *H.A.S.L.* p. 463; K.R. Potdar, *BUJ.* Sep. 1945-46; Kane, *H.D.L.* II. pp. 1117-20.

1. *tántum*: The 'thread' in the form of the sacrificial rite: see 10.57.2 (here Agni is himself called *yajñāsya tántuḥ*); 10.130.1a.
2. *yajñám* 'sacrificial offering'; see on 1.1.4. *úpa māsi* i.e. *devebhyāḥ*:



by ghee and the sweet (Soma) of a priest like me, who toils and brings his gifts (to you), O Tanūnapāt.

(3) Narāsaṃsa, the god deserving a sacrifice among the gods, the pure wonderful purifier, sprinkles the sacrificial offering with the sweet (nourishment), thrice a day.

(4) Being praised, bring here the dear and beautiful Indra; for this hymn of mine meanders towards you, O god of lovely tongue.

(5) With extended ladles (we have) spread out the sacred grass at the sacrifice which has good offerings. This extensive pleasure (i.e. pleasurable Barhis) which offers most ample space for the gods, is spread out for Indra.

(6) Let the divine doors, the great, purifying and exhaustless promoters of Ṛta, beloved of many, go asunder for the gods to enter.

(7) Let Night and Dawn, neighbours of lovely form and active Mothers of Ṛta, occupy this beautiful grass-seat, being praised.

(8) May the two divine priests, the poets of delightful tongue, given to singing, offer this sacrifice of ours so as to be successful and reaching upto the heaven.

(9) May the pure Hotrā Bhāratī established among the gods, among the Maruts, Ilā and the great Sarasvatī, all holy ones, be seated on the grass-seat.

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see 10.110.11ab. The root *úpa mā* is elsewhere used of things which are brought to men by the gods.

3. For the distinction between Tanūnapāt and Narāsaṃsa see 3.29.11. b: *mādhvā mimikṣati*: 'sprinkles it with the sweet'; i.e. 'makes it sweet' here, by cooking. Soma is similarly requested at 9.107.6. But at 1.22.3; 1.34.3; 1.47.4 Ásvinā are requested to do so with their *mādhumatī kāsā*. See also v. 11 below. *trír ā diváh*: The reference is to the three Savanas; cf. 1.116.19; 3.4.2; 3.56.6; 4.54.6 etc.

4. *matír vacyáte*: cf. 3.39.1ab; 10.47.7abc.

5. ab: *strñānāsaḥ* (i.e. *vayam*) is used in place of a finite verb like *strñā-mahi*; cd: See vv. 8, 10 and also 2.11.16c; 3.4.4d; 5.26.8c. Here *barhís*, supplied from b, is identified with *śárma* and is the subject of *vñjé* (passive 3rd sing.); see 1.83.6; 6.11.5; 7.39.2; and 10.110.4. *devávyacastamam* (Bv.) 'that which affords most ample room for the gods'; *vyácas* (from *v vyac* to expand) is 'ample room'; cf. *samudró ná vyáco dadhé* 1.30.3; and *vyácasvatír dvārāḥ* at 2.3.5; 10.110.5; also *yajñāḥ devávyacastamaḥ* at 5.26.8.

6. *ví śrayantām* (Intransitive): cf. 10.110.5ab; at 10.85.37 the root is used transitively.

7. *úpāke* (adj.) 'neighbourly'. *sumát*: It is either equal to *smát* 'together' or *su-mat* 'beautiful'; see Oldenberg, *Noten* I. p.70.

8. *sidhrám* and *divisprám* are predicative adjectives: 'so as to be successful and reaching the heaven'.

9. *hótrā bhāratī*: see 2.1.11; 3.62.3.

(10) May Tvaṣṭr, being fond of us, loosen that wonderful, abundant, indeed quite ample—semen, (existing) in our navel for the sake of prosperity (of our race) and riches.

(11) O Lord of the forest, do surely worship the gods, releasing (the oblations) near them. May the divine and wise Agni among the gods sweeten the oblations.

(12) With the exclamation Svāhā bring the offering to Vāyu (and) to Indra who is accompanied by Pūṣan, Maruts and Viśve Devas, and who shakes (with inspiration) to the tune of a song.

(13) Come for a feast to the offerings which are sanctified by the exclamation Svāhā. Come, O Indra; hear the call. They call you at a sacrifice.

#### 14 (I.143) Agni

(1) I offer a newer, mightier prayer and a hymn of speech to Agni, the son of strength, who, the offspring of Waters and the dear punctual inviting priest (of men) has taken his seat on the earth together with the other gods.

10. *nābhā* (loc.); see 2.3.9c; 3.4.9. Tvaṣṭr is said to preside over men's act of generation. *purū vā āram* 'abundant enough'; *vā āram* also found at 6.13.4c; 7.7.6b. See also *āram prthū* 5.66.5.
11. Supply *havyā* in *a* (from *c*); see 1.13.11 and 10.110.10 and *raśanā* (10.70.10) in this context seems to support the idea of an animal sacrifice; but see the introductory note. *devān* goes both with *ūpa* and *yakṣi*.
12. *viśvādevāya* (Bv. cd.) 'to whom all gods belong; who is accompanied by all gods'; the three adjectives in *ab* are elsewhere applied to Indra. *viśvādeva*: 8.98.2; *pūṣarvāt* 1.82.6; 3.52.7; *marūtvat* 3.35.7. So here *vāyāve* should be taken as equivalent to *vāyāve ca*. For introduction of other gods in the Āpri, see 9.5.11. *gāyatrāvepase* 'one who receives inspiration from a *gāyatra* song'; see 8.1.10b; also *gambhīrāvepasah ṛsayah* 10.62.5; *gabhīrāvepāḥ sūryah* 1.35.7 and *puruvēpasam agnīm* 8.44.26, where *vēpas* (from *vip*) means 'inspiration, enlivening, stimulation etc.
13. Mark how Indra figures prominently (vv. 4,5,12,13) in this Āpri hymn.

#### 14 (I. 143) Agni

1. *vācō matīm*: 'thought of the speech' i.e. thoughtful speech or spoken out thought; cf. 8.59.6; *matāyo vācaḥ* at 9.85.7. *nī āsīdat* for the irregular accentuation of the prefix and its separation from the verb in a subordinate clause see on 7.103.3 below and Oldenberg, ZDMG., 61, p. 811 ff.

(2) As soon as he was born in the highest heaven, that Agni manifested himself to Mātariśvan; owing to the power and greatness of him, when kindled, his fiery splendour illuminated both the heaven and the earth.

(3) Fierce and ageless are the rays of him who has a lovely appearance, a charming face and a brilliant lustre. The ageless and the never-sleeping (rays) of Agni whose strength consists in light, ceaselessly flutter like the gleam of (flowing) rivers.

(4) With your hymns enliven in his own abode that omniscient Agni, whom the Bhṛguś have established on the navel of the earth, of the world,—owing to his greatness, and who alone rules over riches like Varuṇa.

(5) Agni, who cannot be opposed like the roar of the Maruts, like an army ordered (to march), like the bolt from the heaven, eats and chews (his food) with his whetted fangs; he overpowers the trees as a warrior does his enemies.

(6) Will Agni be the enjoyer of our hymn? Will the god satisfy (our) desire with rich treasures? Will the inspirer urge our prayers for gain? I praise that brilliant-faced god with this hymn.

2. b: see 1.31.3ab; 3.9.5cd; 6.8.4cd. *krátvā-majmánā*: see 1.128.5; 1.141.6.

3. c: *aktúr ná síndhavaḥ* is ■ stylistic expression where the genitive case of the secondary noun (here *síndhu*) is substituted by the nominative to give it equal prominence with the principal noun (here *aktú*); see *síndhur ná ksódaḥ* (for *síndhoḥ*) 1.65.6; *ápo (na) síndhavaḥ* (for *síndhūnām*); 1.125.5; 9.2.4; *giráyo ná ápaḥ* (for *girīnām*) 6.66.11. Construe *áti* with *rejante* (like *áti śísíte* at 1.36.16c). *áti rejante* 'ceaselessly shine' is the common property; for the Upamāna *aktú* of the rivers see 2.30.1; also 6.64.1b (*apām ūrmáyo rúsantaḥ*). *ásasantaḥ*; from *sas* 'to sleep'; cf. 7.55.5 for the root, and *ásvapnajaḥ pāyávaḥ* of Agni at 4.4.12.

4. b: *majmán* refers to that of Agni; so construe *bhúvanasya prthivyá (ca) nábhā* see 1.164.35b. For Agni's *majmán* see v. 2 above and 1.128.5; 1.141.6; 2.1.5; 8.103.2. Even at 7.82.5 *bhúvanasya* and *majmánā* do not go together (see Geldner). d: *váruṇo ná*: see 10.11.1c.

5. *várāya*: *vára* (from *vṛ* to oppose) 'opposition, encirclement'; see 1.65.6b; 5.2.10d. b: For the simile *sénā iva* see 1.66.7; 7.3.4; 10.142.4. *ní rñjate* 'subjugates, wins for himself'; see 8.90.4ab; 10.142.2b.

6. *ví* is ■ noun from *vī* 'to enjoy'. *vásubhīḥ* 'with treasures' rather than 'with gods' as seen from what follows. *kāmam āvárat* (*á vṛ* to cover; to fulfil, satisfy): see *kāmam mandaya* 3.30.20a. *codáḥ* i.e. *dhīnām*; cf. 3.62.10; also *codayánmati cákṣuḥ* (Agni) at 5.8.6.



(7) The priest who kindles the fire, propitiates, like a friend, Agni, who is the promoter of Rta and whose face is (bright) like ghee. May the horse (i.e. Agni), shining at the sacrifice when kindled, lift up (to the gods) our bright-coloured hymn.

(8) Protect us, O Agni, never failing us with your never-failing, kind and helpful guardian powers. Defend our people all around with those uninjured, uninfatuated and never slumbering (guardian powers), O beloved one.

### 15 (I.154) Viṣṇu

(1) Let me now proclaim the brave deeds of Viṣṇu, who has measured out the regions of the earth and who, the wide strider, has supported the highest world, widely striding in the three places.

(2) Viṣṇu, who dwells on the mountain like a fierce wild animal, roaming about in difficult places, and in whose three wide strides all created beings dwell, is therefore, praised for his exploit.

(3) Let the powerful hymn go forth to Viṣṇu, the wide striding bull dwelling in the mountains, who alone has measured out this long extensive world only in three strides.

(4) He—whose three footsteps, exhaustless and fully filled with the sweet (nectar), rejoice at will and who alone has supported in a threefold manner the earth, the heaven and all the created beings.

7. *ghṛtā-pratikam*: *ghṛtam iva pratikam yasya* (i.e. *śuci*); see *śuci-pratikam* in v. 6 and 6.10.2; 9.67.12. Uṣas is called *ghṛtā-pratikā* in this same sense at 7.85.1. In the case of Agni, however, *ghṛtā* itself may be said to be his *prātika*; he is called *ghṛtā-keśa* at 8.60.2; and *ghṛtā nirñij* at 2.35.4; 3.27.5. At 7.8.1b Agni's *prātika* is said to be fed with ghee. *rtāsya dhūrśādam* (*rtā* secondarily 'a sacrifice'); see *vayúneṣu dhūrśādaḥ* (*marutaḥ*) 2.34.4d. *śukrávarṇām dhiyam*: see *śukrá manīṣā* 7.34.1a and also 1.144.1. *úd yamsate* ( $\sqrt{yam}$ ): cf. *údyatam vácaḥ* 10.50.6d.

8. *iṣṭe*: *iṣṭi* (from *iṣ* to desire) is desire personified, i.e. most coveted object; see 6.8.7ab (in this latter place we get *gopābhiḥ* in place of our *pāyúbhiḥ*). *ánimiṣadbhiḥ*: see above v. 3d.

### 15 (I.154) Viṣṇu

1. *tredhā*: This word has the value of three Akṣaras (*tra-i-dhā*) when it stands immediately after the caesura in the longer lines of 11 and 12 Akṣaras. *bcd*: see v. 4cd and 7.99.1. *b*: cf. 6.49.13a.

2. *c*: cf. 8.12.27; the three *vikramaṇas* or *padas* are the three worlds, viz., the earth, the Antarikṣa and the Dyū; the last is his highest abode; see v. 5d below and 1.155.3.

3. *śūṣām manma*: cf. 1.62.1; 6.10.2; 10.6.4; 10.54.6. *śūṣā* is rather an adjective from *śvas*=*śuṣ* 'powerful', than a noun.

4. *pūrṇā mādhunā*: This really refers to the third or the highest Pada, i.e. the heaven (v. 5), but is secondarily applied to the other two.



(5) May I attain to that dear protectorate of his, where god-devoted men rejoice; for here indeed, is (to be enjoyed) (famous) friendship of the wide-strider (Viṣṇu). In the highest foot-step of Viṣṇu there is the spring of the sweet (nectar).

(6) We desire to reach those dwelling of you two (O Indra and Viṣṇu), where there are the many-horned and untiring cows. Here surely it is that the highest foot-step of the wide striding bull (Viṣṇu) richly shines down (on us).

16 (I.160) *Dyāvā-Pṛthivī*

(1) Those two keepers of Ṛta, Heaven and Earth, are benevolent to all and are the supporters of the sage of the mid-region. The divine and brilliant Sūrya moves between these two givers of good birth and divine supporters, according to the sacred Law.

(2) The Rodasī (Heaven and Earth), being the great very extensive unrivalled Father and Mother (of all), protect the created worlds, (looking) like two very bold and lovely ladies, since their Father has clothed them with (charming) forms.

(3) The son of the two parents, the carrier (of oblations), the wise one endowed with means of purification, purifies the created beings by

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See also 8.29.7c. *tridhātu* is adverb 'in a triple way' i.e. an indisputable manner, firmly, inviolably; cf. 6.35.2; 9.108.12.

5. *pāthah* (from *pā* 'to protect') is 'protectorate, dominion': see *indrāpū-śrōh priyām pāthah* at 1.162.2d. *bāndhuḥ*: see 5.73.4; 7.72.2; 8.73.12 (of Aśvinā).

6. *vām* refers to Indrā-Viṣṇu; see 1.155.1-3; also see 7.99.1-3 (Viṣṇu): 4-6 (Indrā-Viṣṇu). The 'cows' are the immortal rays of the god, imagined as cows, invincible and untiring, in yielding their immortal milk to the denizens. *bhūri-śṛṅgāḥ*: *śṛṅga* signifies a weapon; cf. 1.32.15b, and also the adjective *tigmāśṛṅga* at 6.16.39; 7.19.1.

16 (I. 160) *Dyāvā-Pṛthivī*

1. *rājasah* goes with *kavi* in the compound *dhārayāt-kavi*, owing to Ākāṅkṣā, the *kavi* being Agni in the form of the Sun mentioned in d; see also 10.88.6ab. For the governing compound *dhārayāt-kavi* see *dhārayāt-kṣitim* 1.136.3a. *ab* is an independent sentence where a verb like *stah* is to be supplied. *devī*: The two are now compared with two ladies (as the feeders and supporters of all, v.2c.) and now with the two parents, father and mother, as in v.2b (see also *pitróh* in v.3a).

2. *asaścatā*: *sāscat* (from *sac* 'to cling to') is a pursuing enemy or a rival; see 3.9.4b. In b *pitā* is Dyū; but in d he is Tvaṣṭṛ; see 10.110.9ab.

his supernatural power. He has always milked the spotted cow, the bull of ample seed, to get his bright milk (i.e. rain).

(4) This (their Father Tvaṣṭṛ) is the most skilful one among the skilful gods, who produced Heaven and Earth which are all-benevolent. He, who has measured out with ageless pillars the two worlds with great wisdom, is unanimously praised.

(5) Such as you are, O Heaven and Earth, being praised bestow on us ample fame and great dominion, O great Ones. Send us with common consent, praiseworthy vigour by means of which we may spread ourselves over the common people.

17 (I.184) *Aśvinā*

(1) Let us invite you two, both today and in future; our priest (invites) you when the Dawn shines, wheresoever you may be, the two sons of Heaven, for the sake of him who is more liberal than even his rich rival, O Nāsatyās.

(2) Find delight with us very well, O mighty ones; rejoicing in the surging wave (of our Soma), kill the Paṇis. Hear me owing to the addresses of my prayers, being eagerly desired (by us), O heroes, and being eager listeners (to us), with your ears.

3. *ab*: Agni is meant, but as seen from *cd*, in his capacity as the Sun. *cd*: *asya* shows how the two are also conceived as one single being, namely, a milk-giving procreating bull, who creates and supports the whole world; see 4.3.10*cd*; also 3.38.7*a*, *śukrām pāyaḥ* is rain; cf. 5.63.5; 4.3.10.

4. *apāsām apástamaḥ*: see 10.53.9*a* where Tvaṣṭṛ is so called. Even here in *ab* Tvaṣṭṛ seems to be intended as the greatest god (*ekam sat*); see 4.56.3; 10.121.9. In *cd* *yáḥ* refers to Agni as the sun; cf. 5.81.3; 6.7.7. *ajārebhiḥ skāmbhanebhiḥ*: see 3.31.12*c*; 6.47.5*cd*; 8.41.10*cde*. Supply *sáḥ* (v.3*a*) as the subject of *sám āṇṛce* (pass. 3rd sing.) as the accent shows. It is also possible to construe *ayám* in *a* as the subject and take *a* with *sám āṇṛce* as the chief clause of the stanza. *sukratūyá* (from the denom. *sukratūy*) 'good, pious work'; see 1.31.3*b*.

5. *c*: *abhí tatánāma*: see 5.54.15*b*; 10.59.3*ab*. Construe *c* either with *b* or with *d*.

17 (I.184) *Aśvinā*

1. *aparám* (adv.) 'in future'; see *adyá aparám*: 1.36.6; 2.29.2; *nūnám aparám* 1.189.4; 2.28.8; 6.33.5; *aparíbhyaḥ* 1.32.13. *b*: supply *havate*; see 3.20.1*b* (*váhni* is the human priest). Construe *aryáḥ* with *sudāstarāya*; see 1.185.9*c*; also *aryáḥ á sahasradātāmam bṛbúm* at 6.45.33.

2. *ūrmayá* i.e. of Soma; see 3.47.1*c*; 6.41.2*b*; 7.47.1 and 2. *c*: *ácchokti* is 'address'; see 5.41.16; 8.103.13. *matínám* goes with *ácchoktibhiḥ* as seen from 1.61.3*c*; also cf. *matínám hávam* 1.86.2*bc*; *matínám hávanā* 6.69.4*c* *kárṇaiḥ* naturally goes with *śrutám*. *nícetārā*: see *grṇántam nicetārah* (*marútah*) 7.57.2*ab*.

(3) For the sake of glory, O Pūṣan, the divine Nāsatyās (attended) the bridal procession of Sūryā, like two makers of arrows. Your powerful horses, born in waters, roll on (there) like the worn out yokes of the mighty Varuṇa.

(4) May that gift of yours be for us, O lovers of the sweet; inspire the hymn of the bard of the Māna family, when our men rejoice in your famous deeds for the sake of ample strength, O bounteous gods.

(5) This hymn is composed with a skilful trimming for you by the poets of the Māna family, O bounteous Áśvinā. Go on your (daily) round for the sake of them and their offspring, finding delight in the company of Agastya, O Nāsatyās.

(6) We have crossed to the other end of this darkness; a hymn has been laid down for you, O Áśvinā. Come here along the paths over which the gods travel; may we obtain an eager circle (of patrons) which quickly brings its gifts (to us).

3. *pūṣan*: He is addressed here as he was an active witness to the *vahatū* of Sūryā; see 6.58.4; 10.85.14. *iṣukṛtā* (dual of *iṣukṛt*) are the 'makers of arrows'; those who specially prepare their arrows for a race in archery, or those who perform an exploit with their arrows. Supply *ayatam* as the verb in *ab*; see 10.85.14. Pūṣan was very likely himself a suitor for the hand of Sūryā, whose Svayamvara was started by her father Sūrya. He, however, did not succeed and sportingly accepted to regard the successful Áśvinā as his parents (cf. *Vedische Studien* I p.28-29) cf. 6.58.3cd; 10.85.14. We are reminded of Draupadī's Svayamvara with the condition of the *matsya-vedha* in the *Mbh.* 1.185.11, 35-36. *kakuhā* seems to mean a big animal, like a camel, employed for drawing vehicles, among the gods especially by the Áśvinā; see 1.181.5; 4.44.2; 5.73.7; 5.75.4. *jūrṇā yugā* 'worn out, broken yokes' of Varuṇa appear to be the waves of the ocean, with which the Kakuhas of the Áśvinā are compared in respect of gliding over the surface of waters; see 1.46.3 where the Áśvinā are said to be gliding over the Jūrṇā Viṣṭap, which is, very likely, the same as the *samudrāsya viṣṭāp* at 8.34.13; 9.12.6; 9.107.14 and means its uneven, broken surface. See also *adbhīr yāti vāruṇaḥ samudraiḥ* 1.161.14.
4. *c*: *śravasyā* is *śravasyāni* 'famous deeds'; see 1.117.10a; 10.44.6; for those of Indra see 8.15.3c; 16.2b. It is the object of *ānu mādanti* cf. *śrávo mādanti* at 5.52.1. Sāyaṇa disregards the accent of the word and takes it as an instrumental singular form.
5. *svṛktī* is adverbially used especially at the end of a Pāda; cf. 1.61.16.
6. *asyā támasaḥ*: Mental darkness or ignorance is meant; see 5.31.9d. *pathībhir devayānaiḥ*: The paths in the mid-air over which the gods travel to and from their homes in the heaven to the sacrificial sessions on the earth. See 1.72.7c; 10.51.5c etc. There is also another path called the *Pitr-yāna* over which the *Pitrs* are expected to travel for the same purpose; see 10.2.7; also cf. 10.15.10-11. Yet another path is set aside for *Mṛtyu* as 10.18.1 may suggest. The path which Yama shows to many men after their death may be the same as the *Pitr-yāna* path mentioned above. See 10.14.1. *d*: *iṣā* (adj). 'eager, enthusiastic, zealous'. *vrjána* (from *vrj* 'to draw towards oneself') is a powerful follower, a compelling power.



18 (II.12) *Indra*

(1) He, O men, is Indra, who, the foremost spirited god, brought glory to the gods by his wisdom, as soon as he was born and at whose vehemence the two worlds trembled in fear, owing to the greatness of his manliness.

(2) He, O men, is Indra, who made the trembling earth firm, who brought to a halt the extremely restless mountains, who measured out the vaster mid-region and who propped up the heaven.

(3) He, O men, is Indra, who, having killed Ahi, set free the seven rivers, who drove out the cows by the uncovering of Vala, who created fire between the two rocks and who is the loot-gatherer in battle.

(4) He, O men, is Indra, by whom all these things are made shaky (through fear), who threw the lower Dāsa colour into oblivion, and who snatches off the wealth of the enemy, as a winning gambler does his stakes.

18 (II.12) *Indra*

In each of the first 14 stanzas of this hymn we get the refrain *sá janāsa indrah* 'He, O men, is Indra'. This is intended to be construed as the chief clause with the preceding subsidiary clauses commencing with the pronoun *yat* or its forms. The refrain is clearly intended to convince the followers of the poet (addressed as *janāsaḥ*) about the greatness of Indra. According to a tradition recorded in the *Bṛhad-devatā* IV.66-68, it is meant to convince the demons who had gathered around the sage Gṛtsamada, that he was not Indra, though they had mistaken him to be so.

1. *pari ābhūṣat* 'surrounded for protection'; 3.51.8cd, on the other hand, the gods are said to have surrounded Indra to help him in his great exploits. For this sense of *pari bhūṣ*, cf. 1.15.4c; 1.31.2b; also 1.69.2; 1.141.9.
2. The roots *vyath*, *prá-kup* and *ram* refer in the *R̥gveda* to the physical aspect of their meaning rather than to the mental one. In *b* we have an allusion to the legend of the flying mountains, for which see on 4.54.5 below. *c*: *vi-mamé*: 'measured out' i.e. tested its strength, extent etc., with a view to control it; cf. the use of the root *tul* in Classical Sanskrit.
3. *b*: *apadhā* (instru. sing.) 'by the uncovering of' (= *apadhānena*); see *āpa hī valām vāḥ* 2.14.3b and also *ékayā pratidhā* 8.77.4. *c*: *ásmanoh*: The two rain-clouds are meant. *samvrj* from *sam vrj* 'to collect together'; see *samvárgam* 'collected loot' at 8.75.12c.
4. *a*: see *acyuta-cyút* in v.9; also *viśvāni cicyuṣe* 4.30.22c. *dāsam várṇam* as against *āryam várṇam* (3.34.9d) is the Dāsa clan. *ádharam*: cf. *ádharān dāsyūn* at 1.101.5. *lakṣám* (from *lag*) is 'what is staked in a game.' *aryāḥ puṣṭāni*: see 10.86.1. For the simile cf. 1.92.10; 10.43.5.



(5) He, O men, is Indra, of whom, the fierce one, they ask 'where is he?', and about him they even say 'This Indra does not exist'; he snatches off the treasures of the enemy like the stakes (of the loosing gambler). Do you believe in him, (O men)?

(6) He, O men, is Indra, who is the inspirer of the meek, who of the weak, who of the wailing supplicating priest and who is the fair-chinned defender of a person who sets the press-stones to work and presses the Soma (for him).

(7) He, O men, is Indra, in whose command there dwell the cows and the horses, villages and all chariots, who created the Sun and the Dawn and who is the leader of the waters.

(8) He, O men, is Indra, whom the shouting armies which clash together as also the mutual enemies belonging to both the farther and the nearer sides, variously invite. Even the two (namely, the priest and the warrior), mounted upon the same chariot, call upon him each in his own way.

(9) He, O men, is Indra, without whom men do not conquer; whom the fighters invite for help, who became a match for every one and who moves away the immovable.

(10) He, O men, is Indra, who killed with his shattering weapon many disrespectful perpetrators of a great crime, who does not allow the arrogance of the arrogant foe and who is the killer of a Dasyu.

(11) He, O men, is Indra, who in the fortieth autumn finally found out Śambara while he was hiding in his mountain fortresses; and who

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5. *a* and *b* respectively speak of the sceptic and the atheist. *vījaḥ iva: vīj* (from *vīj* 'to feel depressed') is probably what is distressing or depressing, thus, the stakes lost by a gambler'; see 1.92.10cd for the same simile. *b* and *c* are chief clauses between *a* and the refrain.
  6. All the genitives in the stanza are to be construed as adjectives of *brahmāṇaḥ* which is then to be construed with *coditā*; see *radhra-códanaḥ* 6.44.10; 8.80.3 and *kiri-códanaḥ* 6.45.19; also 10.24.3.
  7. *a*: cf. 7.18.1c. *c* refers to the legend of Vala, *d* to that of *Vṛtra*.
  8. *krándas* (n.) 'shouting, challenging'; cf. 6.25.4; 10.121.6. *saṃyati* (n.) from *sám* and *yat*, pr. pt. from *i* 'to go') 'clashing together'; supply *vṛtau* 'armies' after the two adjectives; cf. 5.37.5b. In *c*, the two 'sitting in the same chariot' are the warrior and his priest who accompanied him on the battle-field; see 3.33.9ff; 7.33.5ff; also cf. *ráthād ádhi tvā jaritā stoṣan* 5.36.3cd; *indre kāmam jaritāro* *vasūyávo ráthe ná pádam á dadhuḥ* 7.32.2cd. The chief clause in *cd* (mark the accent of *havete*) stands between the relative clause (*ab*) and the refrain.
  10. *éno dádhanān*: see *énaḥ kṛṇavántam* 2.28.7b. *b*: *ámanyamānān* 'disrespectful, disdainful'; cf. 1.33.9 where the word is contrasted with *abhī manyamānaiḥ brahmábhiḥ*. *c*: *sárdhate*: cf. 6.24.8ab.

killed Ahi, the Dānu, lying stretched out (across the rivers) and trying to put forth his strength.

(12) He, O men, is Indra, who, the mighty bull controlled by seven reins, has sent down the seven rivers to flow, and who with the Vajra in his arms battered Rauhiṇa while he tried to ascend to the heaven.

(13) Even Heaven and Earth bend down before him; even mountains shake in terror before his strength. He, O men, is Indra, who is very well known as the drinker of Soma and who has his Vajra (either) on his arms (or) in his hands.

(14) He, O men, is Indra, who by his favour defends a person that presses (the Soma), cooks (the oblation), praises and toils (for him), and whom the prayer, the Soma and this our sacrificial gift invigorate.

(15) You, indeed, are reliable (O Indra), who, though refractory, break open the prize for him who presses (the Soma) and cooks (the oblation) for you. May we be always dear to you, O Indra, (and) sing you a hymn, being gifted with brave followers.

#### 19 (II.23) *Brahmaṇaspati*

(1) We invite you, O Brahmaṇaspati, who are the lord of the hosts (of the priests), the (best) poet among the poets, most famous and the supreme lord of the hymns. Listening to us, do you occupy (this) seat (at this sacrifice), coming with all your protective powers.

11. *catvāriṃśyām śarādi*: A very long period is meant; as Śambara had a hundred mountain forts, he could evade Indra for a long time. *c*: *ojāyāmānam*: cf. 3.32.11. *d*: *śāyānam* i.e. across the celestial rivers, blocking them up; cf. 1.121.11c; 2.11.9ab; 5.30.6c. *dānu* is a general term signifying a demon; cf. 2.11.8; 10.120.6; at 1.32.9; 3.30.8 and perhaps even at 4.30.7 the word (fem.) refers to Vṛtra's mother.
12. *saptāraśmiḥ vṛṣabhāḥ*: cf. 4.50.4 (said of Bṛhaspati) 'a bull so strong that seven reins are required to control him'. *c*: *rauhiṇām*: The name is significant as *d* shows.
13. *ab*: see v.1c above.
14. *ab*: cf. 2.20.3cd. *cd*: cf. 3.32.12ab; 6.23.5d; 8.12.5.
15. *vājam dārdarṣi*: *vāja* stands for the container of the *vāja* here as also at 5.39.3d. *satyāḥ*: cf. 4.16.1; 8.90.4:d. *vidātham ā vad* 'to address the assembly' as a respectable person etc; see 8.48.14d; 10.85.26cd; *Av*. 18.3.70cd. This seems to be a variation of the common refrain of the second Maṇḍala.

#### 19 (II.23) *Brahmaṇaspati*

1. *gaṇānām*: The *gaṇās* of human worshippers are meant; see 5.1.3a; 5.40.1; 5.79.5a; 6.56.5b. Also *gānyā gīḥ* 3.7.5. But perhaps even the *aṅgirases* may have been meant; cf. 4.50.5. On the other

(2) Through your (favours), even the wise gods have enjoyed their share of the sacrifice, O mighty Bṛhaspati; as the Sun (produces) the dawns with his light, so you are the great creator of all the hymns.

(3) Having chased away the revilers and the darknesses (of our hearts) you mount upon the chariot of Ṛta which is lustrous, formidable, killer of enemies, slayer of the demons, breaker of the stalls of (enemy's) cows and the winner of the sun's light.

(4) With your good guidances you properly guide a person and protect him; no danger may overtake him who brings you offerings. You are the tormentor of the hater of the prayers and the humbler of his fury; great is that greatness of yours, O Bṛhaspati.

(5) Neither danger nor harm from any quarter, neither enemies nor the double-dealers have ever overpowered him (i.e. Bṛhaspati). You drive away all treacherous spirits from him whom you protect being his careful defender.

(6) You are our careful defender and maker of paths; with our hymns we sing in honour of your holy law. May his own Ducchunā growing furious, kill him who lays out a trap for us, O Brahmanaspati.

hand, Indra is called *Gaṇapati* at 10.112.9 and is requested to be seated in the midst of his *gaṇas*, namely the Marud-*gaṇas* (see also 1.6.8c).

2. Supply *ūtībhiḥ* after *te* (from v.1d) in *a*. In *d* the poet has suddenly changed his construction; *brahmāṇi ajanayaḥ tvam*, (corresponding to *usrāḥ iva sūryaḥ*) who really expected, instead of *brāhmaṇām janitā asi*. Perhaps *janakatva* was meant to be specially stressed.
3. *pari-rāpaḥ* (from *rap* 'to speak') are 'abusers, revilers'; the sense of *pāri* being as in *pāri* √*khyā* at 7.36.7. *tāmāṁsi*: Both physical and mental ones are intended: see 5.31.9d. *ṛtāsya rātham*: A chariot is supposed to be intended for the defence of Ṛta; cf. *ṛtāsya nāvam* at 9.89.2; the gods like Agni and Varuṇa are sometimes called 'the chariot lords of *ṛtā*' (*rathā*); see 1.143.7a; 3.2.8cd; 4.10.2c; 6.55.1c etc.; but there the *ṛtā* in the form of a sacrifice is itself conceived as a chariot.
4. *sunītībhiḥ*: cf. 10.63.13cd; *manyumīḥ*: see 7.18.16 where Indra is said to humble the pride of one who is himself the humbler of the pride of his enemies. *brahmadviṣaḥ*: cf. 3.30.17; 6.22.8; 6.52.2, 3; 7.104.2; 10.160.4. *d*: cf. 2.27.8c; 6.72.1a.
5. *dvayāvin* is one who tries to please both the parties; so a double-dealer; see 1.42.4. He is also called *dvayū* at 8.18.14-15.
6. *hvāras* 'fraud, deception' from *hvy* 'to mislead, deceive'; see 6.48.10 (*ādevāni hvārāṁsi*). *hārasvatī*: *hāras*, from *hr* 'to be angry', is 'fury': see *daivyaśya hārasaḥ* 8.48.2. *ducchūnā* 'an evil spirit' (*dus+śunā*); see 1.116.21; also 7.55.3; Ṛgveda Maṇḍala VII, Intro. p. XVII.



(7) And also drive away from our path that hostile mortal, that greedy wolf, who may harm us though innocent, O Brahmanaspati. For the sake of this sacrifice make everything easy for us.

(8) We invite you as the defender of our bodies and as an advocate who is fond of us, O Saviour. Destroy the revilers of the gods, O Bṛhaspati; may not the wicked ones enjoy a higher favour from you.

(9) May we obtain enviable riches worthy of men through you, O Brahmanaspati, who are great promoter; kill all those enemies of ours who attack us whether far away or being by our side, depriving them of all their possessions.

(10) May we store up highest vigour through you, who are our liberal and conquering companion, O Bṛhaspati; may not the reproachful and deceitful person rule over us. May we, as speakers of gentle words, prosper well with our hymns.

(11) You are the unyielding bull, accustomed to go to a battle call, a thorough tormentor of an enemy, and an overthrower of (rivals) in battles, an unfailing attacker of our defects and a tamer of even a formidable opponent proud of his strength.

(12) May not the weapon of him, who with a godless mind seeks to harm us and desires to kill us, thinking himself to be the fierce one among the rulers, approach us, O Bṛhaspati; may we (on the other hand) humble the pride of that wicked and defiant foe.

(13) Bṛhaspati, who is fit to be invoked in battles and approachable with a prayer, who goes to wars and wins every kind of wealth, has

7. *sānukāḥ* is either an adj. from *san* (with irregular accent or from *sānu* (*samucchrītaḥ*—Sāyaṇa) 'topmost, powerful'. *vr̥kaḥ mārtaḥ* is a Rūpaka; see on 7.68.8. *āpa vartaya pathāḥ*: cf. 1.105.18ab; 10.127.6. *sugām* is a noun as at 7.104.7.
8. *adhivaktāram*: cf. 1.100.19a; 8.96.20c; also *adhivākā* at 8.16.5.
9. b: *manuṣyā vāsu*: see *nāryam vāsu* 6.53.2a. cd: *taḍītaḥ* (adj.) 'adjacent, neighbouring' see 1.94.7d. *anapnāsaḥ* (*āpnas* from *āp* 'to obtain'); see *svāpnasaḥ* (*mārutaḥ*) 10.78.1; *āpnasvatī dhī* 10.42.3c and *vīravad gómāḍ āpnaḥ* 10.36.13c.
10. Mark the contrast between the *duḥśāmsa* enemy and *susāmsāḥ vayām*. c: 1.23.9c; 7.94.9c; 6.71.3d; 10.25.7c.
11. *an-anudāḥ* 'unyielding'; see 2.12.10c (*nā anudādāti*).
12. *śās* 'a ruler'; see *divyām śāsām indram* 3.47.5b. *ugró mānyamānaḥ*: 'The object of *man* in the Rv. is put in the same case as its subject, when the two are identical, and refer to two different aspects of one and the same person thus *ugró mānyamānaḥ*; see also *amarmāṇo mānyamānasya vr̥trāsya* 3.32.4; *ēka id apratīrmānyamānaḥ* 5.32.3; *revān iva* (*aham*) *mānye* 8.48.6. c: *prānak* (*prānas*): Sāyaṇa, in view of the Pada Pāṭha, which does not separate *pra*, takes it as a form of *prc*, here as also at 1.18.3 (*sam pr̥naktu*) and accounts for the accent by *cādilope* (P. 8.1.63); but at 7.94.8 he renders the word by *pra-āpnotu*.



completely destroyed, like so many chariots, all our deceitful and obstructive foes.

(14) Burn with the most fiercely burning brand the demons who have exposed you of proved strength to scorn. Show forth that laudable strength, which may be yours, O Bṛhaspati. Put to rout the revilers completely.

(15) Bestow on us that glorious treasure, which should be more precious than that of our enemy, which shines bright, which is resourceful among men, and which blazes by its own strength, O Bṛhaspati, born from the Ṛta.

(16) Do not (hand) us (over) to the robbers, who, the enemies, revelling in the home of Malice, have coveted our foods and who miscalculate the strength of the gods in their hearts. O Bṛhaspati, they do not know anything beyond the Sāman.

(17) For, Tvaṣṭṛ, the wise god, created you from all created things and from every Sāman. That Brahmanaspati, who knows and removes every defect, is the killer of the evil spirit for supporting the great Ṛta.

(18) The mountain went asunder for your glory, when you set free the stall of the cows, O Aṅgiras. With Indra as your companion, you forced out the flood of waters which was enveloped in darkness, O Bṛhaspati.

(19) You are the controller of this, O Brahmanaspati; appreciate our hymn and inspire our offspring. All that the gods favour is blessed.

13. *nāmasā upasādyah*: cf. 3.14.5b; 5.8.4b; 6.1.6d; 8.49.6a. *rāthān iva*: The simile suggests the ease with which the foes are killed; see *pradhān iva* 4.30.15c; *pātrā iva bhindān* 7.104.21d.

14. In c supply *vīryam* (from b).

15. The treasure must be accompanied by *krātu* and *sāvas* i.e. mental and physical powers.

16. In a supply *parā dāh*; see 7.1.19; 8.71.7. c: *vrāyah* (from *vri*) 'strength'; *vi-ā-óhate* 'miscalculate' (the accent due to *yé*). *parāh* 'what is beyond' i.e. mightier than our Sāman. *parás* with an ablative as at 5.3.5 (*nā tvāt kāvyaiḥ paró asti*). Geldner takes *d* slightly differently: 'they do not know anything beyond their sāman'; they exclusively depend upon their Sāman without taking into account Bṛhaspati who is above it. Sāman in this case would be the 'magic spell' of the non-Aryan. This is doubtful.

17. *dhartāri* is loc. infinitive. *bhūvanebhyaḥ-sāmnah*: The former is the material, the latter the operative cause in the creation; see 2.17.6ab. *ṛṇacid* and so *ṛṇa-yá*, which latter is the same as *ṛṇa-yāvā* at 1.84.4 'attakcer' (i.e. the remover of defects).

18. *vī ajihīta* 'opened itself up'; see *vī jihīṣva* at 5.78.5ab. *tāmasā pári-vṛtam*: It was encompassed by Vṛtra who was himself growing strong in darkness; see 5.32.6b; 10.113.6d; see 1.56.5cd. *ab* refers to the Vala episode, *cd* to that of Vṛtra.

May we loudly praise (you) in the sacrificial assembly, being gifted with brave sons.

## 20 (II.28) Varuṇa

(1) May this (hymn) of the self-glorious and wise son of Aditi excel by its greatness all the existing ones. I beg for good fame from the mighty Varuṇa, the god, who is extremely delightful for worship.

(2) Possessed of pious thoughts and praising you, O Varuṇa, may we be very fortunate under your law, greeting you day after day like our sacrificial fires, at the approach of the Dawns which are rich in cows.

(3) May we be under the protection of you who are rich in heroes and possessed of extensive praise (by the poets), O Leader, O Varuṇa. Forgive us in order that we may have your friendship, O gods, O unopposed sons of Aditi.

(4) The son of Aditi, the Disposer (Varuṇa) has released these forth; the rivers follow the eternal law of Varuṇa. They are not tired; they do not unyoke. Like birds, they bound forward all around in their wandering.

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19. *asyá*: see 1.116.25. The reference here is to the creation lying before the poet's mind (*bhuvanasya*); cf. 2.33.9c and 9.85.3d. Geldner and Oldenberg (*Noten* I.p.207) construe *asyá* with *sūktásya* and take *bodhi* to be a form of  $\sqrt{b}hū$ . But it is better, I think, to supply *bhuvanasya* after *asyá* rather than construe it with *sūktásya* in another Pāda. Besides *ca* in *b* suggests a cause-and-effect relationship between *bodhi* and *jinva*, thus *budh* 'to know'; cf. also 1.131.6b; 1.147.2a.

## 20 (II.28) Varuṇa

1. Supply *vacaḥ* in *a* and *vacāmsi* in *b*; see 7.101.5a; also 3.33.10. In *c* construe *āti* with *mandráḥ*. *bhūreḥ*=*bhūryojasaḥ*: cf. 1.184.3; 10.120.2.
2. *agnáyo ná*: cf. 7.72.4d; 10.35.1 and 6. The sacrificial fires are kindled at the break of the dawn; hence *Uṣas* is said to be greeted by them. *ānu dyūn*: cf. 1.71.6; also *dyúbhiḥ* 7.18.2; 10.7.4-5; *úpa dyúbhiḥ* 5.53.3; 8.40.8.
3. *c*: Aditi's sons are here introduced along with Varuṇa, as the forgivers of sins; see 2.27.14; 7.51.1; 8.67.1-25.
4. *ab*: Varuṇa is here credited with the release of waters; also see 7.87.1. *váruṇasya ṛtam*: see *te ṛtásya khām* in v.5. *Ṛta* is said to belong to Varuṇa as he is the foremost among the guardians of *Ṛta*. Generally, *Vratas* are said to belong to different deities, and this is probably the only passage where *ṛta* is said to belong to a deity; for others cf. 3.54.3; 5.12.2. *c*: *ví mucanti*: *ví muc* signifies a longer rest after unyoking the horses; see 1.104.1; 1.177.4; 3.35.3; 3.43.1; 6.40.1; 10.160.1 etc. The form *ví mucanti* (not *ví muñcanti* as recorded in Grass. through oversight at p. 1048) is also found at 5.62.1 (consequently the forms *ví muca* and *ví muca-dhvam* need not be considered as Ao. ipv. as is done by VGS p. 406,

(5) Loosen from me my crime like a tying rope; may we promote your stream of Ṛta, O Varuṇa. May not a thread snap asunder while I weave (the web of) my hymn; may not the amount (of work) of the artisan fall off before the proper time (of its completion).

(6) Remove completely my fear from me, O Varuṇa; favour me, O holy Sovereign. Loosen the danger from me like the tying rope from a calf; I am not the master of even my own twinkle, when away from you.

(7) Do not (strike) us, O Varuṇa, with your weapons which punish the perpetrator of a crime at your command, O mighty God. May we not wander away from light; loosen completely from us the obstructions, in order that we may live.

(8) We have (sung) a hymn to you in the past and even now, O Varuṇa; may we sing it in future, O mightily born God. For unviolable laws are, indeed, fixed in you as in a mountain, O god who are difficult to deceive.

(9) Chase away the crimes which are surely committed by me; (and) may I not suffer for what is done by others, O King. Many, indeed, are the Dawns that have not yet shone; ordain us to be living through these, O Varuṇa.

(10) Protect us, O Varuṇa, from him who as a friend or companion, speaks out a frightful thing to me, a timid one, in a dream, or from a robber or wolf, who seeks to harm us, O King.

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but only as pr. ipv.). Both *muc* and *muñc* appear to have been used side by side. *ni viś* on the other hand signifies 'rest for a night, encamp', see 1.32.10a; 7.49.1. *pārijman*: see 2.38.2d (loc. 'in the course of wandering') *raghuyā*: see on 4.30.13 below.

5. a: see 1.25.21; 7.86.5d and v.6 below. b: see *vratāni āditer ṛdhāntaḥ* 7.87.7. c: *dhī* is conceived as a piece of cloth as at 10.106.1b. d: *ṛtū* is 'the proper season' for completion etc.; see 7.103.9. *apāsaḥ* is to be repeated with a different accent; *apāsaḥ āpasāḥ mātṛā* 'the portion of the work of the artisan'; see *yajñāsya mātṛām* at 10.71.11.
6. c: *āmho vi mumugdhi*: see below on 6.74.3d and 7.86.5d. d: *īše*: *aham* is the subject; in *a bhiyāsam* is to be pronounced as a word of two syllables and this is true whenever the word occurs after the Yati in the longer lines (of 11 and 12 Akṣaras).
7. a: supply *vadhīḥ*; cf. 1.104.8a; 7.46.4a. c: see v.11c below and 2.33.1b; 7.56.1ab; 8.21.16a. d: see 4.12.4d.
8. *pārvate nā*: *pārvata* is an Upamāna for firmness; see 1.52.2; 10.173.2.
9. ab: see 7.86.5ab. *anyākṛtena* i.e. *ṛṇena*; see 6.51.7a; 7.52.2: In the last two passages the root *bhuj* is used with the accusative of the cause of suffering; here it is the instrumental. c: see 1.113.10, 13.
10. *stenāḥ—vr̥ko vā*: see *pañi—vr̥ka* 6.51.14cd (*vr̥ka* used in a secondary sense at 2.23.7) ab: see Av.8.6.7ab. For *duṣṣvāpn̄ya* and its removal see 8.47.14-18 and 10.162.6.



(11) May I not feel the want of a dear patron and relative who gives liberally, O Varuṇa; may I not remain away from easily manageable riches, O King. May we sing aloud at a sacrificial assembly, being gifted with brave sons.

### 21 (II.33) Rudra

(1) May your good grace come to us, O Father of the Maruts; do not separate us from the sight of the Sun. May the hero (Rudra) forgive us in respect of horses. May we multiply through our children, O Rudra.

(2) May I enjoy a hundred winters owing to the most blissful herbs given by you, O Rudra; drive away from us our enemy, farther away the danger, and far away the diseases (escaping) in various directions.

(3) You are the best of all the creatures, O Rudra, owing to your grandeur, (and) strongest among the strong ones, O Vajrabāhu. Do carry us safely to the other end of the calamity. Separate from us all the attacks of physical injury.

(4) May we not anger you, O Rudra, with our prayers, nor with our bad praise, nor with a joint invokation, O mighty Lord. Raise up our heroes with your medicines; I hear that you are the best physician among the physicians.

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11. *śūnam vid* 'to get the absence of; to be devoid of'. *mā vidam śūnam āpēh*: cf. *mā sākhyaḥ śūnam ā vide* 8.45.36; also *mā somyāsya śūne bhūma* 1.105.3; *mā śūne nī śadāma nṛṇām* 7.1.11; also *mā aghnyāu śūnam ā aratām* at 3.33.13 below.

### 21 (II.33) Rudra

1. *b*: see 2.28.7c; also 10.37.5c. In *c* Vīra is Rudra himself; *abhī kṣam* has the deity for its subject; see v.7d and 2.28.3; 2.29.2. *d*: *prajābhiḥ prā jāyemahi*: see 2.35.8d; 6.70.3c; 10.183.1-2.
2. *hīmāḥ*: A variation of the usual *śarādaḥ*, perhaps the one signifies hard days, the other, happy ones. It occurs also at 1.64.14d; 5.54.15d; 6.48.8d. *d*: see 6.74.2ab; *viśūciḥ (yathā syuḥ evam) cātayasva* 'chase them so that they may run helter-skelter'; see below 6.74.2a.
3. *d*: *rāpaso abhītiḥ yuyodhi*: see *riśāḥ samprcaḥ pāhi* 2.35.6b and *tanvō rāpaḥ prācucyavuh* 10.97.10. For *rāpas* with *yu* see 7.34.13b; 8.18.8c; also *arapāḥ* in v.6c and *apabhartā rāpasaḥ* in v.7c below. *c*: *pārṣi*: see on *vakṣi-yākṣi* 5.26.1 below.
4. *nāmobhiḥ cukrudhāma*: The meaning is 'let us not anger you by our insistent and pressing prayers'; see 8.1.20. The poet in this latter place frankly says that one who is a lord of gifts must always be pestered with requests (*kā īśānam nā yāciṣat*). *sāhūti* is a general invitation and not ■ specific individual one. This seems to have angered both Rudra and even Indra (for which see 7.27.4), except when they are invited along with Soma; see 6.74 (Somā-Rudrā) and 10.89.16c (s.v.5). *c*: *ūd arpayā* 'cause them to rise' as against *nī arpayā* at 7.104.1b.



(5) With my hymns may I appease Rudra who is invoked with calls and offerings. May the soft-hearted golden god, who has a lovely chin and is easy to call, not expose us to this his displeasure.

(6) The mighty god accompanied by the Maruts has filled me, his supplicant, with a pious joy by (giving me) overpowering vigour. Being uninjured may I attain it like shade in the heat. May I secure Rudra's good grace.

(7) Where is that kind hand of yours, O Rudra, which acts like a cooling medicine and is a remover of injuries caused by the gods? May you now forgive me, O mighty God.

(8) I send forth a great good prayer of the great god (Rudra) to the brown white-robed Bull. Worship the Kalmalīkin with your prayers; we praise the vehement name of Rudra.

(9) The fierce god of many forms, the brown one with firm limbs, adorns himself with bright golden ornaments. Supreme power shall never depart from Rudra, who is the mighty ruler of this vast world.

(10) Deserving them, you hold the bow and the arrows; deserving it you wear the golden chain of varied forms. Deserving it, you distribute (among your worshippers) all this (your) wonderful power; nothing, indeed, is mightier than you, O Rudra.

5. *hāvate* is passive; *āva diṣya* (*āva dā* 'appease') *rudrām* secondarily stands for Rudra's *hēdas* which the poet seeks to appease by a gift (*āva dā*). The propositions *āva* and *āpa* suggest 'removal' by mean of the action conveyed by the root to which they are prefixed without adversely affecting the meaning of that root, cf. the use of *āva i* and *āva yaj* and see on 7.58.5 (*Rgveda Maṇḍala VII*, p. 136). *rdu* (from *r* to go) 'going down, soft'. Soma too is called *rūdūdāra* at 8.48.10. *udāra* seems to have been used in the sense of 'a seat of the feeling of satisfaction' and *rūdūdāra* means 'one who is easily satisfied (or irritated?)'. *asyai manāyai* 'this unfavourable thought, impression' about us owing to reasons mentioned in v.4; see *durmatī* in v.14 below. Elsewhere *manā* is 'a pious thought' of a bard (4.33.2).

6. *tvākṣīyasā vāyasā* i.e. by giving it to me as a gift; see *vārṣīyo vāyaḥ kṛnuhi* 6.44.9. c: *ghṛṇi* (loc. sing of *ghṛṇ*): supply *san* or *varta-mānaḥ*; cf. 6.16.38ab; for the use of locative in place of ablative, see *tāmasaḥ jyōtir vijānān* 3.39.7. *arapāḥ*: see vv.3d; 7c.

7. *bheṣajāḥ* adj. as at 10.137.6 (*āpaḥ bheṣajīḥ*). c: cf. 1.114.4; 8.48.2. d: see v.1c.

8. *mahāḥ* (gen.) is to be construed with *suṣtutīm* 'the great praise of the great god'.

9. *bhūreḥ* either goes with *īśānāt* (see *vāruṇasya bhūreḥ* 2.28.1) or with *bhūvanasya* (see 7.95.2c).

10. *ābhvam* is a mysterious power in both good and bad sense. d: see 2.16.2a; supply *kim cid*.

(11) Praise the famous youth resting on a seat, fierce, deadly and dreadful like a wild beast; being praised, O Rudra, take pity on your singer. May your hosts overthrow some one else than us.

(12) I have bowed to you while you were approaching, O Rudra, as a son does to his greeting father. I praise the great leader who is the giver of abundant (riches); being praised do you give us your medicines.

(13) I long for those pure medicines of yours, O Maruts, which are most wholesome and blissful, O Mighty gods (and) which our Father Manu chose from you; (I long for) those as also for peace and bliss from Rudra.

(14) May Rudra's weapon avoid us; may the great disfavour of the impetuous god go away from us. Unbend your firm (bows) for the sake of our patrons; take pity on our child and offspring, O liberal god.

(15) Thus do you become the listener of our call, O far-famed Bull, O Rudra, so that, O god, you neither frown on us nor kill us. May we loudly praise you in the sacrificial assembly, (O gods), being gifted with brave sons.

## 22 (II.35) *Apām Napāt*

(1) Seeking a reward, have I sent an eloquent prayer (to him); may the son of the rivers find delight in my hymns. Will he, the child

11. *d*: see 1.129.10fg; 8.75.13ab.

12. Supply *tvam* in *ab*; *vādamānam* 'bending low to greet the boy'; see 7.103.3cd. *cid* has the sense of *iva* according to Sāyaṇa and Geldner. Perhaps we have a Rūpaka here: 'even as a *kumāra* I have bowed down to you while you, my father, come greeting towards me' suggesting his innocence which deserved the father's grace.

13. *mayobhū* (nom. pl.): Maruts are Rudra's sons (v.1) and hence they too are said to have the *bheṣajā*; see also 8.20.23-26. *cd* refers to the 'cures' of Rudra as seen from 1.114.2cd.

14. *a*: see 6.28.7d; 7.46.3ab. The reference seems to be to lightning. *c*: Supply *dhanvāni* after *sthirā*; see 6.59.7ab; 8.20.12c. *áva tan* is 'to unbend, loosen' as opposed to *á tan* 'to stretch fully' for shooting. The bows of the enemy are meant as at 4.4.5c; 8.19.20c; 10.116.5b. *tokāya tánayāya* 'sons and descendants' see on 7.63.7; an unbroken line of descendants is meant.

15. *yáthā* 'so that' expresses the purpose as at 3.32.14c; 7.26.1d and 10.51.7b.

## 22 (II.35) *Apām Napāt*

In this hymn *Apām Napāt* is praised in his double role, namely, as the Fire of the mid region feeding on waters and the sacrificial Fire feeding on ghee here on the earth. Vv.11-15 describe the latter, v.13 particularly stressing their identity.

1. *gīraḥ supéśasaḥ karati* 'makes the hymns well adorned' with gifts; see *vājapeśasam dhīyam* 2.34.6d. *karati* is not accented; the accent

of waters, of quick impulses, make them well adorned? For he shall surely enjoy them.

(2) Let us sing this hymn, which is well composed from the heart, to him; will he appreciate this? The noble son of Waters has created all creatures by the greatness of his supreme might.

(3) Some flow together; others directly approach (the sea). The rivers (constantly) fill their common reservoir. The pure Waters have surrounded the pure and shining Apām Napāt (in the mid region).

(4) Being decorated, the Waters, the bashful maidens, surround that youthful god. He has shone brightly for us with his resplendent and powerful (limbs) in the waters, unfed with fuel and wearing a gown of ghee.

(5) The three divine ladies seek to bring to this god who is unshakable, his own food; he has approached them like nurses, in the waters. He sucks the sweet milk of these who have become mothers for the first time.

(6) The birth of this horse (Apām Napāt), as also his light have manifested themselves just here. Defend our patrons against the attacks

- of the verb due to the presence of *kuvīt* is not compulsory; see 5.3.10cd; 5.36.3d where the verb is not accented as in our passage in spite of *kuvīt*. See Sāyaṇa on 5.36.3d.
2. *hṛdā ā sūtaṣṭam* suggests both the skill in composition and the depth of feeling; see *hṛdā taṣṭān māntrān* 1.67.4.
  3. *ab* refers to the rivers on the earth, while *cd* refers to the celestial waters; the two are mentally identified by the poet and hence Apām Napāt is called *nādyāḥ* in v.1b.
  4. *āsmerā yuvatāyaḥ* 'are 'the serene, not smiling, young girls, who have become mothers'. On the other hand *smerā* or *saṁsmāyamānā yuvatī* is an unmarried girl, free in her conduct, with whom Uṣas is compared at 1.123.10; *hasrā* expresses a greater boldness (see 1.124.7). For an ideal modest woman see 8.33.10. *śikvabhiḥ*: *śikvan* is an adjective used as a noun in the sense of strong limbs; see 1.141.8a, 3.1.5a; *ghṛtā-nirṇij*: *ghṛtā* secondarily means 'water' as at v.14 below, see also *ghṛta-pruṣ ūrmī* of Waters at 7.47.1, water being so called owing to its nourishing properties.
  5. The three goddesses are the many personified rivers, *tisrāḥ* like *sapta* being descriptive. *ānnam*: Here it is water; in vv. 10-11 it is ghee. In c the poet distinguishes between the physical (*apsū*) and personified waters (*āpo devīḥ*), the latter being compared with *kṛta* 'an artificial mother, a nurse' (see *kṛtaka tanaya* at Meghadūta 75). *pṛyūṣa* is the first milk after the first delivery and *pūrva-sū* means 'one who becomes a mother for the first time'; see 10.87.17.
  6. *a*: *āsva* is Apām Napāt; construe *asyā ca svāḥ ātra*; cf. *āvīḥ svar abhavat jātē agnau* 4.3.11d; 10.88.2b. *riṣāḥ samprcaḥ* is *riṣāḥ sam-parkāt* 'from a contact with disaster'; see *rāpsaḥ abhūtī* at 2.33.3 above. *āmāsu pūrṣū parāḥ* 'in unbaked walls, i.e., the rivers, far



of Malice and Calamity. Neither enemies nor falsehoods may reach him who is unforgettable and lying far beyond, in unbaked forts (i.e. the rivers).

(7) In his own home he, whose cow yields abundant milk, has developed his free will. He eats food which is easily available; that Apām Napāt, growing strong in waters, shines in favour of his worshipper for a gift of riches.

(8) All the other creatures and the creepers multiply themselves with children as the branches of this god, who, holy and untired shines abundantly in waters with his pure divine (lustre).

(9) For, Apām Napāt has occupied the bosom of the crooked ones, standing erect and wearing brilliance. The gold-coloured maidens carrying his supreme greatness, have surrounded him.

(10) He has a golden form and a golden appearance; that Apām Napāt has, indeed, (the same) golden complexion when he is seated (on the Vedī) away from his golden home. The givers of gold give him his sacrificial food.

beyond our ken' and so *apramṛṣyá*; see *ná pramṛṣe* 3.9.2c. *āmāsu pūrṣū* surely implies the knowledge of walls with baked bricks. Stone walls were also known; cf. 4.30.20.

7. *sudúghā dhenúḥ* is the same as the *ápo devíḥ* in v.5. *své dáme svadhām pīpāya* 'developed his own free will in his own home'. i.e. without going out in search of food as he has a *sudúghā dhenú* just there; cf. 1.144.2d. *subhú ánnam* is the celestial waters for Agni's *svadhā*; see 4.13.5; 7.8.3.
8. *śúcīnā* i.e. *bhāmena*; see 6.6.3b. In *cd* the whole world, but the plants and creepers in particular as the abode of the sacrificial fire, are said to have arisen from him, like branches from a tree, through the medium of the rain water which he sends down; see 6.7.6cd for the same idea in the case of Agni Vaiśvānara; also 7.101.1; 7.102.2.
9. The idea in v.8d is sought to be supported here (see *hí*). *jīhmānām* (contrasted with *ūrdhvāḥ*) clearly refers to *virúdhām* mentioned in v.8d. Also see 1.95.5ab. *tāsu* in v.13 also refers to them. How Apām Napāt came down and settled himself in their bosom is described in 3.9.2 below. *vidyútam vásānaḥ* i.e. not leaving back his brilliance which belonged to him as Apām Napāt (cf. c.13c). *vidyút* signifies both lightning and brilliance. *mahimānam váhantīḥ*; cf. 8.65.4. *yahvíḥ* are the celestial waters.
10. Hereafter Apām Napāt as the sacrificial fire is described. *hīraṇyaya yóni* is his seat of lightning in the mid air. Supply *āgatya* in *c*; *niśādya* i.e., as the Hotṛ on the sacrificial altar. *hīraṇyadāḥ* are the patrons; see 10.107.2. *ánnam*: see v.11d.



(11) That hidden face and lovely name of this Apām Napāt grows powerful; gold-coloured ghee is the food of him whom the youthful maidens enkindle, just here.

(12) Let us wait upon this nearest friend among many with sacrifices, prayer, and offerings. I polish his top, seek to feed him with chips of wood, support him with his foods and honour him with songs all around.

(13) He, indeed, has generated the child in them as their bull; he also sucks them as their child (and) they too lick him (fondly). That Apām Napāt with unfaded colour has worked here with a body which resembles that of some one else.

(14) The youthful Waters bound forward around him with their natural garments on, carrying their nourishing fluid as his food to Apām Napāt, who always shines with smokeless (flames) and rests in this his highest abode (i.e., the heaven).

(15) I have offered a good home to my men (on the one hand); (on the other) I have offered an efficacious hymn to my patrons, O Agni. All that the gods favour is auspicious; may we praise you in the sacrificial assembly loudly, being gifted with brave sons.

### 23 (II.38) Savitṛ

(1) The divine Savitṛ, the great leader, has always risen up for

11. His *ánika* and *nāma* were hidden (*apīcyām*), while he was in the mid-region. *ánika* here corresponds to *rūpa* in the later pair *nāma-rupe*. cd: Apām Napāt, whose name and form were concealed so long, becomes manifest now by kindling. *yuvatáyaḥ* here are the ten fingers of the priest; cf. 1.95.2ab.
12. *sānu* i.e., of Agni, namely the tip of his flames; *sám mārjmi* 'brighten up' with ghee. For Agni's *sānu* see 4.55.7. In d construe *pári* with both *dádhāmi* and *vande ṛgbhīḥ* see 7.6.1d.
13. *sāḥ vṛṣā* is Apām Napāt; *tāsu* means *jihmāsu* (v.9a) *vīrútsu* (v.8), *śíśu* and *gárbha* being the sacrificial fire. Apām Napāt himself becomes his own son, when he puts his seed (through the rain water) in the plants. cd: *ánabhimlāta-varṇaḥ*: The golden complexion of Apām Napāt is well inherited by the sacrificial fire. d: *anyāsya tanvā iva*: The two look different; but are not really so.
14. *adhvasmábhiḥ*: cf. *śukrébhiḥ śikvábhiḥ* in v.4; also see 4.6.6cd. Apām Napāt is now identified with the sacrificial fire by saying that his youthful mothers, i.e., the waters (*yahvīḥ āpaḥ*) bound forward, bringing him his food, namely, ghee, on the earth. *svayám átkaiḥ* (supply *parihitaiḥ*): Natural garments of the waters are the natural brightness on their surface, see 4.18.5c.
15. After the identification the sacrificial Fire is now addressed in the last stanza. cd: see 2.23.19cd.

### 23 (II.38) Savitṛ

The hymn describes Savitṛ as the setting sun, sending all the crea-

giving inspiration (to all), having that work to do. He now distributes a lovely gift to the gods and then gives a share to the sacrificer in his well-being.

(2) Standing erect, the god with ample hands extends both his arms in order that every one may obey; even the waters bend themselves before his law (and) this wind too comes to rest in the midst of his wandering.

(3) Even a traveller travelling with his swift horses may now unyoke (his chariot); he (i.e. Savitṛ) has stopped even a wanderer from his wandering. He has restrained the greed of even the eagles (lit. those that rush at the serpents). The Deliverer (i.e. the Night) has arrived in obedience to the law of Savitṛ.

(4) Weaving her extended web, She has once more spread it out (over the world). The wise artisan has laid down his tool in the midst

tures variously to their respective homes, putting the whole world to rest and temporarily handing over the charge to Night. Naturally, however, the poet begins with Savitṛ's rise in the morning and after making a general reference to his work as the great Disposer during the day, goes to his proper theme in v.2. In v.4cd he again refers to him and his disposition of the seasons to show that his retirement in favour of Night was self-imposed and temporary since Night herself had arrived at his command (v.3d).

1. *savāya* 'for giving the urge' (rather inspiration); see 1.113.1c; also 4.54.6ab for Savitṛ's *Savas*. *tād-apāh* 'having that work' i.e. 'issuing of a direction; to do as his duty'. The word is used of an Adhvaryu at 2.13.3b and of Trita at 8.47.16a. cd; see 4.54.1-2 below. *vāhni* is here used in its general sense of 'a leader'. *vītihotra* is used of a sacrificer here and at 1.84.18d (also see 8.31.9a); but elsewhere it is used of Agni.
2. *a*: see *ūrdhva-bāhur viraumi eṣa na ca kaścit sṛṇoti mām Mb.* 10.5.62. Raising of the arms is intended for attracting attention; see 6.71.5ab. *bāhāvā* (accu. dual of *bāhava-bāhu*); see 7.62.5a. *nīmṛgrāh* (from *nī nrj* 'to subjugate, bring down') means 'submissive, meek'. The waters too, the poet fancies, stop as it were at the bidding of Savitṛ: see 3.56.4c; also 3.33.6c.
3. *āśūbhiḥ* i.e. *aśvaiḥ*; see 5.55.1c; for *vī muc*, see on 2.28.4 above. *ahyārṣṇām* (*ahī-ṛṣu* from *ṛṣ* to rush at): The eagles or vultures are meant. *ayān* is Aor. 3rd sing. of *yam*. *mókī* from *muc* is the Night. She frees all creatures from their work and gives them rest.
4. *a*: *sām avyat*: see 2.17.4d. The Night is conceived as 'a weaving

of his work. The divine Savitr, having rested for a while, had arisen once more (and) properly distributed the seasons; the quick-witted god has now arrived (towards the evening, after his day's work).

(5) The household and powerful glow of Agni stands out separately in different homes, throughout life. The mother has laid down the largest share for her son, sent to him according to his desire by Savitr.

(6) The seeker of gain, having gone to different places, has now returned; the desire of all wanderers has turned homewards. Every one has returned home leaving the work half done, in accordance with the law of the divine Savitr.

(7) All water-animals (have repaired) to their portion (of a home) in waters, assigned to them by you; the carnivorous beasts have spread themselves variously over the dry land. The trees (are assigned as a home) for the birds. No one ever violates these laws of the divine Savitr.

(8) Varuṇa goes to his watery home which is soft and most covetable, being active even when he closes his eyes (for sleep). All birds and beasts have repaired to their homes. Savitr has distributed all creatures, to their respective places of rest.

girl' as at 1.115.4 and 2.3.6. b: The human artisan lays down his tools at the end of the day, leaving his work half done, if necessary. *saṁhāya* 'having rested' refers to Savitr's nightly rest. *vī adardhaḥ* (intens. ipf. 3. sing. of *vī dhr*): 'separately arranged; held apart each in its own time; see *vidhartā* 2.28.4 and *eṣa setur vidharaṇaḥ* Br.Up. 4.4.22. *arā-mati* 'quick-witted' (adj. of Savitr).

5. *nānā ōkāṁsi vī tiṣṭhate*: The different homes of men are meant. Hence Agni is called *dūrya* 'household'. The description is of the evening time, the mother and the son being ordinary humans. According to Sāyaṇa the stanza refers to the morning fire, *sūnu* and *mātā* being respectively Agni and Uṣas. On the other hand, it is quite likely that they are Agni and the Night, which is at the back of the poet's mind in vv.3 and 4; at 1.95.1 and 1.96.5ab Agni is called the *śīśu* of Night and Dawn, who feed him.

6. *viṣṭhitaḥ*: see *vī tiṣṭhate* in v.5. *jigīṣūḥ* in a general sense of 'seeking to succeed' in an undertaking is meant; cf. 1.86.4. *amā abhūt*: see *amā saté* 1.124.12c. c: see above v.4b.

7. *āpyam*: Supply *janma*; see v.8a and *āpyāḥ devāḥ* 6.50.11 and 7.35.11. Supply *vī tiṣṭhate* (from *vī taṣṭhuḥ* in b) as the verb. *apsú bhágám* is the object, *mṛgayás* (from *mṛgaya*) is 'a hunter of animals', 'carnivorous beast'. In c supply *hitāni* (see *hitām* in a). cd: see 10.10.5bc.

8. *yād-rādhyaṁ*: *yād+rādhyaṁ* (from *rādh*) 'to be enjoyed as long as it is pleasant', enjoyable at will.



(9) For the sake of welfare, I now call upon with my prayers that divine Savitr whose law neither Indra nor Varuṇa, neither Mitra nor Aryaman, nor Rudra, nor even our enemies, can violate.

(10) May we be glorifying Bhaga, Dhī and Purandhi; may Narāśansa and Gnāspati protect us. May we be dear to the divine Savitr to the advent of riches and the gathering of the treasures.

(11) May that enviable gift assigned by you come to us from the heaven, the waters, and the earth, so that it may be blissful to your singers and to me, your bard having abundant hymns and your relative, O Savitr.

#### 24 (III.9) Agni

(1) For the sake of protection, we, your mortal friends, have chosen you, the very fortunate, extremely radiant, boldly advancing unmenaced god, the child of Waters, (as our messenger and our invoking priest).

(2) When you went up to your mothers, the waters (in the heaven), being eagerly fond of the woods, that return of yours (to this latter) is

thus 'as covetable, pleasurable as possible,' most covetable; cf. *yāc-śreṣṭhābhir ūtibhiḥ* 3.53.21b. *āniśitam* (*nī-śitam* from *nī* and *śo* to sharpen) 'soft, comfortable; not sharp'. For *nī-śita* 'agitated, sharpened' see 4.24.8; 7.18.6. *nīmīṣi jārbhurāṇaḥ*: 'restlessly moving even during the closure of the eyes, i.e., watchful even during sleep'. At 8.25.9 it is said of Mitra and Varuṇa that they took cognizance of things even when they close their eyes (*nī cin miśāntā nicirā nī cikyatuḥ*). In *ab* supply *gāt*. c: *mārtāṇḍā* (*mṛtāṇḍāt jātaḥ*) is a bird; the term is applied to the sun at 10.72.8 in the sense of an incompletely developed bird. In Classical Sanskrit, the word is always written as *mārtāṇḍa*. *vrajām* is used in a general sense of 'a home'; or supply *vānam* (v.7c) before *vrajām*. *sthaśāḥ* 'in accordance with their residence (*stha*)'; see *ṛtuśāḥ* 10.2.5; *parvaśāḥ* 8.6.13; *śreṇīśāḥ* 3.8.9.

9. *idām* (adv.) now: *svastī* (adv.) 'for welfare'.

10. Supply *syāma* in *a* from *d*. All the three mentioned in *a* are deities, ■ at 10.65.14. *nārāśansaḥ gnāspātīḥ*: Either these are two different deities i.e. Agni and Tvaṣṭr or the two are identical for which see 2.1.5; also 4.9.4 where Agni is identified with the Neṣṭr priest and thus latter with Tvaṣṭr as at 2.36.3 *avyāḥ* (3rd sing. of *av*, Optative); see *vṛjyāḥ* 2.33.14; and Whitney, 567a. *saṃgathé rayiṇām*: see *vājasya saṃgathé* 1.91.16; 9.31.4.

#### 24 (III.9) Agni

1. *vavṛmahe* i.e., ■ a *dūta* and a *hotṛ*; see 1.12.1; 1.36.3 *suprātūrtim*: (from *prā tr* to advance) (Bv.cd.) 'vigorously advancing, boldly marching forward'; Agni is called *supratūr* at 8.23.29 and Indra's *prātūrtis* are mentioned at 8.99.5. *apām nāpātām*: see on v.2.
2. *vanā*: instru. sing. of *van-vanā*; *kan-kā* with the instrumental of the object of love is also found at 8.62.4 (*yébhiḥ cākāṇaḥ*). The



unforgettable; because though you (apparently) went far away (from them), you have actually been here (in the woods on the earth).

(3) You have grown powerful in spite of the sharp invectives (of our rivals); immediately then you have become graciously inclined. Some of our priests, in whose friendship you are well established, go forth and forth; others sit around you.

(4) The wise gods who are above fraud found him out in waters, resting (fearless) like a lion (in his lair), having overcome many obstacles and closely following dangers.

stanza is addressed to the fire which is recently produced from the Arāṇis. What is meant is this: Agni loved to live in the woods, but could not directly enter them without destroying them; so he first went to the aerial waters, who are his mothers as Apām Napāt, and through them as rain waters he descended to the earth and on entering the plants through their roots together with the rain water, stayed there till he was produced by friction, for the sacrifice. The poet remarks that this curious operation on the part of Agni is unusual and so unforgettable. *d:* Agni apparently went far away from the place where he longed to live, i.e. the woods, but through a wonderful feat of extra-ordinary wisdom, he somehow managed to be just there. I do not think v.2 refers to Agni's flight into the waters which was due to other causes, for which see 10.51.52. Here he is said to have gone to his mothers, the Waters (he is significantly called Apām Napāt in v.1), *because he loved the woods* and evidently wanted the help of his mothers in achieving his object i.e., securing an abode in the interior of the woods.

3. This is addressed to the fire that now blazes forth into a flame and is ready for his sacrificial duties. *tr̥ṣṭām* does not surely refer to the smoke, which is never regarded as something unholy or unwelcome. It is not only called *yajatā* (7.2.1), and *darśatā* (1.36.9), but is also said to be the banner of Agni (5.11.3) and the priests are asked to produce it at 3.29.9a. Geldner's reference to 1.140.5 and 5.2.9. is not at all convincing. For the *kṛṣṇām ābhvam* in the former (i.e. 1.140.5) is, as he himself says on 1.92.5 and 4.51.9, either the Darkness or the Night, while the *ādevīḥ māyāḥ* in the latter (i.e. 5.2.9) correspond to the *śrīdhaḥ* and *śāścatāḥ* mentioned in v.4 of our hymn. *tr̥ṣṭām* (from *tr̥ṣ* to be dry) is used both as a noun and an adjective in the R̥gveda; see *yād vācās tr̥ṣṭām janāyanta-rebhāḥ* 10.87.13b and *pratyāg enam śapāthā yantu tr̥ṣṭāḥ* 10.87.15b. In our passage *tr̥ṣṭām* refers to the curses and imprecations of the rivals and enemies. In short, here Agni is said to have grown in spite of the rivals' curses, while in the next stanza he is said to have passed beyond superhuman obstructions and hindrances. V.3b describes the starting of the respective activities of the priests after Agni's gracious blazing forth.

4. This flight of Agni into the celestial waters in spite of obstructions and hindrances, for achieving the purpose mentioned in v.2a, was noticed by the wise gods, see below on v.5.

(5) Mātariśvan brought Agni from afar for the sake of the gods, after he had churned him out (from the woods), when he (i.e. Agni) had moved out (of his lair) of his own accord as it were, though concealed here (in the celestial waters for a long time).

(6) The mortals have seized you, such as you are, for the sake of the gods, O Carrier of oblations (to the gods), since you protect with your power all sacrifices, O youngest god helpful to men.

(7) That blissful (aspect), that wonderful deed of yours is manifest even to a simple-minded person, as the (household) cattle gather around you when kindled at the dead of the night, O Agni.

(8) Offer to that Agni who favours a sacrifice, who is sharp, and whose flames are purifying. Willingly worship that ancient adorable god who is a swift and active messenger.

(9) Three thousand, three hundred and thirtynine gods have worshipped Agni; they bathed him with ghee, strew the grass for him and immediately then made him sit down ■■ their inviting priest.

5. Agni, who was thus hidden, came out of his hiding place of his own accord as it were, when Mātariśvan churned him out (from the woods and not 'stole away'; cf. Renou, *EDP* XII pp. 90, 118) and brought him down from afar i.e. from the mid-region, to the earth for the sake of the gods; see 1.93.6ab; 3.5.10cd. The poet means to say that the unobserved entrance of Agni into the plants through the rain water was guessed by the gods and Mātariśvan, and when churned out by the latter from the plants, Agni willingly showed himself, thus giving the credit to Mātariśvan of having brought him from afar.
6. *devébhyaḥ* is to be understood twice; first as it is and then without an accent and so forming a part of the vocative; see for the same expression in b, 10.118.5; 10.119.13, 10.150.1. *yaviṣṭha*: The word *yaviṣṭha* assumes this form when it stands at the end of a line of 8 or 12 syllables, as it is expected to yield the last four Akṣaras (instead of the usual three) of such a line. *tāva krātvā*: cf. 1.143.2.
7. *daṁsānā* is what is described in cd; *bhadrām* i.e. *ānikam*; see 4.11.1. *chadayati*: ■■ *ācchāntsuḥ* at 10.119.6. *paśávaḥ sam-āsate*: Household cattle, sitting around the household fire for comfort and relief from cold during the winter ■■ nights are meant; see *gávaḥ uṣṭām iva vrajām* 10.4.2b. *apiśarvaré* 'at the dead of the night' when the cold is the severest; *api* conveys 'depth, closeness of contact etc.' The greatness of Agni is manifest even to those who cannot appreciate his importance for a sacrifice.
8. *śírām* (from *śo* to sharpen) 'sharp'; also cf. *śírāsociṣam agnīm* at 8.71.10, 14. *ā juhota*: *ā-hu* 'to feed' is used with the accusative of the deity ■■ at 7.8.1b. *śruṣṭi* (instru. sing.) 'with willingness, willingly'.
9. The number of the gods mentioned here is the largest, so far as the R̥gveda is concerned; cf. 8.30.2; also *Av.* 10.27.11-13, and Macdonnel, *VM.* p.19. The stanza is repeated at 10.52.6.

## 25 (III.29) Agni

(1) This is the churning contrivance; the generator is made ready. Bring here this queen of the people; let us churn the fire as before.

(2) Jātavedas is deposited in the two Araṇis like a well-placed foetus in pregnant women. Agni deserves to be praised day after day by wakeful men who bring him their offerings.

(3) Knowing it well, bring down (the Uttarā Araṇi) into the outstretched (Adharā Araṇi); being satisfied, she has immediately brought forth the Bull (i.e. Agni). He is possessed of red columns; bright is his lustre. The son of Ilā is born at the sacrificial rite.

(4) Let us put you down in the seat of Ilā, on the navel of the earth, O Jātavedas, for carrying the offerings (to the gods), O Agni.

(5) Churn out, O men, this wise, unwavering, intelligent, immortal, and lovely looking (Agni). Generate, O men, here in front of you, this very kind Agni, who is the foremost banner of the sacrifice.

## 25 (III.29) Agni

1. *adhimánthanam* is a contrivance like the rope and a stick with which the fire is kindled from the Araṇi (*manthanasādhanabhūtam daṇḍa-rajvādikam*- Sāyaṇa). *prajānanam* is the Uttarā Araṇi which is conceived as the male generative organ; similarly *viśpātnī* is the Adharā Araṇi, which has depression in the middle of its surface wherein the stick-like Uttarā Araṇi is to be fixed for churning. The churning of the fire, in short, is conceived as an act of divine procreation; see vv.2 and 3.
2. *arāṇyor nīhitaḥ*: As described in 2.35.9 and 3.9.2 Agni descends into the plants on the earth from his abode in the mid-region.
3. *uttānāyām* i.e. in the lower Araṇi with her outstretched depression in the middle; see 2.10.3ab; also 10.142.5cd. Supply *prajānanam* from v.1 in a. Construe *prāvītā* (thoroughly satisfied) *sadyāḥ* (and not after a few months). *jajāna aruśástūpaḥ* stands by itself with a verb supplied. *stūpa* is the column of his flames; cf. 7.2.1c. *rúśad asya pájah*: cf. 5.1.2c. *Ilā* is the personification of the nourishing sacrificial foods and Agni is called her son as he is fed on them; she is called *ghṛtá-hastā* (7.16.8) and *ghṛtá-padī* (10.70.8).
4. *nābhā prthivyāḥ* i.e. on the altar; cf. 1.143.4; 2.3.7. *havyāya vó-dhave*: The dative is caused by attraction; see *śárave hántavaí* 10.125.6. *ní dhīmahi*: see above 23.4ab. The reference to the 'establishment' here in the midst of verses referring to 'churning' is perhaps to indicate the purpose of churning (namely *nidhāna=ādhanā*) in advance. See Oldenberg, *Noten*, I, p. 236.
5. *advayantam*: *advay* (*dvay* denom. from *dvi*) 'to be faithful; cf. *advayāvinam hótāram* at 3.2.15. *yajñāsya ketúm*: see 5.11.2; Agni is so called since his appearance heralds the starting of the sacrifice.



(6) When they churn him with their arms, the ruddy one brightly shines like a powerful horse in the midst of the fuel. Being unopposed like the wonderful (chariot) of the *Āśvinā* when they are on their usual march, he avoids stones, completely burning the blades of grass.

(7) As soon as he is born, Agni shines brightly as the well known powerful priest praised by the poets, very liberal, whom the gods have established at sacrifices as the praiseworthy and omniscient carrier of offerings (from men to the gods).

(8) Seat yourself, O invoking priest, in your own place, being well experienced; settle down our sacrifice in the world which is assigned to good deeds. Loving the gods, may you worship them with our offering; may you bestow ample vigour on the sacrificer, O Agni.

(9) Produce the mighty smoke, O friends; unfailing, go forth towards the prize. This is that Agni, who conquers armies being surrounded by warriors and through whom the gods overpowered the *Dasyus*.

(10) This is your seasonal home, being born from which you have shone forth; recognizing it as such, be seated (on the *Vedī*), O Agni, and then do you help our hymns to success.

(11) He is called *Tanū-Napāt* while he is yet a child in the inside of the *Asura*; he becomes *Narāśansa* when he is visibly born, and (is

6. *citró ná yāman āśvīnoḥ: āśvīnoḥ yāman:* cf. 8.22.14; 10.92.13. Sup-  
ply *rāthaḥ*; cf. 1.34.10; 3.2.15. *cd*: The reference is to the wild fire,  
caused by the word *vāneṣu*, which, in the context, alludes to the  
*Samidhs* in *b*. see 1.148.4; 4.7.10; 7.3.2; 10.142.4.

7. *cd*: The duty of carrying the offerings is assigned to Agni by the gods;  
see 7.11.4*cd*; 7.17.6*ab*; 10.46.10*ab*.

8. *své loké* i. e. in the fire-place on the *Vedī*. *sukṛtāsya yónau* 'in the home  
of the pious deeds'; see 10.17.4*cd*; also *sukṛtāsya loké* 10.85.24. The  
home of the pious, namely, the *Svarga* of the later day is meant; see  
10.154.1-5. The concept of such a home has, however, yet taken full  
shape. *deva-avīḥ* 'one who favours the gods, i. e., worships them';  
see also *devavītamah* (Agni) 1.36.9*b*. *d*: see 3.18.4*b*; also 7.45.4*c*;  
10.96.10*d*.

9. *b*: *vājam āccha itana* secondarily means 'proceed towards your goal';  
the expression is from racing; cf. *vāmām ācchā gamema raghāvo  
ná vājam* at 4.5.13.

10. *ayām yóniḥ*, as suggested by the words *yáto jātāḥ*, refers to the *Araṇis*  
which are heated on the *Gārhapatya* fire before churning; cf. *Āśv. Śr.  
Sū.* 3.10. But the *ṛtvīya* and *ghṛtāvad yóni* at 10.91.4 on which  
he is seated, which is also meant (by Word Economy) as the object  
of *ā sīda* in *c* here; cf. *v.* 8 and 3.5.7 as also 6.16.41.

11. *āsurāḥ gārbhaḥ*: *Asura* is Agni *pitā* namely, the *Uttarā Araṇi*; see  
*v.* 14*d* and *vv.* 1-3 above. *viśáyate* 'appears distinctly as ■ spark'.  
*āmimīta mātāri* 'has measured himself in his mother, i. e. the *Adharā*



called) Mātari-śvan when he has measured (i.e. spread) himself over his mother. He became the horse of Vāta in the course of his movement.

(12) The sage is churned out by a careful churning (and) laid down by a skilful placing; for the sake of your worshipper make the sacrifices successful and worship the gods, O Agni.

(13) The mortals have produced the immortal, unmangled and victorious god of powerful fangs. The ten maiden sisters, working together in union, surround the manly Agni, when born.

(14) Attended by the seven priests, he has shone very brightly from old days in the lap of his mother, when he flared forth at her udder. The joyful god does not close his eyes day after day, after he was born from the belly of his mighty (father).

(15) Fighting the enemies like the onslaughts of the Maruts, the early born priests knew everything about the holy prayer. The Kuśikas have sent up their glorious hymn (to Agni); each one of them has separately kindled the fire in his own home.

Arāṇi'. The poet tries to assign three different names to Agni corresponding to the three stages of his appearance in this world. Thus while he is yet in the Uttarā Arāṇi, he is the son of his own self; he is Apām Napāt as we saw above, but not yet enjoying a separate existence, so he is yet the son of himself. When he appears as a spark, he is praised by men or mentioned by men as having made his appearance and so is called Narāśamsa. When he begins to grow on the body of the Adharā Arāṇi, he is significantly called *mātari-śvan*. *sāri-maṇi* (loc. sing. of *sarīman* 'movement') may even be taken as a loc. infinitive 'when he wanted to move forward, he became the horse of Vāta' i.e. was urged to speed by the Wind'. d: cf. 8.43.4; also 1.58.5; 1.141.7.

12. *sunirmāthā* and *sunidhā* are instru. adverbs; see *subudhā budhya-mānaḥ* at Av. 14.2.31 and 75. c: *svadhvarā* (neu. pl.) is always used with the root *kr*; cf. 3.6.6d; 6.10.1d; 7.17.3 and 4.
13. *sreman* is 'miscarriage' (from *srā* or *sri*). *dāśa svāsāraḥ agrūvaḥ* are the ten fingers of the priest, who carries the generated fire to his seat as the Ahavaniya. They are called *keśīniḥ agrūvaḥ* at 1.140.8a; cf. also 9.1.8; 9.66.9. *pūmāmsam*: see 4.3.10b.
14. *saptāhotā* 'one who had seven priests as his worshippers'. This is a reference to the earliest form of the fire-ritual, see *Vedic Index* I, p. 112 and RV. 2.1.2. Even here *mātr* and *āsura* refer respectively to the Adharā and Uttarā Arāṇis. Asura is surely not Vṛtra as suggested by Geldner.
15. *prayā* (fem.) 'onrush' (from *pra√yā*). b: see 3.53.12 about the powers of the *brāhman* of the Kuśikas or Viśvāmitras.

(16) Since we have chosen you here (as our invoking priest) today, while the sacrifice is progressing, O wise Priest, you have, indeed steadily worshipped and toiled for us (in the past), do you approach our Soma offering, being wise and experienced.

26 (III.32) *Indra*

(1) O Indra, Lord of Soma, drink this Soma, this mid-day libation, which is very agreeable to you. Having puffed up your cheeks and un-yoked your horses be delighted here, O impetuous Maghavan.

(2) Drink the Soma which is mixed with milk, well churned (with its ingredients) and bright; we have given it to you for your wild joy. Accompanied by the host of the Maruts, the Rudras, who are your bards, shower it down (in your belly) to your satisfaction.

(3) O Vajrahasta with ■ lovely chin, drink (the Soma) at the mid-day libation, accompanied by your followers, the Rudras, the Maruts, who, singing your might have increased your strength and vehemence.

16. *ayāḥ* is Aor. 2nd sing. of *āyāj*. *c* is parenthetical, and is to be construed as a chief clause, as the accent of verbs in it shows. *prajānān vidvān*: see 3.31.5; 3.35, 4 and 8; 3.54.2 for the same expression.

26 (III.32) *Indra*

1. *pruth* without a preposition is intransitive and means 'neigh' (7.3.2); but with *āpa* (cf. 6.47.30; 9.98.11) and *prá* it is used transitively in the sense of 'chase away by means of the sound' and 'inflate or widen with a sound' respectively. The expression *praprúthyá śípre* goes with *mādayasva*; cf. *vīśyasva śípre vīśjasva dhéne* 'release or inflate your *śípras* and pour down the streams' 1.101.10; *á te hánū harivaḥ sūra śípre rúhat sómo ná párvatasya prṣṭhé* 'Soma has mounted upon your chin and *śípras* as on the ridge of a mountain, O brave lord of the steeds' 5.36.2; *pítvī śípre avepayāḥ* 'Having drunk (Soma) you shook off your *śípras*' 8.76.10. The inflating, releasing or shaking of the *śípras* in the act of drinking Soma seems to indicate a feeling of satisfaction and delight. *rjīśin*: *rjīśá*, from *rj* 'to dash forth' (like *púriṣa* from *pr*) means 'dash, straightforwardness'.
2. *gávāśīram śukráṁ sómam*: cf. *góbhir áktám śukráṁ ándhaḥ* at 4.27.5 and *sómāḥ śukrá gávāśīraḥ* at 9.64.28. *manthīnam*: *manthá* is 'churning, brewing' and *manthín* is the juice which is prepared by brewing. At 10.86.15, however, *manthá* itself means juice so prepared. *brah-makṛtā gaṇéna*: The Maruts are often conceived as the bards of Indra composing and singing hymns for him; see 1.165.11; 8.89.3; 10.66.5. *rudraih*: Maruts are so called because they are the sons of Rudra; cf. 1.85.1-2. *trpád á vṛśasva*: cf. 10.116.1d. The object of *á vṛśasva* is *sómam* in *b*; supply *jāthare* and cf. 1.104.9; 3.47.1; 10.96.13. See also *trpát píba* 2.36.5. *trpát* is ■ *pr*. *pt*. used as an adverb with ■ shift of the accent in the sense of 'to satisfy'; similarly used are *dravát* (1.2.5), *drahyát* (2.11.15) and *dhṛṣát* (8.49.4), respectively in the sense of 'quickly, firmly and boldly'.
3. *ab*: cf. 3.35.9ab.

(4) Those Maruts of Indra, who were his troop, and being inspired by whom, he, i.e. Indra, found out the vitals of Vṛtra who thought he was without any vital parts, have felt sweetly inspired.

(5) Accepting our libation like that of Manu, drink some for abundant strength, O Indra. Such as you are, O Haryaśva, do return to us owing to our sacrifices. Accompanied by your swift-moving (Maruts) you push down the waters and the floods.

(6-7) Since you let loose the waters to flow like the horses at a race, having killed with your ever-active weapon that godless Vṛtra who lay encompassing the divine ones (i.e. the Waters), we worship with a prayer that mighty, great, lofty, ageless, praiseworthy and ever young Indra whose greatness his dear worlds, Heaven and Earth, have measured (physically), but not comprehended.

(8) Many are the well-performed deeds of Indra; all the gods do

4. *mádhumad vivipre* 'have felt inspired sweetly', i.e. have sung very eloquently after receiving Soma (*madhu*) as said in v.3.  $\sqrt{vip}$ , from which we get *vípra*, means 'feel inspired, shake with emotion, sing'; see *vépiṣṭho vípraḥ* at 6.11.3. *sárdhas*, from *śrdh*, means 'overpowering might' here personified and used of the Maruts, in the sense of 'a mighty band or group.' *amarmāno mānyamānasya*: see 5.32.5b and for the use of  $\sqrt{man}$  see on 2.23.12 above.

5. *saranyúbhiḥ* (*saranyú* is an adj. from the denom. *sarany*, itself from *sarāna*, a noun from  $\sqrt{sr}$  'swift-moving', here refers to the Maruts; at 1.62.4c, however, it refers to the Daśagvas, i.e. the Aṅgirasas. *apó árṇā sisarṣi*: cf. *ṛnór apó anāvadya árṇā* 'You push down, O faultless (Indra), waters and floods' 1.174.2.

6-7. V. 6 is the relative (direct address) and v. 7 is the chief clause (indirect address). *prá asṛjaḥ* (Pada Pāṭha): The separation and accentuation of *prá* in the Pada Pāṭha is irregular. If Pada Pāṭha is neglected, we may separate *prá asṛjaḥ* (the latter with the Nighāta accent) and take *b* as the chief clause, emboxed between the two parts of the subsidiary clause in *a* and *cd*. The slight difficulty would then be the relative clause beginning with *yát* in *a*; but it would be removed by supplying *asi* as its verb. For the simile *átyān iva* cf. 3.33.1 and 2. *śáyānam-cáratā* and *devīḥ-ádevam*: A contrast is meant. *mamátuḥ-ná mahimānam mamáte*: The use of the different Padas, the Parasmai and the Ātmane, in respect of the same root *mā* 'to measure' seems to be significant; thus (*mahimānam*) *mamátuḥ* 'physically measured or contained' so far as others are concerned, but *ná mamáte* 'did not measure for themselves, i.e. did not correctly comprehend in their mind.' *mahimānam* is no doubt *ślīṣṭa*: In the first case it means physical greatness as at 8.65.4, while in the second it is 'fame, abstract greatness consisting of valour and other martial qualities.'

8. *c* (same as 3.30.13d) mentions the cause and is the relative clause,



not violate the laws (of him) who has supported the heaven and the earth; the wonder-worker generated the sun and the dawn.

(9) O unmolested Indra, that greatness of yours is unfailing when as soon as you were born you drank Soma. Neither the heavens nor the days, neither the months nor the years, may oppose the might of you, who are mighty O Indra.

(10) Soon as you were born, you drank Soma for wild delight in the highest heaven, O Indra; when you entered the heaven and the earth you immediately became the foremost supporter of your bards.

(11) Being stronger you slew Ahi who lay across the flood and was asserting his strength, O mighty-born Indra. Heaven itself may not come up to your greatness since you covered the earth with only one of your hips.

(12) For the sacrifice as well as the dear oblation with the pressed out Soma have been your invigorators, O Indra. Deserving a sacrifice, protect the sacrifice by our sacrifice; ■ sacrifice indeed has helped your Vajra in the slaughter of Ahi.

(13) I have brought Indra with protection by a sacrifice (in the past); may I make him turn hereward for ■ fresh favour, him—who has felt glorified by the old, the middle and the modern hymns.

(14) I have produced (this hymn) since Dhiṣaṇā has inspired me; let me praise Indra before the day which has to be safely crossed, so that he may carry us safely away from the danger at that time. Both

while *b* refers to the effect and is the chief clause; see 4.54.4ab. *d* may even be taken as a relative clause or ■ new sentence.

9. *b*: see below 3.48.1-3. *tavásaḥ*: The shift of accent from the first to the second letter changes *távas* the noun (strength) into *tavás* the adjective ('strong'). *varanta*: cf. v.16 and 4.31.9; 8.66.2; 8.88.3.
10. *kārúdhāyāḥ*: cf. 6.44.12, 15; also *viśvādhāyasam agnīm* at 5.8.1.
11. *cd*: Indra is greater than Dyū because he can cover up the whole earth by only one of his sides; see 10.119.7 and 1.173.6; 8.4.8. *āvasthāḥ* from *√vas* 'to dress, to cover' etc. *ojāyāmānam*: cf. 2.12.11.
12. *miyédhaḥ*: This is another form of the word *médha* occurring only at the end of a line and thus indicating a metrical origin. *yajñéna yajñám ava*: The poet means: Let there be a chain of sacrifices under your protection, one leading to another.
13. *yajñéna* is Karṇe while *avasā* is Sahārthe Tṛtīyā.*cd*: See above on 1.1.2 and 6.44.13.
14. Dhiṣaṇā is the goddess of poetic inspiration; see 1.102.1b; 6.11.3a. *ajāna* 'I produced'; see *stómam jījanam* 7.15.4; *jānāmi suṣṭutīm* 8.43.2. *pāryam āhan* is the final day of battle which leads to the



sides call upon him as they do (on a boatman), who moves about (from bank to bank) with a boat.

(15) His cup is filled upto the brim; I have poured out the (contents of the) jar like a sprinkler for him to drink. The dear Somas have turned together to Indra for his delight to the right side (of the Veda).

(16) Neither the deep ocean nor the encompassing mountains have opposed you, O oft-invited Indra, when for the sake of your friends you thus broke open the strong stall of the cows, being urged by them.

(17) In this battle for winning a reward let us successfully win the most heroic, fierce (but) sympathetic Indra who kills the enemies in battles and conquers their treasures for the sake of our protection.

### 27 (III.33) *Viśvāmitra-Nadī-Saṁvāda*

(1) Vipāśa and Śutudrī, being eager, rush forward with the mass of their waters from the bosom of the mountains, like rival mares let loose (at a race), like two lovely mother cows licking (their calf).

other end i.e. victory. see *pārye divī* at 7.83.5. In *c yātra* refers to *āhan* and *yāthā* is a conjunctive meaning 'so that'. *nāvā iva*: Usually, this word is construed with *yāntam* and taken in the sense of a boatman, a ferryman, and *ubháye* is understood to mean people on both the banks of a river. *nāvā yān* may be compared with *āsúbhir yān* at 2.38.3. Yet in view of the constant association of this instrumental form of the word *naú* with the root *tr* or *pr* (*nāváyā* only once and *naubhīḥ* only twice), the only exception being 1.46.7 *ab*, it is most likely that the poet has meant *nāvā iva* to be construed with *pīpārat* in *c*, *yāntam ubháye havante* being a new clause containing a general statement. *yāntam havante* is significant; 'They invite him because he goes when called'. We may compare *suṣtutīm yāntā āśvinā* at 1.117.12a. For *nāvéva pīpārat* cf. *nāvéva pāraya* 1.97.7; *nāvéva parṣat* 1.99.1; *nāvéva pārayatam* 2.39.4; *nāvā ná parṣi* 5.4.9; *nāvéva parṣān* 5.25.9; *nāvā tarema* 6.68.8; 7.65.3, *nāvā pārayati* 8.16.11; *nāvā pīpartana* 8.18.17; *nāvā ná parṣi* 9.70.10; *nāvā ná āti adadhāt* 10.56.7; also *nāváyā parṣā* 1.97.8; and *naubhīḥ ná parṣatha* 8.83.3.

15. *b: kósam sisice* 'emptied the jar'; cf. 1.116.7d and 5.83.8a:

16. *varanta*: see on v.9 above.

17. *śunām* is an adverb; both this word and *śunám* (3.33.13) are to be derived from the same root *śvi* to grow. The meanings of the two words however, have developed in opposite directions; one is 'growth' with fullness inside, while the other is 'growth' without it; see on 2.28.11 above for *śunām*.

### 27 (III.33) *Viśvāmitra-Nadī-Saṁvāda*

1. *āsve iva*: For the simile cf. 6.6.4b where Agni's flames are so compared. In *c* supply *vatsam*; see v.3.

(2) *Viś*:—Being urged by Indra and seeking a command for a rapid course, you move towards the ocean like two chariot-horses; flowing together and swelling with your waves, each one of you mingles with the other, O bright ones.

(3) *Viś*:—I have come to the most motherly stream; we have come to the broad and beautiful Vipāś. Like two mother cows licking their calf, they are flowing together along a common bed.

(4) *Rivers*:—Swelling with this (our flood of) water, we are moving along our common bed prepared for us by the gods; our rapid course moving with speed cannot be checked. Desiring what (thing) does the poet call on us, the rivers?

(5) *Viś*:—Stop for a moment if you will, O holy ones, at my word of request which is accompanied by Soma. A mighty hymn has (gone) forth to the river; I, the son of Kuśika, have called upon you, seeking your favour.

2. *prasavām*: The word seems to have a meaning which contains a mixture of the two roots *pra+sū* 'to urge' and *pra+su* 'to press', thus 'an impelled stream or course'. In v.6 it means only 'impulsion'. At 1.102.1c (where it is coordinated with *utsavā* 'after pressing'), and 9.50.2a on the other hand, the word probably means only the 'fore pressing' of Soma. *rathyā iva*: *rathyā* may be the dual form of either *rathī* 'a chariot-lord' or *rathya* 'a chariot horse' (cf. 6.37.3). In four out of the six passages where the same simile occurs, (namely in 2.39.2; 2.39.3; 3.33.1; and 7.39.1), the Upameya consists of two things and the dual *rathyā* is quite appropriate. But at 3.36.6 and 7.95.1, the Upameya is respectively *sīndhavaḥ* (plu.) and *Sarasvatī* (sing.). It is evident that here the two are conceived as a unit (cf. *viśvā hārī* at 2.18.7, where *hārī*, the dual qualified by *viśva*, must be supposed to convey a pair of horses (conceived as a unit) and jointly employed as an Upamāna in respect of speed. This then suggests that the two are 'horses' rather than 'chariot-lords' (thus *rathyā* 'yoked to a chariot' and not *rathī*). The meaning 'two chariot-horses' forming a team is applicable in all passages. For *rathyā* cf. *rathyāso āśvāḥ* at 6.37.3. For rivers compared with horses see also v.1 above; 3.32.6 and 4.58.7.
3. *a* refers to Śutudrī; I take *samcārantī* (dual) as a participle standing for a finite verb like *cārantīḥ* in v.4. The sing. *vatsām* is used in sympathy with the Upameya *yōnim*, like the dual *mātārā*.
4. *prasavāḥ* is here (and in v.11) conceived as a horse in full gallop; *sārga* is to be derived from the root *srj* which is technically used in the sense of 'release for running' at a horse race; it is used in the sense of a horse which is so released. Here it is used in the sense of 'speed' with which it is expected to run. See also *sārga-prataktāḥ ātyaḥ* at 1.65.6. The plural used of the rivers is *ādarārthe*.
5. *évaiḥ* i.e. *svaiḥ évaiḥ*; *éva* is 'self-will, inclination' etc.; see 1.62.8; 1.100.2; 8.18.13. *somyāya vācase*; see *sōmavatyā vacasyāyā* at 10.113.8. Supply *eti* in c; cf. 6.49.4a; 7.34.1a; 10.26.1ab.

(6) *Rivers*:—Indra with the bolt in his arms has dug us out; he killed Vṛtra who had blocked up the rivers. The divine Savitr of lovely hands has led us forward; expanding ourselves (thus), we move at his instigation.

(7) *Viś*:—That heroic deed of Indra when he killed Ahi deserves to be praised for ever; with his bolt he killed the obstructors. The waters, seeking an outlet, have rushed forward.

(8) *Rivers*:—Do not forget this speech of yours, O singer, which the future generations may loudly acclaim. Do accept us in your hymns; O bard; do not degrade us among men; bow to you.

(9) *Viś*:—Do listen to your bard very well, O sisters; he has come to you from afar with his wagons and chariots. Bend down well; be easily fordable, O rivers, all the while keeping yourselves under the axles (of our carts) by your streams.

(10) *Rivers*:—We shall pay heed to your words, O bard; true, you have come from afar with your wagons and chariots. I shall bend myself to you like a nurse swelling (with milk) (to her child); I shall yield to you like a maiden to her lover.

(11) *Viś*:—When the Bharatas, that warlike band inspired and

6. *paridhīm*: cf. 4.18.6 below. *supānīḥ* is a significant adjective used also of Aśvinā, Tvaṣṭṛ and Mitrā-Varuṇā.

7. *pravācyam*; see *prā vocam* at 1.32.1 and 1.154.1. *śaśvadhā*=*śaśvat* +*dhā*, i.e. 'in various ways'. *āyanam*: cf. *nir-āyanam* 10.135.6.

8. *etād vācaḥ* refers to Viśvāmitra's praise in v.7. *ā ghōsān*: *ā ghuṣ* 'to acclaim, recite with approbation'; cf. 8.64.4ab; 10.89.16c. The stanza stresses the importance of a poet's composition, by which he can exalt or degrade men and their deeds as he chooses to do. The rivers recognise this and so offer their *namas* to Viśvāmitra. *d.* cf. below 7.75.8c.

9. *ānas* is a bullock cart for carrying luggage; the singular number is expressive of the class. *srotyābhiḥ adho-akṣāḥ* (*akṣānām adhaḥ*): see *avódevam upāri-martyam vācaḥ kṛdhi* (*devānām avaḥ martyānām upari*) at 8.19.12.

10. *pīpyānā yōṣā* (from *pī* 'to swell with milk') is a nursing mother; supply *śísave* and see 1.186.5b. *śaśvacaī* from *śvac* 'to go, bend'. The verbal form is accented for emphasis; cf. VGS. p. 468. The repetition of the dative *te* in *d* shows that *māryāyeva kanyā* belongs to *d*. Each of the two rivers agrees to bend before the sage and uses ■ simile each in the two Pādas. For the second simile see 10.30.6ab.

11. *aṅgā* is a particle of endearment; cf. 1.118.3. *tvā*: Each is separately addressed. *grāmaḥ* stands in apposition to *bharatāḥ*. *indra-jūtaḥ*: The rivers too are *indra-iṣite*; (v.2); see also v.6. This is why the hymn



urged by Indra, will have crossed you, your rapidly moving stream may rush forth as before. I choose the favour of you who deserve a sacrifice.

(12) *Viś*:—The loot-seeking band, the Bharatas, have crossed; the poet has enjoyed the favour of the rivers. Swell on refreshing and fertilising; fill up your channels, roll on rapidly.

(13) May your wave throw up the yoke-pins; spare the harness, O Waters. Let not the two innocent bulls which are free from guilt, go to nothingness (i.e. die away).

#### 28 (III.42) *Indra*

(1) Approach our pressed out Soma which is mixed with milk, which belongs to you and is favourable to us, with your horses, O Indra.

(2) Come to this gladdening juice which is pressed out by the stones and placed on the holy grass, O Indra. Have you satisfied yourself with it?

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has found a place in the midst of Indra hymns. *prasavāḥ sārgataktāḥ*: see on v.4 above.

12. *surādhāḥ* (nom. pl. as if the stem were *surādha*). There are many other words which are optionally treated as either ending in a vowel or a consonant, particularly in compounds; see on 7.97.2. *vakṣānāḥ*: see on 1.32.1; here the water-carrying veins, channels.

13. The verse refers to the crossing of a bullock cart. It is about to be drowned and the poet expresses his great concern for the saving of the bulls, regardless of the cart itself. No human being is suggested to be involved. It cannot be an enemy's cart, as there is not the least suggestion of a pursuing enemy in the hymn; and besides will the enemy pursue in a bullock cart? It is, therefore, likely that the verse refers to a lingering cart of the victorious Bharatas themselves, following the caravan as the last one. Before this could reach the other bank, the rivers had begun to flow with their full flood. But even at this stage *Viśvāmitra*, being sure of the favour of the Rivers, requests them to save the animals, if not the loot on the cart. At *Ṛgvidhāna* (2.2.4) the stanza is prescribed as a spell for the safe crossing of a fully laden bullock cart over a river in flood; while in the *Gṛhya Sūtras* (*Sāṅkh.* 1.50.20; *Kauś.* 77.15) it is prescribed for the new married girl while crossing deep waters on her journey to her new home.

#### 28 (III.42) *Indra*

1. *gāvāśīram*: see on 3.32.2. *āśīr*, from *ā* √ *śrī*, is a mixing ingredient like barley flour or curds, here warm milk; see (*sómaḥ*) *kṣīraiḥ madhyatā āśīrtāḥ* 8.2.9. *yás te asmayúḥ* 'which belongs to you, but also longs for us'; see 9.6.1, where Soma is called both *devayúḥ* and *asmayúḥ*.

2. *barhiṣṭhām*: The offerings are placed on the *barhis*; see 1.16.6; 7.13.1; 8.17.11; 10.15.11. *máda* is the stimulating drink i.e. Soma.



(3) My hymns thus sent up from here have gone to Indra, in order that he may return for the draught of Soma.

(4) We call Indra here with our hymns and prayers for the draught of Soma. Will he come?

(5) These Somas are pressed out, O Indra; put them in your belly, O Sātakratu, whose treasure consists of rich rewards.

(6) For we know you to be a daring conqueror of wealth in battles, O sage; so indeed do we beg for your favour.

(7) Drink this our Soma pressed out by the mighty (stones) and mixed up with milk and barley, having arrived here, O Indra.

(8) I send this Soma in his own home to you for drinking; may it feel delighted in your heart.

(9) We the Kuśikas seeking your favour, invite you, the ancient one, for a draught of Soma, O Indra.

#### 29 (III.48) *Indra*

(1) The lovely Bull, soon after he was born, liked men to offer him the pressed out, gladdening juice. Drink first, at will, since it is so pleasing to your heart, of this good (juice) of Soma mixed with the tasteful fluid (i.e. milk).

(2) On the very day when you were born, you drank the mountain-bred nectar of the Soma stalk, longing eagerly for it. Your mother, the

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7. *yāvāśīram*: see on v.1. *āgātya* goes with *piba*; *vṛṣabhiḥ* i.e. *grāva-bhiḥ*; see v.2; also 5.40.1; 6.44.20; 9.34.3.

8. *své okyè*: either Indra's *jaṭhāra* (v.5) is meant as Soma's own home in view of 1.91.13c; 3.40.4c; or Indra is requested to consider the worshipper's home as his own and be very free there; see 5.76.4a; 6.41.1c; 7.32.4d; 8.33.2c. *rārantu* is Intensive Imperative of *√rap*; see *rārandhī sāvaneṣu naḥ* 3.41.4a; *rārandhī no hrđi* 1.91.13a.

#### 29 (III.48) *Indra*

1. *prābhartum āvat*: Supply *jaritṛn*; cf. *yāḥ (somaḥ) āvitha indram vṛtrāya hāntave* 9.61.22: Also cf. *prābhṛtim aviddhi* at 2.24.1; *yāthā te*: supply *sam hrde*; see 8.48.4a and 10.86.14c. *rāsāśīrah*: *rāsa* here seems to mean milk; see on 3.42.1; see *rasāyyaḥ pāyasā* at 9.97.14. *somyāsya*: supply *rasasya*; cf. 9.67.8.

2. *amśú* is often conceived as an udder of a cow, as here; *pīyūṣa* ( *√pi* ) is the first fully developed milk given by a cow after her calving; see 2.35.5; 10.87.17. The Soma juice is secondarily called *pīyūṣa* owing to its concentrated sweetness. *giriṣṭhām*: Soma plant grows on mountains and so it (see 9.85.10) as well as its juice is called *giriṣṭhā* (9.18.1) or *parvatavṛdh* (9.46.1). d. *mahāḥ pitúḥ*: *Tvaṣṭ*

woman who brought forth, poured it out profusely for you at the house of your great Father in those early days.

(3) Having approached his mother, Indra demanded his food and looked upon the strong Soma as his (mother's) udder. The wise god moved about driving away others from it. Assuming many forms he has performed many great deeds.

(4) The fierce overthrower of mighty foes, this god of overpowering might assumes any form he likes. By very nature Indra overpowered Tvaṣṭṛ and drank his Soma kept in vats, having snatched it away (from him).

(5) Let us successfully invite at this battle for winning food, Indra, who is most heroic, liberal and fierce but willing to listen, who kills the enemies in battles and conquers their treasures for the protection (of his worshipper).

### 30 (III.59) *Mitra*

(1) Speaking to them Mitra urges men to activity. Mitra has supported the earth and the heaven. Mitra watches men unwinkingly; pour out an offering with ghee to Mitra.

is meant as seen from v.4; see also 2.17.6ab together with 1.32.2b; 1.61.7ab; 1.85.9 and 6.17.10. *dāme*: Generally the word refers to Agni's home; very rarely to 'home' in general as here and at 6.74.1.

3. *aiṭṭa*: Ipf. Ātm. of  $\sqrt{\text{īd}}$  'to ask for'. b: Construe *sómam údhaḥ abhī apaśyat*; Indra is conceived as a calf and his mother as a *gr̥ṣṭī* (4.18.10) or a *pūrvasū* cow. Accordingly Indra is called *gārṣṭeyā* at 10.111.2. *tigmām sómam*: Instead of the mother's udder Indra approached the Soma stalk for his nourishment. The Soma stalk looks like a cow's udder and is said to be milked by the gods at 9.85.10; also see 3.36.7; 9.95.4.

4. b: see *purudhā-pratīkaḥ* in v.3. Indra is well known for assuming any form at will from that of a horse's hair to that of a woman, or of a cow or of a horse, whether for hoodwinking an enemy (1.32.12a; 3.53.8ab; 6.47.18) or for helping a worshipper (1.51.13; 6.45.26). *tvāṣṭāram abhibhūya*: see 4.18.3cd, 12ad. *āmūṣya* 'snatching away by force' i.e. as becomes a mighty warrior; see 8.4.4c; 10.67.6d; 10.99.5d. *camūṣu*: Supply *sutam*; cf. 8.82.7.

### 30 (III.59) *Mitra*

1. *bruvāṇāḥ yātayati* 'addresses and urges men to activity'; chirpings of the morning birds may be regarded as the address of Mitra. Or better construe *mitró bruvāṇāḥ* 'calling himself a friend' of men, urges them to activity. See 7.36.2d. In this second case *bruvāṇāḥ* need not be taken literally, but only in a secondary sense of 'proving himself as a friend by his acts'.

(2) May that mortal be prosperous, who brings you an offering and serves you by (obeying) your law. Being protected by you, he is neither killed nor conquered; no danger overtakes him either from near or from afar.

(3) Free from disease, rejoicing in the sacred nourishment, bending laws of the Āditya, may we be in the good grace of Mitra.

(4) This praiseworthy, mighty but kind Mitra is born as a king and a disposer. May we be in the favour and auspicious good grace of this god who deserves a sacrifice.

(5) The great son of Aditi, approachable with prayer, urges men to activity and is kind to his singer. Pour out this welcome offering into the fire for that most praiseworthy Mitra.

(6) The favour of the divine Mitra who supports men is the winner (of wealth); his glory is most wonderfully famous.

(7) Famous Mitra, who excelled the heaven by his greatness, has extended himself over the whole earth by his glories.

(8) The five tribes have yielded themselves to Mitra whose strength is for help. He supports all the gods.

2. *prá astu*: *prá* √ *as* or *bhū* is 'to be pre-eminent or prosperous'; see 5.1.8d below and also 7.58.4d; 7.100.3d. Construe *práyasvān mārtaḥ prá astu*; *práyas* is a sacrificial offering and *práyasvān* is the sacrificer who brings it to the gods. But sometimes *práyas*, the sacrificial food, is sought as a favour from the gods as at 1.31.7d and 9.87.6c. Hence here it is also possible to take *práyasvān* as a predicative adjective of *mārtaḥ*: 'May that mortal be pre-eminent and possessed of (ample) sacrificial food (for being offered to the gods), *vratēna* i.e. *vratām upakṣiyān*'; see v.3c. c: The same is said of the worshipper of the Maruts at 5.54.7. *ántito-dūrát*: see 2.23.5ab.
3. *mitájñavaḥ*: see 7.95.4; 'sitting on the haunches with bent knees and crossed legs'; see *ácyā jānu niśádyā* 10.15.6 and on 7.2.4. *váriman á prthivyāḥ*: see on 4.54.4cd below.
4. *ápi syāma*: *ápi* as = preposition signifies 'depth, nearness' etc. cf. 3.1.21; 10.14.6; 10.131.7.
5. *námasā upasádyah*: see 2.23.13a. *yātayájjanaḥ*: see v.1 above.
6. *sānasí* (adjective from √ *san*): *ávaḥ* of this god is *sānasí*; see *átyah sānasíḥ* at 9.85.5 below.
7. Supply *babhūva* in c and construe c as the chief clause.
8. *pāñca jánāḥ*: *pāñca* is descriptive; like *sapta* and *deśa*, it signifies a large number, here all men. *abhiṣṭi*: (with accent shift) is used as an adjective at 3.34.4; see also *abhiṣṭidyumnāḥ uśasaḥ* at 4.51.7 below. Here it is a noun 'whose strength is help, succour', (with accent on *bhi*; see *abhiṣṭimát várūtham* at 1.116.11 above.



(9) Mitra has made the nourishing foods obedient to his law both among men and gods for the sake of a person whose grass seat is spread out (at a sacrifice for the gods).

### 31 (3.61) Uṣas

(1) O Uṣas, very rich in treasures, accept the hymn of the singer, appreciative as you are, O bounteous one. You move according to the law, O goddess possessed of all choice gifts, being an ancient but ever young lady, a giver of abundance.

(2) Rousing the feelings of kindness, shine brightly, O Uṣas, O goddess, being immortal and coming in your lovely chariot. May the well controlled horses which possess abundant lustre bring you of golden complexion towards us.

(3) Facing all creatures you stand erect, O Uṣas, as the banner of immortality. Steadily pressing forward towards the same goal, roll on hereward like a wheel, O younger goddess.

9. *devēṣu-āyūṣu*: see *devēṣu-mānuṣeṣu* at 4.54.3 below and 8.39.10ab. *iṣṭāvratāḥ iṣaḥ* 'foods which seek (to obey) his law'; see *asyā vraté sajośaso viśve devāso adrūhaḥ/ spārḥā bhavanti rāntayo juśānta yat/* 'All gods who are beyond the reach of malice live under his law by common consent; enjoyable gifts (*rāntayaḥ*) (meant for men) become covetable, since they willingly accept his law' (9.102.5). In this last passage *vratām* is to be supplied as the object of *juśānta*, from a.

### 31 (3.61) Uṣas

1. *purāṇi-yuvatīḥ*: A favourite contrast. *ānu vratām* i.e. according to her own law; or according to the law of the gods; see 1.92.12c; 1.124.2a. *pūrandhi* as an adjective means 'giver of abundance'; as a noun it is a deity as at 2.38.10 above or means 'abundance, fulness' as at 4.50.11 below (*pūram* from √ *pr* to fill) and also 1.123.6. *viśva-vārā* (*vārā* from √ *vr* to choose) 'possessed of all choice gifts'; cf. *viśvāvāram rayīm* at 1.48.13 above, and 5.80.3 below.
2. *sūnṛtāḥ su-nṛ-tā* 'character of being a good man'; thus 'kindness, nobility'; cf. *sūnāra* 'kind, gentle person' used of Rudra at 8.29.1 and *sūnārī* used of Uṣas at 1.48.5. The word *sūnṛtā*, however, is sometimes secondarily employed as an adjective of Uṣas (1.123.5) in the sense of *sūnṛtāvati* (7.81.6) and *sūnṛta* is similarly used of Indra (8.46.20). See Renou EVP III p.17. *suyāmāso āśvāḥ*: cf. 1.180.1; 5.55.1.
3. a: cf. 7.77.2a; also 1.92.9; *amṛtasya* (*jātau ekavacanam*) *ketūḥ*: Uṣas is so called, like Agni at 6.7.6, because her arrival indicates the arrival of the gods to the sacrifice. *samānām ārtham* refers to her daily course in the heaven. *cakrām iva ā vavṛtsva*: see 4.31.4; 10.117.5 and *Meghadūta* (S.A.ed.) v.106.



(4) Collecting off (the darkness) like a woven garment, Uṣas goes forth as the queen of the world. Producing the sun's light, this lovely lady of wonderful exploits has extended herself from the very end of the heaven and the earth.

(5) I (address) your divine, brightly shining Uṣas. Bring forward your well composed hymn with a prayer to her. The bestower of the sweet has resorted to her light high up in the heaven. The shining lady of lovely appearance has shone forth very brightly.

(6) The holy (daughter) of Heaven is roused by (our) hymns; the rich one has gloriously occupied the two worlds. Go forth, O Agni, to meet the approaching, shining Uṣas, asking for lovely riches.

(7) The bull of the Dawns (i.e. the sun), urging her on, has entered the two great worlds at the bottom of the Rta. He, the great wisdom of Mitra and Varuṇa (incarnate), has distributed his light like the beautiful lady (Uṣas).

4. *syūma* (from √ *siv*) is a woven garment: supply *tamaḥ* as the object of *āva cinvatī* and the Upameya for *syūma*. Night is represented as weaving a garment or darkness for covering the world at 1.115.4 and 2.38.4; see also Av. 10.7.42. Uṣas, as the queen of the world, removes it and manifests the sun (*svār* in c.) *svāsarasya pātnī*: *svāsara* is 'a nest, a home, a place where movement at will is possible'; *vāyo ná svāsarāṇi āccha* at 2.19.2; *hamsāso ná svāsarāṇi* at 2.34.5. d: She seems to spread herself from the ends of the heaven and the earth, when she first appears on the horizon. c: *svār jānantī*: cf. 7.78.3c.
5. In a supply *vivakmi*; see 3.57.4; 4.20.5. *vaḥ* in both a and b is decorative. *madhudhā* 'bestower of the sweet, i.e. of the dainties'. *divī pájo áśret*: cf. 1.92.5; 7.79.1. *rocanā* is here an adjective of Uṣas, as the Ātmane Pada form *prá ruruce* (intransitive in sense) suggests. Elsewhere, the word is used as a noun as at 1.19.6. At 3.5.10 Agni is called *uttamó rocanānām* 'best among the shining ones.' *rayvā-sandr̥k*: cf. 6.16.37; 7.1.21.
6. Construe *divó ṛtāvarī* (*duhitā*); see *priyā divāḥ* (i.e. *duhitā*) at 1.46.1; also see 1.92.5d; 5.80.1. Or else *divó arkaīḥ* would mean 'our hymns addressed to Dyū'. *drávinam bhíkṣamāṇaḥ* i.e. for his worshippers; see 4.41.9ab; 7.10.3b. *citrām* is adverb as at *citrām ucchāntīm uśásam* at 1.71.1; *citrām bhānti uśásaḥ* at 6.65.2. For *āyatīm uśásam* see 5.1.1ab below.
7. *ṛtasya budhné* i.e. at the bottom of Rta; i.e. at the bottom of the home of Rta; see on 7.36.1; the horizon in the east is meant. For *budhná* contrasted with *ágra* and *mádhya* see 10.111.8. *uśásam* goes with both *vṛṣā* and *iṣanyán*: 'The Bull of the Dawns, urging them forth' (with the object in the genitive). *mahī māyá*: see 5.63.4 below; the sun is also called a 'golden swing' sent up in the heaven by Varuṇa at 7.87.5. See also 5.1.12 where he is called *urūvyāñcam rukmām* 'wide-striding golden lump'. *candrā iva*: *candrā* is Uṣas herself; see 1.157.1b. The particle *iva* here has the ultimate sense of a conjunctive since the Upameya *candrā* also is Prakṛta. The poet means to say that both Uṣas and her lover, the sun, have arrived and manifested their light.

32 (4.18) *Indra*

(1) *Vāmadeva to Indra*:—This path is very well known and old, through which all gods have been born; through this, indeed, may he be born though grown great. May he not cause his mother to fall dead in this manner.

(2) *Indra to Vāmadeva*:—I shall not come out this way; it is difficult to enter. I shall come obliquely through the side. Many deeds, which are not yet done, have I yet to perform; I may fight with one and converse affectionately with another.

(3) *Vāmadeva to himself*:—He watched his retiring mother (thinking): 'I shall not be that I shall not follow; I shall surely follow her.' Indra drank Soma worth ■ hundred treasures (from the ample stock) of the pressed juice kept in the two jars at Tvaṣṭṛ's house.

32 (4.18) *Indra*

The hymn is conceived as ■ dialogue between Indra, Indra's mother and Vāmadeva, the founder of the Vāmadeva family. The topic of their conversation is an incident or two from Indra's life and the aim of the whole hymn is the glorification of the early Vāmadeva by representing him as having direct communion with the gods.

Indra's mother had kept him in her womb for a long time, as she thought him to be yet ■ weakling. In course of time, however, Indra grew great and desired to come out of his own accord; he found the usual way to be too narrow for him and so came out of his mother's womb through her side. As ■ result of the strain in the process Indra fell unconscious, but was brought back to consciousness by the Waters. Immediately after rising up, Indra went after his mother to Tvaṣṭṛ's house and there drank large quantities of Soma preserved by him. Here he seems to have been opposed by his father and in the ensuing scuffle to have caused his death.

1. *ayám pánthāḥ*: The Yoni-mārga. The stanza is respectfully addressed to Indra, who, however, is mentioned in the third person; so supply *indraḥ* in the second half.
2. *nír aya* subjunctive 1 *sing.* = *ayai*; cf. Sāyaṇa. *durgāhā*: The word is always used in the plural in the sense of 'obstacles' as at 5.4.9 (along with *duritá*); 6.22.7; 8.43.30 and 10.182.1, besides our passage. *sám prcchai*: *sám prcchā* is comparable with *bandhuprcchā* (3.54.16) i.e. 'inquiry after the well-being in the manner of a friend'; see 1.165.3; 10.69.9.
3. *parā-yatīm*: i.e. 'going back to her house'; *ánvacaṣṭa*: The sequence of events is not properly maintained in the narration. This indeed took place after Indra rose up ■ said in vv.6 and 8.b: Indra's decision after deliberation is both negatively and positively expressed. *cd*: see 3.48.2,4 above.

(4) *Vāmadeva to Mother*:—Why did he, whom she (i.e. the mother) bore (in her womb) for a thousand months and many autumns, break off from her? For there is no equal of him among those that are born and those that are yet to be born.

(5) *Vāmadeva to Mother*:—Considering him to be like a defect, the mother hid away Indra (in her womb for long, though) he was filled fully with strength. Soon, however, he stood up himself wearing a (natural) garment even while he was being born, he fully filled the two worlds (by his greatness).

(6) *Vāmadeva to Mother*:—Like the law-abiding damsels, these (rivers) are now rushing forward restlessly, surging and thundering in chorus; ask them what they are reciting, what rock, what obstruction, have the waters broken through!

4. It is generally assumed that the Samhitā read *kīm sā* for *kīm sáh* of the Pada Pāṭha; the Sandhi in both the cases would be the same. In that case *ṛdhak kṛṇavat* will have to be taken in the same sense as *gúhā akaḥ* (v.5), which is not quite right. I think it is more correct to take *ṛdhak kṛṇavat* in the sense of 'break off, tear away from', and *sáh* as referring to Indra: 'Why indeed did he break off from his mother and did not allow her to bring him forth as she wanted when she had lovingly borne him so long in her womb?' The second half supplies the answer together with v.5: 'His mother had kept him hidden in her womb (*gúhā akaḥ*) fondly believing him to be a weakling, not strong enough to come out in the world; but he was not so. On the other hand, he was the mightiest of all and so after waiting for long, he came out of his own accord, though in an unusual way, as he had important work to do'. I think *ṛdhak kṛṇavat*, *gúhā akaḥ* and *parā āsa* are not used in the same sense as is generally believed. The motive of *gúhā akaḥ* was love, while that of *parā āsa* was fear and displeasure. cd: see 1.102.6; 6.18.12.

5. *gúhā akaḥ* 'concealed him in her womb, did not allow him to come out thinking him to be a weakling'. *nī-rṣṭa* 'thickly or closely filled'; see 10.108.7b. *avadyām* 'unspeakable defect, a defective foetus'. *svayām átkam vásānaḥ* 'himself putting on the garment'; *svayām* is to be construed with both *vásānaḥ* (see *svayām icchāmānam* v.10) and *átkam* (see *svayām átkaiḥ* at 2.35.14). *átkam* (*vásānaḥ*) is metaphorically used in the sense of (assuming) his natural powers; as a grown up person wears clothes (as again a *nagna* child); see *nṛmā vásānaḥ* 9.7.4, *asuryām vásānaḥ* 3.38.7. The expression also occurs at 6.29.3c and 10.123.7c in respect of Indra and Vena.

6. *alalābhāvantīḥ* is onometopoetic, suggesting the rustling sound of the rushing waters; but perhaps the word *alalā* (restless, onrushing) is to be connected with *álartī* (intensive of  $\sqrt{r}$  to go) at 8.48.8c. *samkróśamānāḥ*: *sám kṛś* like *sám krand* (2.11.8b and 9.90.4d) must be taken to mean 'a cry of joy'. *rtāvarīva*: The simile also shows the same; *rtāvarīḥ* means the same as *rtajñāḥ* at 4.19.7b (where they are contrasted with *agrúvaḥ*), thus 'experienced and wedded wives'. They, who were so far *dāsapatnīḥ*, had now become *arya-patnīḥ* and hence *samkróśamānāḥ* and *alalābhāvantīḥ* (see 10.43.8). *etā ví prccha*: Vāmadeva asks Indra's mother to consult the liberated



(7) *Vāmadeva to Mother*:—Why indeed do they sing the Nivids to him? The waters seek to possess for themselves Indra's unspeakable fault. Mother:—(True; this is so;) this son of mine has set free the rivers after killing Vṛtra with his great weapon.

(8) *Vāmadeva to Indra*:—It was not with joy that the young woman abandoned you; it was no joy when the waters took pity on the child (Indra); joy indeed it was, that Indra stood up with all his strength.

(9) *Vāmadeva to Indra*:—It was no joy, O Maghavan, when Vyāmsa hit you and wounded your chin. But quickly did you get the upper hand though wounded, and pounded the head of the Dāsa with your weapon.

(10) *Mother to Vāmadeva*:—The youthful cow gave birth to her firm-limbed, onrushing, unassailable and impetuous bull (Indra); the mother (abandoned) that calf which sought to find out a path for itself to walk on, even when it was yet unlicked (and not cleansed)!

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rivers about the great powers of her son, as they had a personal experience about it. *bhananti*: The object is to be supplied from v. 7; it is *nividaḥ*. *kām* in the sense of 'indescribably formidable', thus approaching the classical *kimapi*, *ke'pi*. *paridhim ādrim*: cf. 3.33.6b above.

7. *īndrasya avadyām* i.e. Indra himself as an *avadyā*, as his mother had wrongly taken him to be. See *āraṇasya rékṇaḥ* i.e. *arāṇam rékṇaḥ*, the same as *anyājātam śéṣaḥ* and *anyódaryāḥ āraṇaḥ* at 7.4.7-8. *Vāmadeva* means: What you regarded as *avadyā* is strongly claimed for themselves by these rivers and highly praised by them. In *cd* the mother ultimately is convinced and concedes to Indra's greatness.
8. *māmad* is an adverbial form from the root √ *mad* in the sense of 'happily, fortunately' etc. *canā* has to be taken in a negative sense as its use in the case of unwelcome incidents indicates. *parāsa*: see *parāyatīm* in v.3. *kuśāvā* (from √ *su* to bear) probably signifies ■ demoness who causes a bad delivery and is ■ danger to the life of the child. The stanza recounts four successive events at the time of Indra's birth: Indra's mother left him; Indra fell unconscious; the waters came to his rescue and revived him; lastly, assuming his natural powers, Indra stood up. The incidents in vv.2 and 3 come after this though in the narration they have come up earlier.
9. The stanza continues the narration; this time two more incidents of a single event namely the duel between Indra and Vyāmsa are recorded. *Vyāmsa* (shoulderless) like *apād* and *ahasta* is very likely to be construed as an adjective of Vṛtra or Ahi. This is the only passage where Indra is said to have been struck on his chin by Vṛtra; on the other hand, at 1.56.6cd, Indra is said to have brought down his Vajra on Vṛtra's *hānu*; also see 1.52.15cd and 10.152.3ab. *śīraḥ sām piṇak*: see 1.52.10; 8.6.6; 8.76.2.
10. *gr̥ṣṭī* is *sakṛt prasūtā gauḥ*; Indra's mother is so called and Indra too is called *gārṣṭeyā* at 10.111.2. *ārīdham* 'not licked', not even cleansed



(11) *Mother to Vāmadeva*:—And the mother did love the powerful child (saying): ‘These gods are abandoning you, O son’. But then Indra, when about to kill Vṛtra, said: ‘Friend Viṣṇu, take your very wide strides.’

(12) *Vāmadeva to Indra*:—Who made your mother a widow? Who sought to kill you whether sleeping or moving about? What god was in sympathy with you, when you finished your father seizing him by the foot.

(13) *Indra to Vāmadeva*:—I cooked the dog’s entrails owing to extreme poverty; I did not find a sympathiser among the gods. I saw the ‘wife’ disrespected; and surely the hawk had brought for me the sweet soma.

### 33 (4.30) *Indra*

(1) None is higher, nor greater than you, O Vṛtra-killer. None is indeed as great as you.

by licking <sup>as</sup> is done by the cows immediately after the birth of the calf; for a similar idea in Agni’s case, cf. 5.11.3a below. *cd* is meant to show the perfectly independent nature of Indra.

11. Viṣṇu helped Indra in killing Vṛtra: see 6.20.2; 8.100.12.

12. The questions in the first three Pādas are suggestive; they are meant to show how Indra was driven to the wicked and unbecoming act of killing his father under exasperation. *śayūm-cārantam* ‘at any cost and under any circumstances’. *mārḍiké ādhi āsīt*: *mārḍiké* <sup>as</sup> here signifies ‘to be in sympathy with’; for which cf. *bháva mṛdiká utá no abhiṣtau* 6.33.5b and 6.48.12c. On the other hand, at 8.48.12 below, the expression *mṛdiké* <sup>as</sup> is used in the sense of ‘to enjoy the sympathy of’. The answer to this last question is in the negative; see v.13b *pādagrhya*: see *hastagrhya parā naya* at Av.5.14.4. This incident of Indra’s killing his father is not mentioned elsewhere.

13. *āvartyā*: cf. *āvartim* at 1.118.3 above. *śúnaḥ āntrāṇi pece* seems to be a proverbial and metaphorical expression for ‘doing an unbecoming act’. *jāyām* is of course Indra’s mother (*pitur jāyām*) so called with reference to Indra’s father who is mentioned in the immediately preceding stanza. The allusion seems to be to the scolding of Indra’s mother by his father for allowing him to approach his valued possession of Soma in large quantities (3.48.1-3). So supply *bhartrā*. *d*: Hereafter, Śyena brought Soma to him from the heaven and there was no need for him to approach anyone for it; see hymns 4.26-27.

### 33 (4.30) *Indra*

1. *nākiḥ-nākīm* and *mākiḥ-mākīm* are pronominal adverbs used to convey an emphatic negation.

(2) Your men always faithfully follow (you), as all the wheels do (the horses of the chariot). You are surely known as great.

(3) Even all the gods together could not fight with you, when you crossed the days at night.

(4-6) (You were supremely matchless) where you stole away the disc of the sun for the sake of the fighting Kutsa and his oppressed (men), O Indra; and where all alone you overpowered all the infuriated gods and crushed the haters; and where for the sake of the mortal (Etaśa) you set free the sun. You fully protected Etaśa by means of your powers.

2. *te* is either to be construed with *krṣṭāyaḥ* or as a dative indicative of regard or fear as at 1.50.2 but not as accusative with any; see Oldenberg, *Noten* I. p. 27. In the simile, supply *ārvataḥ* corresponding to *tvā* (supplied from v.3) and compare 1.155.6; 4.1.3; 4.31.4 and 8.6.38.
3. *anā*: This is an older form of *anayā*, adverbially used in the sense of 'thus', like *amuyā*. *yuyudhuḥ*: *yudh* is often used in the sense of 'fight successfully, conquer by fighting'. c: When you concluded the days by introducing nights; the ending of the day was against the interest of the gods, as the night brought on the cessation of sacrificial rites. The gods opposed this work of Indra; but Indra carried out what he wanted to do; cf. 2.19.3d. *ā ātirah*: see v.7c below.
4. The *trcā* vv.4-6 is held together by the commencing word *yātra*. Yet v.6 is an independent unit containing a subordinate (ab) and also a chief clause (c). The two preceding stanzas (vv.4 and 5) are intended to be subordinate clauses as seen from the accent of the verb; they are to be construed contextually with v.3ab, as suggested by *utā* in v.4. It would appear that v.4 mentions one more event where the disc of the sun was removed from the heaven by Indra against the will of the gods, when too they sought to decide the issue by means of a straight fight with Indra. The result in both the cases was quite expected and is recorded in v.3ab; v.5 shows the difficult nature of the task (*ṛghāyatāḥ devān*). *vanūn* 'inimically inclined' is an adjective of *devān* and *āhan* means simply 'thrashed, punished,' (not killed) like *vādhāḥ* in v.8 and *sām pinak* in v.9. *vanū* (√ *van*) = *vanūs*; see on 7.97.2. *bādhitébhyah*: Supply *nārebhyah*; cf. 10.80.5b. *sūryam cakrām muṣāyāḥ*: √ *muṣ* with two objects as at 10.68.10.
5. Mark the contrast between *viśvān devān āyudhyaḥ éka it* and *viśve devāsaḥ tvā ná yuyudhuḥ* of v.3 (and the use of √ *yudh*). *āhan*: see on v.4 above.
6. V.6 proceeds to record one more event where the sun's disc was removed from its place; hence the word *utā*. This time it was to help a mortal sacrificer (*mārtyaḥ sūsvih* or *sūnvan*) called *etaśa*. See for the story of *etaśa* 1.61.15 and 2.19.5 but also cf. Macdonnel, VM. 150.

(7) And are you indeed still most furious in an instant, O liberal Vṛtrahan? Here surely you have crushed the demon.

(8) And this deed of might and manliness did you perform, O Indra, namely, that you punished the daughter of Heaven, that woman of wicked intentions.

(9) Great as you are, you crushed Uṣas (i.e. her chariot), even that daughter of Heaven who considered herself great!

(10) That frightened Uṣas fled away from her battered chariot when mighty Indra smashed it to pieces.

(11) This completely battered chariot of this Uṣas lies in the river Vipāś; she herself has fled to distant regions.

(12) And with your mysterious power you have stopped the river Vibālī which was spreading herself over the earth, O Indra.

7. The poet is anxious to know whether Indra has still retained that old fury which he had shown while killing Dānu. For a similar question see 6.18.3cd. The word *dānu* signifies a demon in general except at 1.32.9 and 3.30.8 (in the cd. *sahādānum*), where it means Vṛtra's mother. Here too very likely she is meant, as the poet seems to have mentally gone from one wicked woman to another in v.8.
8. *durhanūyavam*: It is difficult to say why Uṣas is so called. Perhaps the poet fancies that she tarried too long and did not intend to vacate the path for the sun, which she must do after sun's rise; see *āraik pānthām yātave sūryāya* 1.113.16c; also *mā cirām tanūthā āpaḥ nēt tvā stenām yāthā ripūm sūro tāpāti arcīṣā* 5.79.9bc. *vādhīr*: √ *vadh* in the sense of 'strike' like √ *han* in v.5. Also see 8.79.8c.
9. The adjectives of Uṣas in this stanza show why scaring her away to distant regions is called *vīryam* and *paūmsyam* in v.8. *sām piṇak*: √ *piṣ* used in the sense of 'strike' like *vadh*. This perhaps refers to shattering of her chariot (see *sūsampiṣṭam* in vv.10 and 11).
10. This breaking of the cart of Uṣas is also alluded to at 2.15.6; 10.73.6 and 10.138.5. The legend has for its basis the natural phenomenon of the light of the dawn being dispersed by the rising sun, representing Indra; see on v.8.
11. *vīpāśi ā*: 'on the river Vipāś; the dispersed rays of the Uṣas are seen reflected on the nearby river and she herself has retired to far off regions (*parāvataḥ*; accus. pl.).
12. Hereafter the poet recounts other exploits of Indra, each introduced by the particle *utā* (except vv.19-22), the first of them being in respect of the river Vibālī occurring to his mind naturally after the mention of Vipāś in v.12. *vibālī* is a significant name 'one who has crossed beyond her childhood' and hence *vitasthānām*; the river in flood is meant. *pāri sthāḥ* 'you obstructed' i.e. stopped from flowing; the reference to this river is not found elsewhere; but perhaps it is meant by the words *mahīm dhūnim* at 2.15.5ab. See also 1.61.11; 2.13.12; 4.19.6 and 5.31.8 where Indra is said to have stopped rivers in spate for the sake of his worshippers.



(13) And you boldly snatched off Śuṣṇa's wealth when you battered down his forts.

(14) And from the great mountain you threw down that Dāsa Śambara, son of Kulitara.

(15) And you felled down thousands and hundreds and five more (of the Dāsas) of the Dāsa Varcin like the fellies (of a wheel).

(16) And Indra of a hundred powers gave a share in his own hymns to the abandoned son of the maiden.

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13. *dhṛṣṇuyā* is an instrumental adverb from the fem. base of the adj. *dhṛṣṇú* meaning 'boldly'; similarly formed are *raghuyā* from *raghú*, *āśuyā* from *āśú*, *urviyā* from *urú* and *sādhuyā* from *sādhú*. *ṛtayā* 'truly' from *ṛtā* and *naktayā* 'by night' from *naktā* are similarly formed from nouns and *amuyā* from the pronominal form *amú* in inflection of *ayam* see VGS. p. 307. *abhí prá mṛkṣaḥ* from *abhí prá mṛś* 'to attack, snatch by force'; see *ḍṛḍhā cid aryāḥ prá mṛśā abhí ā bhara* 8.21.16.
14. The mention of *púraḥ* in v.13c leads the poet to Śambara, another lord of forts, though the mention of his *pūrāḥ* themselves is delayed upto v.20 owing to the hurried chain-like allusions to other exploits of Indra. Thus vv. 13-15 allude to Indra's demon-enemies, 16-21 to his human proteges, among whom even a pair of disloyal Aryan chiefs finds a place in v.18 (probably because they too were once his proteges, but later turned disloyal). Among these in v.20, he comes to Divodāsa, when, however, he completes his narration of Indra's exploit in this case by mentioning the destruction of the hundred forts of his (i.e. of Divodāsa) enemy Śambara. *brhatāḥ pārvataḥ ādhi*: see 1.130.7; 2.12.11; 6.26.5cd; 7.18.20d. The *brhāt pārvata* is evidently the hundredth mountain fortress where Śambara lay concealed for safety after being driven away from the remaining ninety-nine. This is called *veśyā* (4.26.3c) or *nivésana* (7.19.5c) elsewhere, from where he was finally flung down.
15. Varcin was an ally of Śambara, but had his forts on the plains and was a leader of a very large number (hundreds and thousands) of warriors; see 2.14.6; 6.47.21; 7.99.5. *pradhīn iva*: see on 2.23.13 for the simile, which suggests absence of opposition and so, ease in killing.
16. *pārāvṛktam* (from *parā* ✓ *vṛj*) 'the abandoned'. This son of an unmarried girl (*agrā*) was sought to be hidden after his birth by his mother through shame. She put him in a clay-pot, which was easily available to her and tried to bury him in an ant-hill which offered her a ready grave. But in this operation, the boy's limbs were broken and eyes lost. Indra, however, saved him both from disfigurement and death; see 2.13.12 and 2.15.7. At 1.112.8 the rescue of this boy is assigned to Aśvinā, because such cures of physical defects lay within the province of these physicians and surgeons. At 1.116.21 the Aśvinā are called *indravantā* and at 1.182.2 they are also called *indrataṃā*. See above 1.116.9 and on v.19 below. *ukthésu ābhajat*: A place was allotted to him by the side of Indra in the Sūktas, which glorified the god in respect of this particular exploit. For similar references see 2.13.12d; 3.33.8c and 10.49.8b.



(17) And wise Indra, lord of strength, enabled Turvaśa and Yadu to cross the river without being wet.

(18) And in an instant you killed the Āryan chiefs Arṇa and Citra-ratha on the yonder bank of the river Sarayū.

(19) You guided to safety the two forelorn beings, the blind and the maimed one, O Vṛtrahan; that favour of yours cannot be imitated.

(20) Indra battered down a hundred forts of solid stone for his worshipper Divodāsa.

(21) For the sake of Dabhīti, Indra with his mysterious power and weapons sent to sleep thirty thousand of the Dāsas.

17. *asnātārā* 'without having to bathe', i.e. without swimming, or dipping their bodies in water; see 2.15.5b.

18. *āryā*: The adjective suggests that these once loyal kings had now turned traitors; see 5.12.5 for similar persons in the case of Agni.

19. *dvā*: The two, blind and the lame, are not named anywhere else in the Ṛgveda in relation to Indra. The same pair, however, is mentioned at 8.79.2 and 10.25.11, the miracle in both cases being ascribed to Soma. It is to be noted, however, that in the absence of the words *dvā jahitā* in our passage, the pair of adjectives *andhām* and *śronām* would have undoubtedly been taken as referring to a single individual namely Parāvṛj as seen from 1.112.8; 2.13.12cd; 2.15.7 and 4.19.9. In view of the fact, that the cure of the physical defects of blindness and lameness in the case of the maiden's son Parāvṛj is the only one among the exploits of Indra, (such cures being the special field of the divine physicians and surgeons, the Aśvinā). I may hazard a suggestion: It is very likely that the words *dvā jahitā* in our passage were grandiloquently employed by our poet in the vicinity of the mention of the two other pairs in vv.17 and 18; they really refer to one and the same person namely Parāvṛj. If, however, these two are really separate and *ānu nayaḥ* is meant to be significant, we may assume that Indra assisted them to help each other to cross a river ford on foot (as suggested in the vicinity of vv.17 and 18 which allude to a river-crossing) and that the stanza does not refer to any cure of a physical defect. This then may be regarded as the earliest reference to the well known Andha Paṅgu Nyāya of the Sāṅkhya Philosophy; see my article on Andha and Śroṇa in Ṛv. 4.30.19, *Bhāratīya Vidyā*, Vol. XIX p. 87ff.

20. Usually ninety-nine forts are mentioned; but sometimes, even a hundredth is mentioned counting the last one, from which he was pushed down; see on v.13 and 2.14.6; 2.19.6; 6.31.4; 6.47.2.

21. *āsvāpayat*: Magic sleep is meant; they were first laid low by means of this (*svāpnena abhyūpyā* 2.15.9) and then killed by Dabhīti. The leaders of these Dāsas were Dhuni and Cumuri known from other passages like 2.13.9; 2.15.9; 6.20.13; 6.26.6; 7.19.4; 10.113.9. We might compare the Viśvarūpadarśana scene in the *Bhagavadgītā* (Adhy. XI) and Śrīkṛṣṇa's words *mayaiivaita nihataḥ pūrvameva nimittamātram bhava savyasācin* (v.34).

(22) And you, who moved all these things, are the sole unrivalled sovereign, O Vṛtrahan, O Indra.

(23) And today none may destroy whatever manly deed worthy of Indra, you may intend to perform.

(24) May the divine Aryaman, Pūṣan, Bhaga, and Karūḷatī grant us every kind of wealth of yours, O Shatterer (of enemy's forts).

### 34 (4.33) Ṛbhus

(1) I send my hymn like a messenger to the Ṛbhus,—I pray to the Śvaitarī cow for spreading itself out (like a carpet)—the skilful artists, impelled by the wind (as it were), who have reached the heaven by their own active natures.

(2) When the Ṛbhus served their parents with personal attendance, active service and skilful labour, just then they obtained the friendship of the gods. The wise ones have brought prosperity to our prayer.

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22. See 4.17.5; *samānāḥ gópatiḥ*: See *éka id rájā* 10.121.3b. *viśvāni cicyuṣé*: He moves away from their place all enemies, all things which are unmoved by others; he is, therefore, called *acyuta-cyūt*. √ *cyu* signifies 'pushing back an adversary from the firm position he takes in a duel', thus defeating him; see 3.30.4ab.
23. See *yád adyá cit kṛnávaḥ kás tvā pāri*. 'Who can oppose (you) when today you may do that' 1.54.5.
24. *vāmám devāḥ*: Geldner sees a covert reference to the name of the Vāmadeva to whom the Maṇḍala is ascribed by tradition. *kārūḷatī* is generally supposed to be Pūṣan, who is said to be toothless. But he seems to be different from both Pūṣan and Bhaga as indicated by the repetition of *vāmám* in the last Pāda.

### 34 (4.33) Ṛbhus

1. *dūtām iva*: For the same simile see 5.43.8ab; 6.63.1ab. *śvaitarī dhenuḥ* i.e. (*śveta-rā*) a white cow, consequently cow's white milk. *upastīre* is infinitive of *upa* √ *str* 'to spread out' as a seat or carpet; milk is called *śukrām upastīram* at 9.62.28 (a white spread out carpet) and at 9.69.5, water is said to be Soma's *upastāraram* ('a spread out seat or carpet'). *vātajutāḥ*: *vātah ná jūtāḥ*; see 4.17.12d; 9.97.52c. *apásah* is significant; they are said to have become divine by means of their *āpas* or skilful work at 4.35.8ab; also 1.110.6cd; 1.161.7d.
2. *pāriviṣṭi* and *veśānā*, both instr. sing. in form are from *viṣ* 'to work'; also Upadhyaya S.A., Hymns to the Ṛbhus in the Ṛgveda, in *Bhāratīya Vidyā* XXII, 1962. vv.2 and 3 refer to the miraculous rejuvenation of their parents by the Ṛbhus. *puṣṭim avahan* 'brought prosperity' by their rich gifts; see v.10c, 4.41.10ab. Or as Geldner suggests, *puṣṭi* in the sense of 'glory' as at 6.63.6:—'They brought glory, beauty to our hymn' by being mentioned in it. *manā* (*man*) 'a prayer, ■ hymn', here; but at 2.33.5 it means 'thought'.

(3) May Vāja, Vibhvan and Ṛbhu, the followers of Indra and the enjoyers of the sweet food, who made their old worn out parents, lying low like (the newly cut) sacrificial posts, young once more, favour our sacrifice.

(4) The Ṛbhus attained immortality by these holy works when for an year they guarded the cow, when for an year they painted flesh over her, and when for an year they brought to her the light (of life).

(5) The eldest said: Let me make two cups (out of the one); the younger said: Let me make three; the youngest said: Let me make four. Tvaṣṭṛ admired that speech of yours, O Ṛbhus.

(6) The heroes (i.e. the Ṛbhus) spoke what was bound to come off. Thus indeed they performed (the miracle). (In that) the Ṛbhus followed their own will. Tvaṣṭṛ loved it when he saw the four cups, shining like the days.

(7) When the Ṛbhus slumbered for twelve days at the house of Agohya enjoying his hospitality, they made his lands fertile; they led the rivers (through them). The plants grew on the dry land; waters flowed over the low ground.

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3. *sānā-jarṇā* are both adjectives of only *pitānā*, *śāyānā* is the common property and *yūpā* are the freshly cut trees, laid low on the ground for drying before they are raised and fixed as sacrificial posts; see 3.8.7ab. *psāras* is food; Soma is called *māhi psāras* at 9.2.2 and 9.74.3. At 1.41.7, a hymn is metaphorically called *māhi psārah*.
  4. *māḥ āpimśan*: The means of decoration, painting etc., is sometimes put in the accusative as here; see also *māmsām ékaḥ pimśati* 1.161.10, where the same legend is recorded. *bhāsas* (n. from √ *bhās* to shine) here signifies brightness of life, life-breath; at 1.161.10c in the same context *śákṛt* seems to signify just the opposite, the unessential parts, which were removed (*āpa abharat*).
  5. According to 1.161.1-5 the gods promised through Agni, that the Ṛbhus would be admitted to a share at the sacrifice, if they could perform the miracle described here, namely, making of four cups out of a single one (this probably refers to the moon and her four phases). Tvaṣṭṛ was not very sure about their capacity to do this, in the beginning; but he admired their work, when he actually saw it. *karéti=kara=karaṇi iti* (against Pada Pāṭha).
  6. *satyám ūcuḥ* is explained by *evá hí cakrúḥ*; they said only what they could execute. *ānu svadhām jagmur etām*: 'they followed their own inclination'; *ānu* is to be construed with *jagmuḥ*: see *indra svadhām ānu hí no babhútha* 'O Indra, you have followed our will, inclination' 1.165.5d. For this sense of *svadhā* cf. 2.35.7.
  7. For the story of Agohya, see also 1.110.2-3; 1.161.11-13 and Macdonell, VM. p. 133.cd: They brought fertility to the land by leading canals of water into it.



(8) May those helpful, skilful, deft-handed Ṛbhus who created the easy-rolling chariot that waits upon the heroes, who produced the all-inspiring and all-beautiful cow, bring us wealth.

(9) For the gods liked their work when they carefully considered it with wisdom and attention. Vāja became the skilful artist for the gods, Ṛbhukṣan for Indra and Vibhvan for Varuṇa.

(10) Being delighted with our hymns, bestow on us O Ṛbhus, abundance of riches and treasures as persons longing for a lasting home bestow their friendship (upon the neighbours), —you, who fashioned with your natural intelligence the easily yoked bay horses for Indra.

(11) They (i.e. the gods) have appointed your drink and enjoyment at this time of the day. Gods do not stand for the friendship of any one except him who toils hard for them. Such as you are, bestow riches on us, O Ṛbhus, at this third libation.

### 35 (4.46) Indra-Vāyu

(1) Drink the best of the sweets pressed at the sacrifices, O Vāyu; for you are an early drinker.

8. *nare-sthām*: *nara* here refers to the *Aśvinā*, for whom the chariot was fashioned according to 1.20.3. The cow was for Brhaspati; see 1.161.1ab.
9. *krátvā mānasā dīdhyānāḥ* 'taking stock of it with the help of their wisdom and intelligence'; the expression *hrdā mānasā* is slightly different, *hrd* referring to the heart, i.e. feeling or sentiment, in addition to *mānas*, i.e. pure reason.
10. *mitrām dhā* 'to bestow friendship'; cf. 10.108.3; the word *mitrām* is used in the sense of both 'a friend' (cf. 3.59.1) and 'friendship'. *kṣemayāntaḥ* 'longing for a lasting home'; see *kṣēti kṣémebhiḥ sādhubhiḥ* at 8.84.9 and *dhruvākṣemāsaḥ pārvatāsaḥ* at 3.54.20. For the same simile, see *agnim devāso mānuṣiṣu vikṣu priyām dhuḥ kṣeṣyānto nā mitram* at 2.4.3. *rāyās poṣam dhattā* is to be construed with *ukthā mādantaḥ* in a; the root *mad* is used with an accusative as at 7.49.4.
11. *idā āhnaḥ*: see *idānīm āhnaḥ* at 4.54.1b. *dhuḥ*: The subject is *devāḥ*. *rté* governs the ablative; so supply *sakhyāt* after *śrāntāsya* and *anyasya* before *sakhyāya*. *śrāntā*: The root *śram* is generally used in the sense of 'a fruitless labour', though at 4.12.2a and 8.67.6ab, it conveys the sense of 'a pious labour'; at 1.179.3a, which passage contains the same idea as ours, the word *mṛṣā* is added to make it more emphatic: *nā mṛṣā śrāntām yād āvanti devāḥ* 'since the gods do not favour a person who has laboured in the wrong direction i.e. who does not offer a sacrifice to the gods'.

### 35 (4.46) Indra-vāyu

1. In the first two stanzas, Vāyu is the chief deity and Indra is his companion; after this both are equally important. *ágram* is to be construed both as a noun ('the best part') going with *mādhūnām* (see 4.27.5c, 4.47.1b) and as an adverb 'first' as suggested in c., cf. also *agrepāḥ* at 4.34.7 and 10.



(2) Coming with a hundred succours, borne by your teams and with Indra in the same chariot, do you two satisfy yourselves with the pressed juice, O Vāyu (and Indra).

(3) May your thousand horses bring you to our delicious offering for ■ draught of Soma, O Indra and Vāyu.

(4) For, you mount upon your chariot which has golden seats, which favours ■ sacrifice and which moves in the heaven.

(5) Come to your worshipper in your chariot of ample lustre; do come here, O Indra and Vāyu.

(6) Here is the pressed juice, O Indra and Vāyu; drink it together with the gods, at the house of the worshipper.

(7) May your march be (directed) here, O Indra and Vāyu; here be the unyoking (of your horses) for drinking Soma.

### 36 (4.50) *Bṛhaspati*

(1) The thoughtful ancient sages have placed in the forefront that Bṛhaspati, who mightily stayed apart the ends of the earth by his thunder, who is the resident of the three worlds and has a delightful tongue.

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2. *indra-sārathīḥ*: (Bv.) *sārathī* here means 'going in the same chariot,' as an equal. In the simile *abhīśūn iva sārathīḥ*, 6.57.6, it means a driver. *tr̥mpatam*: The dual is used in view of Indra.
7. *vimócanam* 'unyoking', i.e. of the horses; *vi* √ *muc* signifies ■ longer rest; see on 2.28.4.

### 36 (4.50) *Bṛhaspati*

The hymn is divisible into three parts; the first, vv.1-6, glorifies Bṛhaspati's important role in the liberation of the celestial cows (imprisoned in Vala's cave) by Indra, whose name, however, is not mentioned for obvious reasons. The second part, vv.7-9, stresses the importance of a Brahmin priest for kings in their wars and other affairs, being supposed to be a counterpart of Bṛhaspati on the earth. Vv.10-11 form the concluding part where Bṛhaspati is invited as the chief guest with Indra as his companion, to the poet's sacrifice. See on 11.23 above and 10.68 below.

1. *vi tastāmbha*: The same cosmic exploit is ascribed to Aja, the unborn god, at 1.164.6; to Agni at 6.8.3; to Varuṇa at 7.86.1; to Maruts at 8.94.11 and to Soma at 9.101.15. *triśadhasthāḥ*: The three *sadhasthas* or abodes are heaven, mid-air and the earth; Soma, Viṣṇu and Sarasvatī are similarly described as *triśadhasthā*. Agni is called *triśadhasthā* from this point of view; but even the Vedic where he is kindled is called *triśadhasthā*, *sadhastha* referring to the fire-places on it. See 5.11.2b and also 1.47.4a. *rāvena*: *rāva*, *ravātha* or *viravā* 'a thundering war-cry' is the characteristic weapon of Bṛhaspati; see vv.4 and 5; also 9.80.1; 10.67.6; 10.68.8. *pratnāsaḥ* *r̥ṣayaḥ* are the Ṇgīrasas; see 4.2.15-17.

(2) These sages who raised (their banner) for our dappled, active and unmolested herd of cows (stolen by Vala), who had thundering movements and were jubilant in a manner easily recognizable (by the pent up cows); O Bṛhaspati, do protect the home of this herd.

(3) Your (friends), loyal to Ṛta, have sat down, (coming) from the farthest distant place, O Bṛhaspati. The wells dug out for you and milked out by the stones are showering abundance of the sweet (juice) on all sides.

(4) First born from the great light in the highest heaven, possessed of seven mouths and being (a bull) controlled by seven reins, mightily born Bṛhaspati has blown off the darkness with his thunder.

(5) In the company of his well praising and singing band, that Bṛhaspati broke by his thunder the rocky Vala. Roaring repeatedly, he drove out the lowing cows which sweeten the offering.

2. *dhunétayaḥ* (*dhuna* from √ *dhvan* and *īti* from √ *i* to go) 'those whose march is resounding'. '*supraketām* is adverb (*praketā* is knowledge, recognition'; cf. 10.129.2). *abhi tatasré*: *abhi* √ *tams* to raise (a banner), as a superior person, either for protection or for attack. Here it is for the protection of a friend, while at 10.89.15a it is for attacking an enemy, as the word *śatruyāntaḥ* near it shows. *yé* refers to the *ṛṣayaḥ* in v.1. *ūrvām* i.e. the cows in it; *asya* in *d* refers to the herd of the poet's own cows; the celestial cows in Vala's cave are called its source or origin (*yónim*). *d* must be considered as an address to Bṛhaspati by the poet who has mentally travelled to the ancient times: 'O Bṛhaspati, do save these celestial cows which are the source of all the future cows'.
3. Here, too, the reference is to the early Angirases and their sacrifice to Bṛhaspati and Indra at the time of the liberation of the cows. *ṛtas-prśaḥ* are the Angirases; *khātāḥ avatāḥ*: 'dug out wells' are the Soma stalks under the image of wells full of water. *ādrīdugdhāḥ*: 'milked out with the help of stones'. The same stalks, cut into small pieces are now conceived as the udders of a cow. *virapsām* (*vi* √ *rapś* 'to burst') is a noun meaning 'abundance'. For this sacrifice of the Angirases, see 1.13 and 2.16 above; also 3.31.9ab.
4. *saptā āśyaḥ* 'having seven mouths' i.e. secondarily 'seven times eloquent'; *saptāraśmiḥ*: supply *vr̥ṣabhāḥ*; see on 2.12.12. *adhamat tāmāmsi*: Because he has arisen from great light and also because he has liberated the luminaries viz. Agni, Uṣas and Sūrya; see 1.62.5ab; 6.17.5.
5. The *gunā* is of the Angirases, the Ṛṣis alluded to in vv. 1-3. *b*: Vala himself is called *phaligā* 'a rocky reservoir'; see 1.62.4cd; 8.32.25a. *havyasūdaḥ*: The cows are so called because they sweeten the *havya* i.e. soma, by their milk. *vāvaśatīḥ*: The cow responded to the war cries of Bṛhaspati; see 1.62.3cd.

(6) Let us thus serve our mighty Father to whom all gods belong, with sacrifices, prayers and offerings. May we be the lords of treasures possessed of good offspring and brave followers, O Bṛhaspati.

(7) He alone, as the King, has overpowered all the opposing armies by his strength and heroism, who offers to the well worshipped Bṛhaspati, praises him and bows to him making him enjoy the frontmost rank.

(8) That king alone, whose priest precedes him (i.e. enjoys a higher rank than the king himself) dwells well placed in his own home. Nourishing food becomes abundant at all times for him and his men bend before him of their own accord.

(9) Unopposed does he conquer treasures belonging to both the enemies and the friends. The gods favour that king who gives full satisfaction to his priest when he seeks his help.

(10) Drink you and Indra, O Bṛhaspati, the Soma at this sacrifice being delighted, O gods possessed of the treasures of the mighty. May these very loyal drops (of Soma) enter you; grant us wealth which is associated with all brave sons.

(11) O Indra and Bṛhaspati, lead us to prosperity; may the good grace of you two be with us. Protect our hymns, rouse the feelings of liberality (in our patrons) and exhaust the hostilities of our invaders and foes.

6. *viśvādevāya* 'to whom all gods belong', i.e. by pleasing whom, all gods can be pleased; but on the other hand, he and Agni are also called *viśvādevya* 'belonging to all gods' i.e. serving all gods; see 3.2.5; 3.62.4. The fourth Pāda looks like the concluding line of a hymn, which actually is at 5.55.10, 8.40.12 and 10.121.10; but here and at 8.48.13, it represents only an interim request of the poet.

7. *prātijanyāni*: Supply *dhānāni*; see v.9; or in view of *abhī tāsthaṁ, mātāmāsi*; see 5.28.3d. *dyumnā*; see 4.4.9d. *sūbhṛtam* i.e. by other worshippers. *pūrvabhājam* 'one who has enjoyed the first rank'; see *pūrva ēti* in v.8.vv. 7-9 refer to a king who honours the Brahmin priest and keeps him happy.

8. c: cf. 5.36.6c.

10. *vṛṣanvasū* 'possessed of wealth of a mighty god'. *svābhūvaḥ* (*su ābhū*): cf. 1.51.9; 1.64.1.

11. *pūrandhāḥ* 'fullness, abundance'; see on 3.61.1 above. *jajastām* (pf. ipv. of *√jas*); cf. *jāsamānāya vṛkāya* at 7.68.8 below: *jāsuraḥ* at 1.116.22 above (both adjectives from the same root). *vanūśām ārātāḥ*: cf. 7.83.5; 7.97.9; also 6.68.6.



## 37 (4.51) Uṣas

(1) This most frequent and righteous light (of Uṣas) appearing in many places has risen up from the darkness in front of us. Now may the Dawns, the shining daughters of the Heaven, prepare the paths for men.

(2) The lovely Dawns have stood up in the east like posts erected at the sacrifices. The pure and purifying Dawns while shining, have thrown open the doors of the stall of Darkness.

(3) Shining today, may the liberal Dawns distinguish our patrons for the bestowal of a gift. May the Paṇis sleep in the ugly interior of the darkness without awaking.

(4) Will that march of yours, whether old or new, take place today, O divine Dawns, by which you shone gloriously upon the seven-mouthed Angiras, Navagva and Daśagva, O Rich one?

(5) With your punctually yoked horses you go round the worlds in a moment, O divine Dawns, awakening every two-footed and four-footed creature that is sleeping, for moving about.

## 37 (4.51) Uṣas

1. *purūtāmam* 'most frequent'; see 1.124.6 and *śaśvattamāyāḥ uṣāsaḥ* at 1.118.11. *vayūnavat* 'possessed of Vayunas', i.e. keeper of the religious customs, rites etc. thus 'pious, righteous'. Agni is said to have taught these to men at 1.145.5, and Uṣas, to have established them among them at 1.92.2 and 6; she herself observes these and keeps a watch while men observe them. See 7.75.4c. At 6.21.3, Indra is said to have made the refractory (*avayunām*) *tāmas* obedient to laws (*vayūnavat*) with the help of the sun.
2. *mitāḥ svāraṇaḥ* 'sacrificial posts fixed and erected for the purposes of a sacrifice.' *tāmaso vrajāsya dvārā*: Tamas is here imagined to have a *vrajā* 'a stall' full of cows in the form of darkness; Uṣas breaks open its doors in order to empty its contents and thus makes Tamas run away as a pauper. At 3.5.1d Agni is said to have done the same but the idea of a *vrajā* is absent there.
3. The stanza contrasts the attitude of Uṣas towards the liberal patrons and the miserly Paṇis. *ābudhyamānāḥ* 'not awaking'; i.e. lying in eternal sleep or death. *tāmaso vimadhye*: cf. *dirghām tāmaḥ* at 1.32.10 and *dirghāḥ tāmisrāḥ* at 2.27.14, which similarly signify 'death'. For the idea in the stanza, see also *prā bodhaya uṣaḥ prṇatō maghoni ābudhyamānāḥ paṇāyaḥ sasantu* 1.124.10ab.
4. *sanāyo nāvo vā yāmaḥ* 'Your old visit to our ancestors and your new visit to the modern sages'. *saptāsye*: see above on 4.50.4.
5. *dvipād* and *cātuspad* are employed as neuter nouns as at 10.27.10b, though they are used as masculine ones at 8.27.12 and 10.117.8. Construe *sasāntam jivām* (masc.) *dvipād cātuspad* (neu.) *ca carā-thāya prabodhāyantīḥ*.



(6) Where, indeed, and which one is that old one, among these dawns, on which they (i.e. the gods) assigned their tasks to the R̥bhus? When the bright Dawns gloriously move about, looking young and very much like each other, they cannot be distinguished from one another.

(7) Those, indeed, those blessed Dawns existed formerly, which felt glorious in giving help and which were born in R̥ta and were unfailing, worshipping at which, a worshipper, toiling, chanting, and praising with hymns, has obtained riches in a moment.

(8) They unfailingly attend together in the east, equally extending themselves from the same place. Awaking from the seat of R̥ta, the divine Dawns become active like the herds of cows.

(9) Those same Dawns of equally unchanged colour move forward now, concealing the black monster with their bright (rays) shining pure and bright by their forms.

(10) O divine daughters of the heaven, bestow on us while shining, riches accompanied by offspring, rising up from your soft (bed). May we be the lords of good vital strength.

(11) Holding the sacrifice as my banner, I address you, O shining daughters of Heaven. May we be famous among men; may Heaven and Earth, the goddess, grant this to us.

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6. *vidhānā* are the tasks which the gods assigned to the R̥bhus about the Deva-camasa at 1.161.2-4. *vidadhūḥ* i.e. *devāḥ*. *nā vī jñāyante* 'are not distinguishable from one another'.
7. *abhiṣṭi-dyumnāḥ*: see *abhiṣṭi-śavase* at 3.59.8. *ṛtājātāḥ ata eva satyāḥ*. *ijānāḥ śaśamānāḥ*: cf. 1.113.20b; also 6.1.9a.
8. *ācaranti* 'faithfully attend'; see *ācaraneṣu* at 1.48.3 and on *jārā iva ācaranti* at 7.76.3c. *samanā* 'evenly' is an instrumental used adverbially. *ṛtāsyā śādasah*: see *ṛtāsyā budhné* at 3.61.7. *gāvām nā sār-gūḥ*: At the appearance of the Dawns, the cows are released for grazing; see 4.52.5; 7.36.1; with these cows, the poet compares the dawn. *sārga* (from √ *sṛj*) means 'what is released', i.e. a herd of cows, or a horse let loose for running = race. In expressions like *sārgataкта*, *sārga* secondary means 'speed' which is achieved by a race horse.
9. *āmītavarṇāḥ* (*āmīta* from √ *mī* to destroy), see *ānabhīmīlātavarṇāḥ apām nāpāt* at 2.35.13. *gūhantiḥ* i.e. concealing it by their light; cf. *gūdhvī tāmah* at 7.80.2 (and note) *āsitam ābhvam* is the darkness (not Night, as Geldner suggests). For *ābhva* 'a mysterious creature', see on 2.33.10 above. *rūśadbhiḥ* (mas.) supply *arcibhiḥ* (1.48.13) or *bhānūbhiḥ* (6.65.1). *tanūbhiḥ* is feminine.
10. *syonāt*: Supply *śādasah*; see v.8c. I construe *ab* and *c* together; *syonā* is usually used with reference to the seat of the deities. Thus Agni is called *syonāśī* at 1.73.1; 7.42.4; similarly his *syonā* seat is referred to at 1.31.15; 6.16.42. Also see 10.70.8; 10.110.4, 8.
11. *yajñāketuḥ*: see *yajñāmanmā* at 7.61.4d; both refer to the sacrificer; also see v.7c above. By Word Economy it suggests *yajñāketuḥ* (adj-

38 (4.54) *Savitṛ*

(1) The divine Savitṛ, who distributes lovely gifts to men, deserves to be worshipped now and is fit to be praised by our men at this time of the day, so that he may bestow on us best riches.

(2) You first assign (highest) immortality to the gods, who deserve a sacrifice, as their best share. Immediately then you disclose to men your gift (of another kind of immortality) namely, unbroken chain of lives (from generation to generation).

(3) Whatever (wrong) we have committed against the divine tribes owing to ignorance, poor wits, opulence or human nature, (in respect of all that), O Savitṛ, declare us authoritatively to be free from guilt both among the gods and here among men.

(4) That work of the divine Savitṛ cannot be destroyed, since he has to support the entire world. Whatever this god of lovely fingers urges over the expanse of the earth or in the vault of the heaven, all that is brought out true.

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of *uṣasaḥ*) for which see 1.113.19b. The last Pāda begins with *tād dyaúśca*, though not shown in the Poona edition:

38 (4.54) *Savitṛ*

1. *idānīm áhnaḥ*: see *idá áhnaḥ* at 4.33.11.
2. *uttamám amṛtatvám* 'highest deathlessness' is the best share (*uttamám* goes with *bhāgám* and *amṛtatvám*) allotted to the gods of Savitṛ; to men too, he allots another kind of *amṛtatvá* through the medium of children and grandchildren; this is called *anūcinā jīvitā* 'lives, one followed by another' continually in the line; see, *prajābhīr agne amṛtatvám aśyām* 'May I enjoy *amṛtatvá* through my children and grandchildren, O Agni' 5.4.10d; also *á vo yakṣi amṛtatvám suvīram* 'May I enjoy *amṛtatvá* characterised by good progeny by your worship' 10.52.5. For *anūcinā jīvitā* see 10.18.5-6. *dāmānam*: *dāman* (masc.) from √ *dā* to give.
3. In a supply *ágaḥ*: see *ánāgasah* in d and 4.12.4b. *átra* 'with reference to this offence'. *dīnair dākṣaiḥ*: see *krátvaḥ dīnātā* at 7.89.3 below. *prābhūti* is the same as *prabhutvam* in the famous saying *yauvanam dhanasāmpattiḥ prabhutvam avivekitā* namely 'unchecked power'. *puruṣatvātā*: The form is instrumental of the abstract noun from *puruṣa* with the double affix *tva* and *tā* and thus means the same as *puruṣātā* 'human nature'; cf. 7.57.4; 10.15.6. The double form again occurs at 5.48.5.
4. *vāriman* or *vārṣman pṛthivyāḥ* or *divāḥ* 'on the surface of the earth or the summit of the heaven' i.e. anywhere on the earth and in the heaven; see 3.5.9; 10.28.2; 10.70.1.

(5) You assign to these big mountains spacious homes (on the earth), where Indra is regarded as the greatest. Just when they began to spread out (their wings) while flying, they stood to obey your directions, one by one, O Savitr.

(6) In accordance with those directions of yours, O Savitr, which direct good fortune to me thrice every day, may Indra, Heaven and Earth, Sindhu with Waters and Aditi with Ādityas grant us protection.

### 39 (5.1) Agni

(1) Agni is roused by the fuel of men to greet the approaching Dawn resembling a milch-cow. Like the active (birds) flying up to the branch (of a tree from the ground) his rays move up towards the firmament.

5. The stanza refers to the legend of the flying mountains; they were assigned firmly fixed spacious homes on the earth, where they were under the command of the great Indra. *īndrajyeṣṭhān kṣáyān*: 'homes where Indra is regarded as great'. These are the places, which are roomy, spacious, where the mountains can extend themselves as much as they like, on the surface of the earth. The mountains are thus made *dhruvákṣemāsaḥ* (3.54.20). *pastyāvataḥ kṣáyān*: cf. *pastyāvat barhīḥ* at 2.11.16. Or perhaps, in view of the epithets *īndrajyeṣṭhā*, 1.23.8; 6.51.15; 8.83.9 and *brhadgiri* (5.57.8) used of Maruts and also considering the *nighāta* accent of *ebhyaḥ* in *b*, we might render *ab* as:—"You urge the Maruts, with Indra as their overlord to live on the big mountains; to these latter, you urge roomy homes (on the earth); so that they might not fly from place to place in search of spacious homes. The significance of the epithet *īndrajyeṣṭhān* and the relevance of the mention of the Maruts here, however, remain doubtful; see Oldenberg *Noten* I. p.307. cd: The mountains tried to fly with their wings as they liked (*patáyantaḥ viyemire*, with *pakṣān* supplied in view of 8.47.3), but immediately they stood down as soon as Savitr urged them to do so. Elsewhere Indra is said to have fixed the mountains when they were agitated; see 2.12.2; 2.17.5. In the *Maitrāyaṇya Saṁhitā* 1.10.13, Indra is described as having cut off the wings of the mountains and fixed them on the earth once for all. The word *īndra-jyeṣṭhān* is probably suggestive of this role of Indra in the episode. That Indra and Savitr often worked together is seen even from 3.33.6 and 10.139.3cd. *ebhyaḥ* certainly goes with *párvatebhyaḥ* and both are dative forms.
6. *trír áhan*: see 1.142.3c; also *trír áhnaḥ* at 1.116.19. Perhaps a reference to the three Savanas by Śleṣa. *saúbhagam*: cf. 2.28.2a above.

### 39 (5.1) Agni

1. *práti ábodhi* 'was awakened to greet'; Uṣas is here compared with a milch-cow and Agni with her calf; see 2.2.2ab for the same simile. Also cf. 3.5.1ab and 3.61.6cd. *yahvāḥ* are young birds; they fly up to a branch of a tree for shelter, when scared away from the ground, where they have alighted for feeding. The flames of Agni going upwards are compared with such birds.



(2) The inviting priest is roused to worship the gods; Agni has stood up gracious in the morning. The bright lustre of the kindled fire is seen; the great god is wholly released from the darkness.

(3) The pure Agni is anointed with pure streams of cow's ghee, when he has roused the tying rope (i.e. hymn) of the band (of his singers). Immediately then the reward seeking gift is brought forth; standing erect, he licks the outstretched gift with his tongues.

(4) The minds of the pious men move towards Agni, as their eyes turn towards the sun. When Night and Dawn of different complexions generate him, the white horse (i.e. the sun) is born at the beginning of the day.

(5) The lovable one is born at the beginning of the day; the ruddy one is placed in the midst of the congenial woods. Bestowing his seven gifts on every house, Agni has sat down as a more competent inviting priest.

2. *yajāthāya devān*: *yajāthāya*, the dative of the noun *yajatha*, (from √ yaj 'to worship') is used here as also at 3.17.1d and at 7.10.5d in place of the infinitive *yajādhyai*, with *devān* as its object. *pitāye* is similarly used in place of *pātave*, with an object like *mādhu* or *āndhāmsi* at 7.59.5; 8.33.13; and 8.97.8. see Whitney, sec. 271h (p. 273). *tāmaso nīr amoci*: cf. 10.107.1b.

3. *gaṇā* is the band of worshippers ■■ at 6.56.5; also see 6.40.1c; Agni is called *gaṇāśrī* at 8.23.4. The *raśanā* of this *gaṇā* is their *dhī* or hymn, with which Agni is bound as it were and carried to the sacrifice for service, as said at 4.1.9 (*prā tām mahyā raśonāyā nayanti*); also cf. 9.87.1d. A *dhī* is conceived as a *raśanā* made up of several threads at 2.28.5c; perhaps even the *raśmīn* at 1.109.3a refer to those of a *dhī*. For *gaṇāśya raśanām*, see *gānyā gīh* at 3.7.5 and for *raśanām ājīgaḥ* see *dhīyo ājīgaḥ* at 7.10.1d. *góbhiḥ* i.e. with cows' ghee; in *cd* the *dākṣiṇā* is that which is offered to Agni himself, namely, ghee. *uttānām* stretched out, i.e. offered; cf. 10.27.13; the image is of ■ motherly female fully stretched out on the earth for her young ones. *yuyjate*: see *āyujran niṣṣidho martyatrā* 'The gifts have been brought in among men' 1.169.2; and *yujé brāhma pūr-vyām* 10.13.1. But a superimposition of *ratha* on *dākṣiṇā* seems also to be intended, as suggested by the adjective *vājayāntī*; see *rātho dākṣiṇāyā ayoji* (1.123.1) and *svr̥d rātho vartate dākṣiṇāyāḥ* (10.107.11). *juhābhīḥ* is ■■ usual used with ■ double meaning: '(licked) with his tongues', and '(offered) with ladles'.

4. *cākṣūṁṣi iva*: As the priests look at the rising sun, so do their thoughts turn to Agni for the sacrifice. Here the Upamāna is Prakṛta and the Upamā-vācaka has the sense of a conjunctive. Their eyes turn to the sun and their minds to Agni for sacrificial services. *uśāsā vīrūpe* i.e. Night and Uśas of different complexion, *uśāsā* being meant for *nāktośāsā*. *śvetō vājī* 'the white horse'. Both Agni and Sūrya are meant as in the first half; see also 7.77.3 below.

5. Mark the intended Śrīkhalā Yamaka between vv. 4 and 5 as also 5 and 6. *hitó hitēṣu*: The word *hitá* is Śliṣṭa; it means 'favourable' (*hi* to urge) and 'placed' (from √ dhā); *saptá rātnā*: *saptá* is descriptive; it means many; see for the same expression 6.74.1c below.



(6) Agni has sat down as a more competent priest on the bosom of his mother, in that lovely place. And the holy and youthful poet established in many places is kindled in the midst of the people as their supporter.

(7) They invoke with prayers that priest Agni who is good at sacrifices and who invites (the gods). They decorate with ghee that faithful horse who extends himself over the two worlds (by his lustre) in accordance with the Ṛta.

(8) Being fit to be decorated, he, the house-loving Agni is served in his own home. He is our kind guest, highly praised by our poets. A Bull of a thousand horns, having that as your special power, you surpass all other (Agnis) by your might, O Agni.

(9) In a moment do you surpass all the other Agnis for him, O Agni, to whom you have disclosed yourself as the most beautiful, praiseworthy, wonderful, radiant and dear guest of the human tribes.

(10) Men bring you offerings from far and near, O youngest god. Appreciate the prayer of the most glorious, distinguished poet; great and extensive is your auspicious protection, O Agni.

6. The *upāstha* of the mother is the Vedī on the earth and the *surabhī* (soft to touch) *lokā* on it is the fire-place. cf. *surabhī yōni* at 10.107.9. For *surabhī* cf. Renou EVP 4.38. *puruniṣṭhāḥ*: The word ends either in *a* as here (see Pada Pāṭha), or in *ā* as at 8.2.9a. From *puru-nis-√sthā* 'living completely in many places'. *kr̥ṣṭinām* is to be construed with both *dhartā* and *mādhya*.
7. Supply *bhāsā* or *bhānunā* in *c*; see 6.1.11; 10.88.3. *ṛtēna* i.e. according to Ṛta; see 10.108.11.
8. *mārjālyāḥ* 'fit to be washed, anointed'; perhaps from *mṛjāla* (*mṛjā* + *āla*). *své*: Supply *dame*; see 1.1.8; 1.143.4; 2.35.7. This is also suggested by the following word *dāmūnāḥ*. In *c saḥāsraśṛṅga vṛṣābhā* is Agni, who is said to be sharpening his horns (i.e. his flames) at 5.2.9 and 8.60.13. Yet at 7.55.7 below the words are evidently used of the moon. *tād-ojāḥ*: see *tād-apāḥ* at 2.38.1 above. *prā asi anyān*: The root *prā√* as is usually used with an ablative and means 'to be superior to'; see 1.173.6a; 4.26.4ab. Here it stands for both *prā* and *āti* of v. 9a below, and hence treated like the latter; the correspondence between v. 8d and v. 9a is obvious and is meant for the *Śṛṅghalā* as in vv. 4-6.
9. *prā āti eṣi anyān*: see 7.1.14. *anyān* refers to other non-sacrificial or sacrificial fires who do not show such great favour to their sacrificers. See also 7.1.4. *viśām mānuṣiṇām*: The *daivīḥ viśaḥ* and the *dāsiḥ viśaḥ* are also sometimes mentioned in the Ṛgveda; see 3.34.2 and 6.25.2.
10. *balīm bharanti* 'bring you their tribute which is due to a king; see 8.100.9cd and also 7.6.5; 10.173.6. *bhāndiṣṭha* is superlative from the root *bhand* 'to shine, to be auspicious, etc.' At 1.97.3a a poet is called *bhāndiṣṭha* 'most shining by his praises; most auspicious' as

(11) Mount upon your refulgent chariot surrounded by the holy gods, today, O bright Agni. Being well acquainted with the paths and the vast mid-region, bring here the gods for enjoying the offering.

(12) We have sung a praiseful hymn to the mighty, wise and holy bull, (Agni). Gaviṣṭhira has rested his hymn with a prayer in Agni, like the wide-striding gold in the heaven (i.e. the sun).

#### 40 (5.11) Agni

(1) Agni, the skilful and watchful defender of the people is born for our fresher welfare. He, whose face is anointed with ghee, the pure one, shines gloriously for the Bharatas with his mighty, heaven-kissing (lustre).

(2) Men have kindled Agni, the foremost banner and the leading priest of the sacrifice, on (the place) containing his three abodes. May that wise, invoking priest, (having arrived) in the same car with the gods and Indra, sit down on the grass-seat for (their) worship.

here. *sumatīm cikiddhi*: see 2.43.3b and also *vācasah cikiddhi* at 4.4.11; *idām vācaḥ cikiddhi* at 5.22.4 and *idām me ā cikiddhi* as at 10.28.4a; also cf. 1.151.7d; 7.18.4d; 7.21.10b; 8.22.6c and 9.96.2d. Geldner (following Oldenberg, (*Vedic Hymns* II, p. 364-65) takes *bhāndiṣṭha* as an adjective of Agni, *sumatī* as his favour and the 3rd Pāda as an address to his follower by the poet. But this unnecessarily breaks the context of Agni, to whom the stanza as a whole is addressed. Renou, *EVP* XIII. p. 104 agrees with this view.

11. *yajatébhiḥ*: Supply *devebhiḥ*; see 2.5.8; 6.50.2. *sāmāntam* may be taken either as an adjective of *rātham* (surrounded, i.e. closely associated with), or as an adverb meaning 'together with'. *vidvān* in c is to be construed with both *pathinām* (gen.) and *antārikṣam* (accu.); cf. *vidvān pathāḥ* at 10.98.11.
12. b: Mark the prominent Anuprāsa; *vāco vandāru*: see *vādate gīḥ* 1.173.12; *vādate vāk* 10.115.8. The word *vandāru* itself is used in place of a noun in the sense of 'a hymn' at 4.43.1 and 6.4.2; cf. also *vandāruste tanvām vande* at 1.147.2d. In the second half the common property in the simile is *śukram* supplied. The *uruvyāñcham rukmām* in the heaven is of course the sun; see 5.61.12c; 6.51.1d and 7.63.4ab. *Sūrya* is *śukrá*; see 1.43.5; 6.4.3; similarly *dhī* or *manīśā* is *śukrá*; see 1.143.7; 7.34.1.

#### 40 (5.11) Agni

1. *ghṛtāpratīkaḥ*: see on 1.143.7 above. Supply *bhānúnā* after *bṛhatá*; see on the one hand 3.21.4c and *divī sprśanti bhānávaḥ* 1.36.3d on the other. *bharatébhyaḥ*: see *bharatásya agnīḥ* at 7.8.4a; Agni is also called *bhārata* (4.25.4; 6.16.19) and once even *bharatá* (1.96.3c) in the *R̥gveda*. The Bharatas were an important clan under the leadership of King Sudās; see above 3.33.11-12 and below 7.83.6-8.
2. *yajñásya ketúm*: see on 3.29.5 above; *triṣadhasthé*: Supply *sthāne* or *barhiṣi* from c; see 1.47.4a where *barhiṣ* secondarily stands for the sacrificial Vēdī with its three fire places. Elsewhere Agni himself is called *triṣadhástha* (6.12.2); see on 4.50.1 above. For *sadhástha* in the sense of a 'fire-place', see 3.23.1a.

(3) You are born pure though uncleansed, from your mothers; you have arisen as the delightful poet of your worshipper. They have strengthened you with ghee, O well fed Agni; the smoke, which is your banner, has rested in the heaven.

(4) May Agni enjoy our sacrifice very well; men variously bring Agni in every home. Agni has become a messenger carrying our oblations (to the gods). Those who choose Agni, choose one who is gifted with a poet's wisdom.

(5) This sweetest hymn is offered to you alone; may this prayer be very agreeable to your heart. These hymns fill you full with strength and glorify you as great rivers do the ocean.

(6) The Aṅgirasas found you out, lying concealed in every wood; such as you are, you are born as a great power. They call you the son of strength, O Aṅgiras.

#### 41 (5.26) Agni

(1) O purifying Agni, bring here the gods with your flame, with your delightful tongue, O god, and worship them.

3. *ásammṛṣṭaḥ yet śúciḥ*: Human child requires to be cleansed after its birth; not so Agni. *mātróḥ*: The two Araṇis are meant; see 7.3.9c; 8.60.15a. At times they are even called *pitróḥ*; see 1.31.4c. As a matter of fact, of the two Araṇis, the upper one is called *pitṛ* and the lower one *mātr*; see 3.29.1 and 11 above. So that both may be called by either name, with the help of Ekaśeṣa. *vivásvataḥ*: The word is sometimes used to signify the first sacrificer, the first ancestor of the sacrificing mortals. *dhūmāḥ* ... *ketúḥ* ... *divi śritáḥ*: see 4.6.2d; 6.2.6ab; 7.3.3c; 10.81.1. He is also called *dhūmáketu* at 1.44.3 and 8.44.10, as in later literature.
4. *sādhuyā*: see on *dhṛṣṇuyā* at 4.30.13 above. *ví bharante*: cf. *ví bhr̥taḥ* at 1.71.4; 3.55.4.
5. *mádhumattamam vácaḥ*: See *mádhumattamāḥ stómāsaḥ* at 8.3.15ab, also *mádhumad vácaḥ* at 1.78.5ab; *ghṛtád mádhunaśca svādīyaḥ vácaḥ* at 8.24.20, *śám hṛdé*: see 1.73.10ab; also 8.17.6; 8.82.3. For the simile in cd see 1.190.7ab; 6.36.3cd; 8.6.35 and 8.44.25.
6. *śísriyānām vāne-vāne*: see 10.91.2ab. *sáho mahát*: Agni himself is called 'great power' incarnate; he is also called *brhád bhāh* 'great light' at 1.45.8; 7.8.4. Indra's weapon is similarly called *sáho apratitam* at 5.32.7b and *Vṛtra* is *apratimānām ójaḥ* at 8.96.17.

#### 41 (5.26) Agni

1. *vakṣi-yakṣi*: Termination *si* is sometimes directly added to the root in the sense of a request; see Whitney, *Grammar*, sec. 624; Macd. VGS. p. 349b; see below on *rāsi* at 7.95.6.



(2) We beg of you, who look like the sun, O ghee-topped god of lovely rays; bring here the gods for the sacrificial feast.

(3) Let us enkindle you, whose work is to invoke the gods for a feast, who are glorious and great at a sacrifice, O wise god.

(4) Come with all the gods for the gift of our offering, O Agni; we choose you as our inviting priest.

(5) Bring good physical strength to the sacrificer who presses the Soma, O Agni; be seated with the gods on the grass seat.

(6) Being kindled, O conqueror of a thousand (treasures), you uphold the sacred laws, as a praiseworthy messenger of the gods.

(7) Lay down the all-knowing youngest divine priest Agni, who carries our oblations (to the gods).

(8) May this sacrifice, which affords most ample space to the gods, progress continually; spread out the grass for them to sit on.

(9) May the Maruts, Áśvinā, Mitra, Varuṇa and the (other) gods with all their followers occupy this (seat).

2. *ghrtasno*: *ghrtasnu* is found with accent on both the first and the second member; in the first case it is a Bv.cd. with *snu-sānu* as its second member, while in the second, *snu* is from *snā* to bathe; so the word means either 'ghee-topped' or 'swimming in ghee'. In present stanza, the word being without accent, it is not possible to say in which sense it is used; see Oldenberg, *Noten* I, p. 15. *svardṛśam*: (Upapada Tatp.) 'One who looks on (in the case of men etc.) or like the sun, (in the case of gods)'; see 5.63.2 and 7.83.2.
3. *vīti-hotram* (Bv.cd.) 'one whose work is to invite (*hotrām*) at the sacrificial feast'. *hotrām* is *hotṛ*'s work (from *hū* to call); see 2.1.2a. For another *hotrá* see on v. 7 below. See Renou, *EVP* XIII. p. 118.
4. Agni is called *havyádātī* 'giver of offerings' at 3.2.8; 6.48.2. *dāti* is both an action and an agent noun.
5. *satsi*: see on v.1 above.
6. *dhārmāṇi puṣyasi*: cf. 3.3.1d; 9.64.1c.
7. *hotra-vāham*: *hotrá* from *hu* to offer, is the same as *havya*; see 6.11.1d; 10.53.4-5. *yáviṣṭhyam*: This is another form of *yáviṣṭha* (superlative of *yávan*), found only at the end of lines of eight or twelve Akṣaras, and has always the value of four Akṣaras (*yáviṣṭhiyam*).
8. *devávyacastamaḥ*: see 1.142.5 above; *devávyacas* (Bv.cd.) 'having enough space for the gods'. *vyácas* (from *vyac* to comprise) means expanse, ample space; see *samudró ná vyáco dadhé* 'has ample space like the ocean' 1.30.3; *dvāro ... devébhyo bhavata supṛāyanāḥ* 10.110.5.
9. *sárvayā víśá*: The *daívi víś* is meant; see *devánām víśaḥ* at 1.50.5 and on 5.1.9 above.



42 (5.57) *Maruts*

(1) Come for our welfare, O Rudras, enjoying together, led by Indra and possessed of golden chariots. This hymn from us joyfully approaches you, as the springs of the heaven do a thirsty man, who longs for water.

(2) You are spirited, armed with axes and lances, mighty bows, arrows and quivers. You have good horses and chariots, O sons of Prśni; being possessed of powerful weapons you gloriously march forth, O Maruts.

(3) You shake off the heaven and the mountains (so as to shower) riches for your worshipper. Trees bend down through fear of your march; you cause the earth to tremble, O sons of Prśni, when you have gloriously yoked your dappled mares, O fierce ones.

(4) The Maruts have the vehemence of Vāta, the gowns of rain, a mutually similar good appearance like the twins and a lovely beauty. The mighty and spotless gods who yoke brown and red horses, are as vast as the heaven owing to their greatness.

(5) Possessed of ample fluid (i.e. rain) and ornaments, the liberal gods of sharp appearance are not stingy in their gifts. The noble-born bards of the heaven, having golden chests by nature, have enjoyed immortal fame.

(6) The spears rest on your shoulders, O Maruts; overpowering might, vigour and strength are placed in your arms. Heroic spirits are put in your heads and weapons in your chariots. Every kind of beauty is painted on your bodies.

42 (5.57) *Maruts*

1. *rudrāsaḥ*: The sons are identified with the father as at 1.85.2. *indravantaḥ*: 'Possessed of Indra as their leader'; *Aśvinā* at 1.116.21 and the *Rbhus* at 4.33.3 are similarly called *indravantaḥ*. *prāti haryate matiḥ*: This joyful approach is mutual; at 1.57.4 Indra is requested (*prāti no harya tād vācaḥ*) to 'joyfully approach the poet's hymn'. *vah* is dative corresponding to the *Upamāna*. *trṣṇāje*: for the simile see 7.33.5ab (*úd dyām ivét trṣṇājo nāthitāso ādīdhayuh*). *divāḥ ūtsāḥ* are the clouds; cf. 2.24.4d.
2. *śūbham* is adverbial accusative like *śubhé* the dative in v.3.
3. *dhūmuthā dyām vāsu*: The root *dhū* is used with two accusatives, one of the thing which is shaken off and the other of the thing from which something is shaken off as at 3.45.4. b: cf. 5.60.2; 8.7.34.
4. *varṣā-nirñijah*: see introductory note on 1.19 for the Maruts and the rains. Also see 3.26.5; 5.53.2, 6, 10; 5.58.7 and 7.64.1.
5. *purudrapsāḥ* (Bv.cd.) see *drapsāḥ* 'drops of rain' at 5.63.4 above. *amṛtam nāma* 'immortal name, fame'; see 1.68.4; 1.87.5. *divó arkāḥ*: *arkā* is personified as at 7.24.5; 1.167.6.
6. see on *māḥ āpimśan* in 4.33.4 for *śrīḥ pipīṣe*. also cf. 1.85.2; 1.166.10.

(7) You have given us a gift consisting in cows, horses, chariots, brave sons and lovely (gold), O Maruts. Make us a recommendation, O sons of Rudra; may I partake of your divine favour.

(8) O givers of ample gifts, O manly Maruts, O immortal knowers of Ṛta, O unfailing listners, O young poets, O dwellers on lofty mountains, take pity on us while you grow very great.

#### 43 (5.63) *Mitrā-Varuṇā*

(1) You mount upon your chariot (of Ṛta) in the highest heaven, O defenders of Ṛta, O gods of unfailing laws. The shower of the heaven swells pleasantly for him whom you two favour, O Mitra and Varuṇa.

(2) You rule over this world as sovereign rulers, looking like the sun, at the sacrifices, O Mitra and Varuṇa; we ask for your gift, namely, the rain and immortality. The roars move about between the heaven and the earth.

(3) Mitra and Varuṇa are the fierce sovereigns, mighty and active rulers of the heaven (and also) of the earth. You follow up the (heaven's) peal of thunder with lovely clouds. You make the heaven send down rain by the mystic power of 'The Mighty One'.

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7. *prāśastim kṛṇuta*: Sarasvatī is similarly requested at 2.41.16. *āva-saḥ bhakṣīyā*: see *sutāsya bhakṣīmāhi* at 8.48.7ab below.

8. *hayé* is a particle of address like *he* in Classical Sanskrit. It is considered as extraneous to the sentence at two of the three places where it occurs (5.58.8; 10.95.1), but not at 2.29.4. Nor is it treated as a vocative form as the accent shows. The third Pāda is clearly a fusion of two types of a Triṣṭubh line: one which has a caesura after the fourth (opening) and the other which has it after the 5th and consequently has the break and the cadence, each having three Akṣaras only as in 5.58.3d. All the adjectives of the Maruts, except the last, are vocatives and are accented as independently addressed ones. See VGS. p.466 f.n. *bṛhadgirayaḥ*: see *giriṣṭhām mārutam gaṇām* at 8.94.12. *giri* probably refers to rain clouds; see 1.19.7 above.

#### 43 (5.63) *Mitrā-Varuṇā*

1. *d*: see 1.54.7d; *vṛṣṭiḥ divāḥ*: see 5.83.6 below. The hymn particularly aims at requesting Mitra and Varuṇa to send down rains; hence Parjanya in v.4 and Maruts in vv.5 and 6 are introduced in the latter part of the hymn.

2. *svardṛśā*: see on 5.26.2. *amṛtatvām*: see on 4.54.2 above. *tanyú* is the thunder and the same as the *ráva* in v.3 and *tanyatú* in 1.116.12.

3. *rávam* i.e. of the Dyau, namely the thunder *ásurasya māyáyā*: Here and in v.7 *ásura* seems to be an abstract concept having no reference to any deity in particular; see also 10.177.1.

(4) Resting in the heaven, the sun, the luminary, moves about as your mystic power, as your wonderful weapon, O Mitra and Varuṇa. You conceal him in the heaven with a cloud and the shower (of rain). O Parjanya, your drops of rain, full of sweetness, burst forth.

(5) The Maruts yoke their easy rolling chariot for glory, as a brave warrior does in battles, O Mitra and Varuṇa; the peals of thunder move all over the beautiful regions. Sprinkle us with the milk of the heaven (i.e. the rain), O Sovereigns.

(6) Parjanya utters out a lovely, vehement and food-giving speech, O Mitra and Varuṇa; the Maruts have well covered themselves with clouds by their mystic power. Make the ruddy and taintless heaven pour down rain.

(7) You guard your laws by your own rule, by the Asura's mystic power which you possess, O wise Mitra and Varuṇa; you rule over the entire world according to Ṛta; you fix up in the heaven that wonderful chariot i.e. the sun.

#### 44 (5.73) *Aśvinā*

(1) Whether you are in a distant place or in a near one, whether in many places or in the mid-region, do come (to us), O *Aśvinā*, O feeders of many.

4. The sun is called the *māyā* of Mitra and Varuṇa; see 3.61.7c; it is also their wonderful weapon and chariot (v.7). *pārjanya*: see on v.1 above. *citrām*: This is a favourite word of our poet, as also of the poet of 7.75 below.

5. *marútaḥ*: see on v.1. For the connection of the Maruts with rains see introductory note on 1.19 above. *citrā rājāṁsi*: The regions of the mid-air are meant; see 1.166.3cd; 3.62.16. *divāḥ* is to be construed with both *tanyávaḥ* and *páyasā*, and perhaps (with changed accent) is meant to be understood even with *samrājā*; see 1.100.1b (the last by Word Economy).

6. *tvīṣmatīm vācam* is thunder with lightning; see *abhriyām vācam* at 1.168.8b and also *tisró vācaḥ jyótiragrāḥ* at 7.101.1ab. *irāvatīm*: see 5.83.4c.

7. *citryam rátham*: see v.4. Mark how all the three words *dhárman*, *vratá* and *ṛtá* are all employed in the stanza. Of the three *dhárman* and *vratá* are made by the gods for men to obey, while the third *ṛtá* is above them; it is to be followed by both gods and men.

#### 44 (5.73) *Aśvinā*

1. *purú* is used adverbially in the sense of 'in many places'; cf. *purú puruhūtáḥ* at 8.2.32b; each Pāda begins with *yád*. Supply *tad api* in d and construe *á gatam* as the chief clause.



(2) With a desire for a choice gift, I approach the resistless ones here, who visit many places and perform many miracles. For the sake of enjoyment, do I invoke them who are most powerful.

(3) You have gloriously fixed that wonder, viz. one wheel of your chariot. (With the other) you fly to other Nāhuṣa's generations, to other regions, owing to your greatness.

(4) That indeed of yours was here well performed, which, namely, all your exploits, is praised (by our poets). Visiting many places and absolutely faultless, you two together have accepted our relationship.

2. *varasyā* is instrumental of the noun *varasyā* from the denom. *varasy* (*vāras* from *vr*); see *māruto gantā gr̥ṇatō varasyām* 6.49.11. *ādhrigū* 'whose march is resistless' (from *a* /*dhṛ*/ *gā*); but perhaps like every other word ending in *gu* (such as *bhūrigu* 8.62.10, *śācigu* 8.17.12, *pr̥ṣṇigu* 1.112.7 and *saptāgu* 10.47.6 this too is to be traced to *gó* 'the cow' ('one whose cow is resistless'). The word is used not only of a deity, but also of a mortal at 8.93.11 (*nā minānti svarājyam nā devó nā ádhrigur jānaḥ*) and 8.22.11 (*yád ádhrigāvo ádhrigū... áśvinā hávāmahe*). In the case of the deity the *gó* is his bounty (see 8.14.3; also *asaścátam dhenúm* at 2.32.3), the *gó* in the case of the poet is his *vác* or the hymn. *bhujé* is the dative of *bhúj* 'enjoyment'; see *tvā havāmahe bhujé* 1.127.8.
3. *vāpuṣe*: see *śubhe* and *śriye*; *anyā* goes with *yugā* as well as *rājāmsi* both of which are accusatives of desitnation. Construe: *anyád vāpuḥ cakráṁ īrmā yemathuḥ (anyena cakreṇa ca) anyā nāhuṣā yugā rājāmsi ca pári dīyathaḥ. nāhuṣā yugā* is the same as *mānuṣā yugā* at 1.144.4d. *anyā rājāmsi*: see *anyā bhūvanāni* at 2.35.8. Supply *anyena cakreṇa*, as suggested by *anyád cakráṁ* and the contrast between *īrmā* and *anyā rājāmsi*. *vāpuḥ* (noun) 'a wonderful sight'; here it stands in apposition to *cakráṁ*; cf. 1.144.3; 7.66.14; 8.69.13. Even though otherwise, the chariot of *Áśvinā* is said to have three wheels (see 1.118.2) corresponding to the three occupants, here as also at 1.30.19 and 8.22.4, *Áśvinā* are said to have performed a miracle by resting one wheel of their chariot here on earth and flying to distant regions and people with the help of the other one (thus having only two wheels like other chariots). The purpose of the miracle is to show how *Áśvinā* are extremely quick in rendering help even to persons situated very far from each other and so probably the mention of the number of the wheels is only incidental (*avivakṣita*) and not definitive.
4. *enā*: Accented *enā* without a noun in the instrumental following it must be construed as an adverb ('thus, just here'); *enā* standing for an antecedent noun is not accented. *viśvā*: Supply *dāmsāmsi* (vv.2 and 7). *yád* stands in apposition to *viśvā* and is also the antecedent of *tāt* in *a*. Sāyaṇa takes *viśvā* as vocative addressed to *Áśvinā*. Geldner here takes *enā* as referring to the chariot (against accent) and construes *viśvā (yugā) ānu* 'among all generations'. *bāndhum*: see above on 1.154.5; relationship with the other deities too is claimed by Rgvedic poets. See 3.54.16; 7.72.2; 8.73.12 (with *Áśvinā*); 8.18.19; 8.27.10 (with *Ādityas*); 8.20.22; 10.64.13 (with *Maruts*); 3.60.1 (with *R̥bhus*) and 10.144.5 (with *Indra*).



(5) When Sūryā mounted upon your swiftly gliding chariot forever, your ruddy birds, the tormentors (of the enemy), surrounded it (i.e. the chariot) with their (powerful) glow (for its protection).

(6) Atri thinks of you with (a grateful) mind, owing to your favour, when with his mouth he hastens to your spotless Gharma.

(7) Fierce is your mighty horse, who is used to gallop; his roar is heard during your marches, when Atri makes you return to him with your miraculous powers, O manly Áśvinā.

(8) (Our hymn) swelling with the sweet offerings clings to you, O Rudras, O gods, fond of the sweets. Cooked offerings shall be offered to you when you may cross beyond the oceans' (waters).

5. *pári varante* 'surround for protection'; see *ghṛṇā váyo'ruśāsaḥ pári gman / tá ū śu vām ajirām ceti yānam yēna páti bhāvataḥ sūryāyāḥ* 'By their heat your ruddy birds surrounded it; that swift chariot of yours was very well known, with the help of which you became the lords of Sūryā' 4.43.6. *ātápaḥ* in our passage are 'tormentors of the rivals', At the end of the Svayaṁvara when Sūryā chose the Áśvinā and mounted upon their chariot, their horses surrounded their chariot by means of their powerful heat for defending it and its occupants. In a Svayaṁvara the successful candidate has often to defend himself and his bride against the attacks of the disgruntled rivals, who may try to snatch off the bride by force. For *ghṛṇā* (instr.) in the sense of 'powerful heat' see *ghṛṇā tápantam sūryam* at 9.107.20.
6. Legend of Atri: *sumnéna* 'owing to the feeling of comfort' due to the great favour of Áśvinā; or *sumná* in the sense of 'a hymn' as at 3.14.4; 6.63.3 and 10.93.2; Atri takes note of you by means of his mind and his hymn. *arepásam gharmám*: *gharmá* in the Atri Áśvinā context always means 'the hot milk offering'; Áśvinā brought to Atri three things: *himá* or a shower of snow to cool the heat; *gharmá* or their own milk offering to stimulate and refresh him; and lastly their *omán* or *omyā* which means 'protection against any possible attacks by the enemy in future'. see N. W. Brown *Volume of Studies*, p. 228. *āsnā bhuranyāti* 'approaches eagerly with his mouth'. This shows Atri's great eagerness which could not brook delay; it also suggests that the *gharmá* was held near his mouth by the Áśvinā, like a kind nurse as Atri was too weak to hold the pot in his own hands.
7. *kakuháh* 'a tall animal mentioned as yoked by the Áśvinā to their chariot' (1.184.3c; 4.44.2d etc.). It is also used as an adjective to qualify a human patron (8.6.48), Indra (8.45.14), Viṣṇu (3.54.14) and the Maruts (2.34.11). It secondarily seems to mean 'tall, great, glorious' like the words *śimha* and *vyāghra* in Classical Sanskrit. *samtanīḥ* (*sam* √ *tan*) 'thunder, loud roar'; used of Soma at 9.69.2 and 9.97.14.
8. Construe *mádḥvaḥ* with *pipyúṣi* and supply *dhāḥ*; see *dhíyam mádhor ghṛtásya pipyúṣim* at 8.6.43. *samudrá*: Supply *arṇāmisi*; see 6.72.3cd. Or *samudrá* is treated as a neuter noun like *vásā* at 2.24.13; *pásu* at 3.53.23, *vrajá* at 5.6.7; *mahiṣá* at 5.29.7 and *vājā* at 6.48.4.

(9) Truly, indeed, do they call you the sources of happiness, O Áśvinā. As such you are the most often invited gods on your march, the most kind-hearted gods on your march.

(10) Let these glorifying hymns be most pleasing to the Áśvinā, which we have fashioned like chariots. We have sung a mighty prayer.

#### 45 (5.80) Uṣas

(1) The priests greet with their prayers the divine Uṣas, the great one, who is shining, who is holy on account of Ṛta, the red-complexioned goddess who brings in the sun.

(2) This lovely lady goes forth awakening the people and making their paths easy to tread. The great Uṣas, who has a great chariot and who impels all to activity, sends up her light ahead of the days.

(3) This Uṣas yoking (her chariot) with her ruddy bulls, has brought us wealth in an unfailing manner, never missing (her way). Digging out the paths (for men) for their welfare, the goddess, praised by many, shines very brightly, bringing all gifts with her.

(4) This resplendent Uṣas becomes doubly strong while she manifests her (lovely) body in front of us. She very well follows the path of Ṛta; like an experienced lady, she does not lose her directions.

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*rúdrā*: This epithet is applied to many deities such as Agni (1.27.10), Indra (8.13.20), Soma (9.73.7), Mitrā-varuṇā (5.70.2) in addition to Rudra himself and his sons, the Maruts. *pakvāḥ prkṣaḥ*: cf. 4.43.5; the Gharma offerings of cow's milk are meant. Cow's milk is often called *pakvam payaḥ* placed by the gods in them who are themselves *āmā* or unbaked; cf. 1.62.9; 1.180.3; 2.40.2; 6.17.6.

9. *yāman* 'during the march of the gods towards their worshippers'. *yāmahūtamā*: 'most often invited on their march'; cf. 8.73.6 and *yāmahūti* at 10.117.3 below.

#### 45 (5.80) Uṣas

1. *aruṇā-psum*: See *aruṇā-psavaḥ gāvaḥ* of Uṣas at 1.49.1 above. *svār āvāhantīm*: see 7.77.3 below.
3. Supply *ratham* as the object of *yujānā*; see *yujé rātham páribhyām* at 7.23.3. *āpra-āyu* 'not going, lasting'; see *āprāyuvō rakṣitāro devāḥ* 1.89.1; in our passage the word is used adverbially 'so as to last long'; 'in a lasting manner'. See *āprāyuse* also (1.127.5) and on 7.97.2.
4. *prajānatī* 'one who is thoroughly experienced or well acquainted with (the quarters)'; see *prajānān vidvān* at 3.29.16 above. *nā díśo mināti*: see *díśaḥ sūryo ná mināti prādiṣṭāḥ* 3.30.12; also *kṣetravid hí díśa áha viprcchaté* 9.70.9.

(5) Like a beautiful damsel conscious of her beautiful form, like one who stands erect after taking her bath, this Uṣas has stood up for our (admiring) gaze. Uṣas, the daughter of Heaven, has arrived with her light, driving away the hateful foe and the darknesses.

(6) Facing all men, this daughter of Heaven drops down her (upper) garment like a lovely girl; disclosing her covetable gifts to the worshipper, the youthful lady has once more displayed her light as before.

#### 46 (5.83) *Parjanya*

(1) Address the mighty god with these hymns; praise Parjanya and serve him with a prayer. The roaring Bull of refreshing gifts puts his seed in the plants (to grow) as their germ.

(2) He fells down the trees and strikes down the demons; the whole world is afraid of him who wields a mighty weapon and even a sinless person runs away from the powerful god, when Parjanya roars and strikes down the wicked people.

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5. *tanvò vidānā* 'now who knows her body i.e. is conscious of her personal charms'; we have two similes here: one of a lovely girl who stands before men for being admired (v.4b and *kanyēva tanvā śāśadānā ēṣi* 1.123.10) and the other of a bathing beauty who stands out in the open after bath with her hair freely flowing over her shoulders (corresponding to the spreading rays of Uṣas).
6. *nī riṇīte āpsaḥ* 'releases her (upper) garment', i.e. she discloses her healthy bosom for being admired; see *saṁsmāyamānā yuvatīḥ purāstād āvir vākṣāmsi kṛṇuṣe vibhātī* 1.123.10cd; *jāyēva pātye usatī suvāsā usā hasréva nī riṇīte āpsaḥ* 1.124.7cd; *āvir vākṣaḥ kṛṇuṣe śumbhāmānā ūṣo devī rōcamānā mähobhīḥ* 6.64.2cd.

#### 46 (5.83) *Parjanya*

This is a beautiful hymn addressed to Parjanya, describing his activities in a vivid manner. Food is conceived as a creation resulting from the cosmic union between Parjanya and the earth. The imagery is very charming. Though the hymn is composed in different metres, it forms a compact unit. V. 1 is introductory; vv. 2-4 vividly describe the effects of the different aspects of the advancing storm and are introduced by the words *yāt parjanyāḥ*. Note how the *jagatī* is chosen for this triplet by the poet as it is more suitable for descriptive poetry. V. 5 is a transition to the poet's prayer for Parjanya's blessings which are described in vv. 6-8. Finally vv. 9-10 express the poet's delight at the granting of his prayer, concluding with a request to desist from excess. Mark also the delightful effect of introducing an Anuṣṭubh (v. 9) between the two Triṣṭubhs (vv. 8 and 10).

1. *jīrā-dānu*: *jīrā* from *ji* 'to quicken, enliven'; see *bhūmim parjanyā jīnvanti* 1.164.51. Also *jīrā rāthānām* 1.48.3 above. *rētaḥ gār-bham dadhāti* 'puts his seed i.e. rain-water, so as to grow into a child' in the form of fruits and flowers, see 7.102.2 below.



(3) Like a car-borne person lashing his horses with a whip, he, indeed, manifests his messengers of rain. The roars of a lion rise up (in the sky) from afar, when Parjanya produces the showering cloud.

(4) The winds blow forth; the lightnings fall. The plants shoot up; the heaven swells (with water). Food for the whole creation is born when Parjanya favours the earth with his seed i.e. the rain.

(5) Such as you are, grant us your mighty protection, O Parjanya, in whose law, the earth repeatedly bends low, the hoofed animal bounds forth (with joy) and the plants assume their different forms.

(6) Grant us the shower of the heaven, O Maruts; fully fatten the streams of your mighty horse. Come hereward with this thunderer, showering down waters as you are our mighty Father.

(7) Roar aloud, thunder, lay down the germinating seed (in the plants); draw well the skin bag which is now unfastened and turned downwards. May the high and the low places be levelled (with water).

3. *varṣyān dūtān*: The rain-clouds are meant. *simhāsya stanāthāḥ* is an example of Atiśayokti in the making. The cloud is identified with a lion; a lion's roar is characteristic. Maruts are compared with a roaring lion at 1.64.8, Agni at 3.2.11 and Brhaspati at 10.67.9. *varṣyām nābhaḥ* 'water of rains'; in the *Rgveda* *nābhas* never means 'sky', but either 'a rain-cloud' (*dyaur iva smāyamāno nābhobhiḥ* 2.4.6) or merely 'rain water' (*nābho vāsānaḥ pāri yasyadhvarām*, said of Soma at 9.83.5) as here. *Nighaṇṭu* 1.12 too gives it as an *udakanāma*. See also *nābhasvatir ā vām carantu vṛṣṭāyaḥ* 'may your showers, bringing rain water move towards us', 8.25.6.
4. *svāḥ* 'the sky'; the word usually means 'the sun, or sun's light'; but here and at 8.98.3 (also see 10.154.2) it means 'the sky'.
5. *viśvārūpāḥ oṣadhīḥ*: plants of different kinds and forms; see 10.97.2, 7 and 15.
6. *divó vṛṣṭīm*: see 5.63.1d above. *vṛṣā áśva* is Parjanya, *dhārāḥ* are his *rétaso dhārāḥ*, the rain being meant as in vv. 1 and 4. Maruts are requested to fatten these streams as they are closely associated with rains; see above 1.19 introduction. In *cd* Parjanya himself is addressed, as in the preceding and the following stanzas. *stanāyitnú* is the rain-cloud; cf. *stanāyanti abhrá* at 1.79.2; also 4.17.12d.
7. *gārbham ā dhāḥ*: See on v. 1 above. *udanvát rátha* is the rain-cloud; in v.3 the cloud was fancied as the horse of a chariot, here as the chariot itself. In *c* again the same is conceived as a big water skin of a water-carrier. *d*: Owing to ample rain water, let high and low places be made level and so undistinguished.



(8) Go up to the pitcher; pour it down. Let the streams, being released, flow forward; moisten the heaven and the earth with ghee (i.e. the nourishing fluid, rain). Let there be a good drinking place for the cows.

(9) When, O Parjanya, roaring and thundering, you kill the evil doers, all this that exists on the earth greets you with joy.

(10) You have poured down the rain; now hold it up well. You made the dry places fit to be gone beyond. You have produced the plants for our enjoyment and so you have won a hymn of praise from the people.

#### 47 (6.28) *Gāvaḥ*

(1) The cows have come and done good to us; may they rest in the cowpen and make themselves happy with us. May they have abun-

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8. *mahāntam kósam*: The great pitcher is the rain-cloud; in *ab* we have an image of one who draws water from the well with buckets (*kósa*) or skin-bags, and sends it down in channels for irrigating fields. *ghṛtá* is of course the nourishing fluid, the rain water. *suprapānám* is 'a good drinking place', where cattle can be watered with ease; see 6.28.7 below and 10.40.13c (*kṛtám tīrthám suprapānám śubhaspatī*). At 10.4.1c Agni is compared with a *prapá* (a place where drinking water is available) in a waterless desert. *āghnya* (or *āghnyā* as at 8.69.2) is a milch-cow; see below 7.68.9cd. Here however, the word stands for cattle in general.
9. *prāti modate*: see 10.97.3a below.
10. *dhānvāni* are 'waterless deserts'; the meagre springs of water in these deserts are revitalised after the first rains. These are usually difficult to cross owing to want of water during the journey; see *dhānvan ná tṛṣṇā sām arita tán abhī* 'may (the wickedness) attack them (i.e. the foes) as thirst does (a man) on a waterless desert' 9.79.3. See also *dhānvan iva prapá asi tvám agne* 10.4.1. This is why they were dreaded; see 3.45.1d; 10.93.6d. The reference is not to 'dry beds of rivers, which when filled, help the wayfarer to cross', as Peterson suggests. *prajābhyah* is ablative; see *viśvasya vācam avidan manūyóḥ* 1.92.9. *kām* stresses the dative as at 4.30.6 above and 7.88.3d below. It, however, turns the *Trīṣṭubh* into a *Jagatī Pāda*.

#### 47 (6.28) *Gāvaḥ*

The hymn incidentally seeks to establish the greatness of a cow mainly on the strength of the utility of her milk in the preparation of Soma, which is the favourite drink of Indra. This is why the hymn has found a place here in the midst of the Indra hymns. She is on that account even identified with Indra in point of covetability and respectability in v. 5cd. In v. 4 the cows are said to be beyond the reach of a charger and are never subjected to a sacrificial slaughter like a *vaśá* (a barren cow) or an *ukśán* (a bull). In v. 6 her services to the ailing humanity are mentioned. At 8.101.15-16 the cow is greatly exalted and associated with the gods themselves. But the main purpose of the hymn is clear from v. 8; as laid down at *Kauśika Grhya Sūtra*, 19.1-2,

dant progeny and many different forms here, yielding milk for Indra through many more dawns (to come).

(2) Indra helps the sacrificer and the liberal donor; he surely gives him and never robs him of his property. Increasing his wealth again and again, he places the faithful worshipper in the middle of an unbroken row of pasture lands, (or better, well protected stretch of meadow land).

(3) They do not perish; ■ thief may not injure them. An enemy may not threaten even their unguarded movement. A rich man remains for a long time in possession of these cows, with which he worships the gods and gives (his gifts to the priests).

while administering salted water to cows which suffer from illness or barrenness, from defective pregnancy, or from some disease of milk. *upapārcanam* is the medicated sanctified water which is expected to reach and remove the defects of the bull's seed in the womb of the cow and of the milk, which latter is the chief source of Indra's strength through the medium of Soma, in her udders. The prayer in v. 1cd is in keeping with this; the cows should have many calves of different colours and should continue to yield their milk for the sake of Indra through many mornings to come.

1. *pūrvīr uśasaḥ* is an accusative of time. c: see 10.169.3. d: *indrāya* i.e. for the sake of Soma-offering which is meant for Indra. The milk is called *āśīr* or the mixing ingredient; cf. 3.53.14; 8.69.6; 10.49.10; 10.67.6.
2. *ābhinne khilyé*: *khilá* or *khilyá* is an uncultivated piece of land, here evidently preserved as a pasture land for the cows to graze. *ābhinne* is generally understood in the sense of 'unbroken' or 'uninterrupted' by other pastures or fields, thus 'a very vast one'. But the usual sense of the root *bhid* in the *Rgveda* is 'to break', i.e. to 'destroy' (and not 'separate') as in Classical Sanskrit. So Sāyaṇa: *abhinne śatrubhir abhedye*, (this corresponding to *ābhayam* of v. 4). This seems to be borne out also by the correspondence between *ab* and *cd*: In *ab* we have *ūpa id dadāti—ná svām muṣāyati*, while in *cd* we have *rayīm id vardhāyan khilyé ná bhedayati*, i.e. a positive gain followed by a negative one in each half. *khilá* or *khilyá* (the former at *Av.* 7.115.4, the latter also at *Rv.* 10.142.3) would appear to be a protected meadow or pasture, probably by a surrounding compound or hedge and the adjectives *urugāyām* and *ābhayam* in v. 4 very likely refer to the *khilya* supplied from the context and meant to be contrasted with the battlefield (in *a*) or with the slaughter-house (in *b*). Here I am reminded of an old Marathi word *khillāra* (*Jñāneśvarī* IX.321) used in the sense of 'large herds of cows'. This word is obviously to be derived from *khilyāgāra* or 'pasture-house'. If again we have to distinguish between *khilá* and *khilyá* we may derive the latter from the former and take *khilya* to mean 'what belongs to, or is grown on a *khilá*'.
3. *tāḥ* is both a nominative (with reference to *naśanti*) and an accusative (with reference to *dabhāti*). *vyāthis* (from *vyath* to shake) is 'an uncertain, unguarded, so a free or uncontrolled movement'.

(4) A horse that raised the dust does not overtake them; they do not go to the place of slaughter. The cows of the sacrificing mortal lustily wander about over (a strength of land), which has ample space to move about and is free from danger.

(5) The cows are Bhaga; the cows have seemed to me to be Indra. The cows are the draught of Soma which is the best. These cows are no other than Indra, O men; I do long for this Indra, with my mind and heart.

(6) You make even a slender man fat and even a gloomy looking man possess a gay appearance. O cows, with auspicious voice, you make a home auspicious; your great vital power is loudly praised in the learned assemblies.

This same meaning has to be understood for the word at 4.4.3d. (*āgne mākiṣṭe vyāthir ā dadharṣit*). *āmītrāḥ* (*amītrasya sambandhi*) is a partisan of an enemy.

4. *reṇú-kakāto árvā* is a war-horse, a charger. *reṇú* is the dust which is raised on the battle-field by the charging horses, bulls, etc.; see 1.33.14c (*śaphácyuto reṇúr nakṣata dyām*); also *iyarti reṇúm* at 4.17.13b; 4.42.5cd and *areṇú paúmsye* at 1.56.3a. At 6.18.2 Indra is significantly called *bṛhád reṇuścyávanah* 'one who defeats, raising ample dust.' In all the last four passages Indra is assumed to be a charging bull. *samśkrītatráṁ* is a slaughter-house (of course, at the sacrifice), from *sám* √ *kṛt* or *kṛnt*. It corresponds to *śāsana* at 10.89.14c. *ab* means 'they are neither used for war, nor as a sacrificial victim'. A milch-cow was never offered as a victim, though a *vaśá* or a barren cow and an *ukṣán* or a bull sometimes was, as seen from 8.43.11; 10.91.14 etc. *urugāyám ábhayam*: Supply *khilyám* as suggested in v. 2.

5. *sómasya bhakṣáh*: 'a food consisting of (the best) Soma'; see 10.34.1c, where our *prathamásya* corresponds to its *maujavatásya*, also *mádhuno bhakṣám* at 8.100.2 and 9.83.4 ('food consisting of madhu'). *sá janāsa índrah*: The poet imitates the refrain of 2.12 and tries to convince the wavering believers. *hṛdā-mánasā*: The joint reference suggests 'a sincere and thoughtful desire'; the heart is the seat of feeling and the mind, that of thought; see below on 7.86.8.

6. *kṛśám-aśrīrám*: cf. the *ánnakāma kṛśá* at 10.117.3. The cows make even a weak, anaemic or pale person possessed of a lovely face by their milk. *váyah* 'power' to help both the gods and the men by their milk. *sabhásu*: *sabhá* is an assembly of learned men; see 8.4.9; also *sabhéyam vírám* at 1.91.20 and *sabhéyo víprah* at 2.24.13. It was desired that one should be honoured at such *Sabhās* and should have a son who also may be thus honoured. This *Sabhá* should be compared with the *Rāja-sabhá* or the *Vidvat-sabhá* of the later days. On the other hand the *sabhá* which is mentioned at 10.34.6 below is the harbinger of the *Dyūta-sabhá* of the Epics and the *Smṛtis*.



(7) Possessed of good progeny, you graze good grass and drink pure waters at a good drinking place. May not a robber or a wicked reviler have you within his power. May Rudra's weapon avoid you altogether.

(8) May this medicinal mixture rest closely in these cows, in the seed of the bull, (and) in your strength (i.e. the strength-giving milk), O Indra.

#### 48 (6.53) Pūṣan

(1) We have yoked you like a chariot, O lord of the paths, for acquiring food and for wisdom, O Pūṣan.

(2) Lead us towards manly wealth and a brave gentle householder whose gifts are always extended.

(3) Urge on to a gift, even him, who does not want to give, O glorious Pūṣan. Soften down the mind of even a Paṇi.

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7. *suprapāṇé*: see on 5.83.8 above. *rudrāsya hetīḥ* is the lightning; see above 2.33.14.

8. *upapārcanam*: *ūpa* √ *prc* to reach closely; see 9.69.2 below. Also the word *samparka*. *upapārcana* is the sanctified water which is meant to reach the innermost recesses of the cow's body, her womb and her udders, correcting their defects, and making them fruitful.

#### 48 (6.53) Pūṣan

1. *vājasāti* as well as *dhā* are both to be regarded as the purpose of the yoking; see *sá no mahān dhiyé vājāya hinvatu* at 1.27.11; *té no hinvantu sātāye dhiyé jiśé* at 1.111.4. Here the word *dhī* is used in the sense of 'wisdom' or 'foresight', while in vv. 4 and 10 it means 'a hymn'. *dhiyé vājasātāye* 'zum Preisgewinn für unser Gebet' (Geldner). This use of the dative *dhiyé*, on the analogy of the dative by attraction of an infinitive (Whitney 982A) is very doubtful. Geldner has similarly treated this dative form *dhiyé* at 1.111.4 (*té no hinvantu sātāye dhiyé jiśé* (die sollen uns aneifern dass das Gedicht den Preis gewinne)). Thus in *dhiyé vājasātāye* or *dhiyé sātāye*, we may assume that one dative is attracted by another, the former having really the force of an instrumental. Perhaps we may compare *ahām rudrāya dhānūr ā tanomi brahmadviśe śārave hāntavā u* (10.125.6) where the dative *śārave* has the sense of the instrumental *śārvā*, *brahmadviśe* a dative by attraction (like *sātāye* by the attraction of *jiśé* as 1.111.4 above?).

2. *nāryam vāsu*: see *nāryāṇi bhōjanā* at 4.36.8; *nāryam* is also to be taken with *vīram* for which see 7.1.21d. *prāyata-dakṣiṇam* 'one whose *dakṣiṇā* is continuously (*prā*) extended', i.e. one who is very liberal.

3. *āghṛne*: This is a characteristic epithet of Pūṣan; it suggests the burning vehemence of the god in dealing with the miserly persons. It is to be compared with the *ghṛnā* of the horses of the Aśvinā at 5.73.5 and of the sun at 9.107.20 (*ghṛnā tāpantam sūryam*).



(4) Clear the paths for acquiring food and kill the obstructors; may our prayers be crowned with success, O fierce one.

(5) Pierce the hearts of the Paṇis with your sharp weapon, O sage; and then make them submissive to us.

(6) Pierce it well with your sharp weapon, O Pūṣan; demand of him what is dear to his heart. And then make him submissive to us.

(7) Scratch and tear to pieces the hearts of the Paṇis, O sage; and then make them submissive to us.

(8) Scratch and tear to pieces the heart of every one (of the Paṇis) with that prayer-inspiring weapon which you hold, O fierce Pūṣan.

(9) We seek the favour of that goad of yours, O fierce One, which is furnished with a tuft of cow's hide and which wins back the cattle.

(10) And make our prayer the winner of cows, horses and food in order that we may enjoy (them) like men.

#### 49 (6.54) Pūṣan

(1) Join us with a learned man who straightway guides us, O Pūṣan, and who alone may say 'Here it is'.

(2) May we be united with Pūṣan, who may show us with confidence the houses (of patrons) and may say 'These alone are they'.

4. *vī cinuhī* 'collect away, clear off', see 4.37.7 (*vī no pathās citana*).

5. *ārā* seems to be a weapon of punishment used against human enemies of the poet, while *āṣṭrā* is mentioned in connection with the tending of the cattle; for the latter see v. 9 and 4.57.4; 6.58.2 and 10.102.8. *īm* is a pronominal form adverbially used for nouns of any number and gender. The idea in vv. 5-7 is that the Paṇis will yield to us what is dear to their hearts, i.e. the money only when their hearts are pierced for rousing their feelings of compassion, and they are threatened with death.

7. *kikirā* 'broken to pieces', from *kir* to scatter.

8. *hrdayam* here stands for a group; so *kikirā* (plural) is used.

9. *gō-opāsā* 'having a tuft of cow i.e. cow's hide' (Bv. cd.); *opāsā* is the same as *avapaśa* (Prakritism), from *pās* to bind, means 'a tuft, a crest' for which see 9.71.1 and 10.85.8.

10. *ṇṛvāt* 'as in the case of a brave man' is adverbially used.

#### 49 (6.54) Pūṣan

1. *sām vidūṣā naya*: cf. *sām* (*no neṣi*) *sūribhiḥ* at 5.42.4; *gṛhām* cf. 10.85.26. *idām* refers to the lost but recovered property.

2. *abhiśāsati*: Mark the sense of *abhi* suggesting superiority; *imé evā* refers to those rich patrons whose liberality is above suspicion. *evā* in both the stanzas indicates definiteness in the guidance of Pūṣan.

(3) The wheel of Pūṣan does not break; his seat does not fall off. His rim does not shake.

(4) Pūṣan does not forget him who serves him with an offering. Being foremost, he obtains wealth.

(5) Pūṣan may go after our cows; Pūṣan may guard our horses. May Pūṣan give us food.

(6) Go after the cows of the sacrificer, who presses the Soma and also of us who are your bards.

(7) Let none perish, let none be injured; let none break itself in a pit. And come back with all of them uninjured.

(8) We beg for riches from Pūṣan who hears, who is active, whose property is never lost and who is the lord of riches.

(9) May we never be injured under your holy law, O Pūṣan. We are here your bards.

(10) May Pūṣan put his right hand far and all around; may he send us back our lost property.

#### 50 (6.55) Pūṣan

(1) Come here, O son of Deliverance; let us come together, O shining god. Be the leader of our sacrifice.

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3. *cakrá*, *kóśa* (box used as a seat by the driver), and *pavī* are the part of the chariot of Pūṣan, which never gives way even when Pūṣan moves in difficult places while doing his work mentioned in vv. 5-7.
  6. *yájamānasya utá asmákam*: The poet often asks for the blessings of the deity both for themselves and their patrons. See on 7.12.2.
  7. *mákir mákim*: see on *nákiḥ* at 4.30.1 above.
  8. *rāyāḥ* is to be construed with both *ísānam* and *īmahe*, as with both *sákhāyam* and *īmahe* at 6.55.2 below.
  10. *naṣtám*: Supply *vedas*; see *ánaṣṭa-vedasam pūṣānam* in v. 8; or supply *paśum* and see 1.23.13c.

#### 50 (6.55) Pūṣan

1. *vām* is a short form of *āvām* caused by metre; see Sāyaṇa. *vimuco napāt* 'son of unyoking'; the same epithet is also used at 1.42.1. Pūṣan is also called *vimocana* 'a deliverer' at 8.4.15-16; *vimúc* as a verbal noun may be taken to mean 'the Night' which compels a traveller 'to unyoke'; see *mókī* at 2.38.3 above. He is the son of the Night (*mātūḥ* in v. 5 seems to refer to the Night) as he is produced by her as it were. But it is also quite likely that *vimúc* is only a personified 'deliverance' from dangers (*ámhas* etc.), resulting from the nightly darkness. See *ámhomúcam índram* at 10.63.9 and *sú asmát muñcata ví ámhaḥ* at 4.12.6. The expression may be compared with those like *śavaso napāt*, *ūrjo napāt* and *mīho napāt*. *ṛtasya*: *ṛtá* is a sacrifice standing as a symbol of the Ṛta. *rathīḥ* is the leader (literally 'a lord of the chariot', so one who can take you and lead you); see 3.2.8; 4.10.2 where Agni is so called; at 1.143.7 above, Agni is called *ṛtasya dhūrśadam*.

(2) We beg for riches from you who are the best chariot-fighter, wearer of matted hair, lord of great bounty and ■ friend of riches.

(3) You are a stream of riches, O refulgent one, a heap of wealth, O Ajāśva (who yokes goats as his horses), and a friend of every poet who offers a hymn.

(4) Let us now praise the mighty Pūṣan who yokes the goats as his horses and who is called the lover of his sister.

(5) I have addressed the wooer of his mother; may the lover of his sister listen to us. Indra's brother is my friend.

(6) May those goats which are firm-footed, bring Pūṣan here, the god who adorns men, carrying him in his chariot.

2. *kapardīnam*: See 9.67.11. Besides Pūṣan, Rudra is the other god of whom this epithet is used at 1.114.1 and 5. It is also used of the Trtsus or the Vasiṣṭhas at 7.83.8, their *kaparda* on the right being also mentioned at 7.33.1 (*dakṣīnatās-kapardāḥ*).

3. *rāyó dhārā*: *dhārā* is the stream of a river; Indra is similarly called *rāyò'vāniḥ* at 1.4.10, *vāsoḥ rāśiḥ*: cf. 4.20.8.

4. *ajāśvam*: see 6.57.3a below. *svāsúr jārāḥ*: see *svāsāram jārāḥ* at 10.3.3; *svāśr* is Uṣas; Rgvedic poets often identify Agni and the sun. Here Pūṣan as Agni is the brother of Uṣas; Uṣas being his sister according to 3.31.1-2, as both are the children of Dyū. On the other hand, Pūṣan as Sūrya is described as the *jārā* i.e. the lover of Uṣas, who is also his sister in his form as Agni. In short Uṣas is the sister of Pūṣan as Agni, and Pūṣan is her lover as Sūrya. For Sūrya as the *jārā* of Uṣas see 1.69.1 and 7.10.1. Uṣas is called *sūryasya yóṣā* at 7.75.5; also see 1.115.2 above.

5. *mātúr didhiṣúm*: *didhiṣú* is 'a lover, a prospective supporter, a wooer etc.'; see 10.18.8. The mother is the Night, Pūṣan as Agni being the son of Naktoṣasā (see 1.96.5); or even Uṣas may be considered as the mother of Pūṣan as Agni or Sūrya (see 7.78.3cd; 7.80.2d; also 7.63.3a). Others think that the mother is Sūryā, since gods are said to have given him to Sūryā (6.58.4c) and as he himself had chosen Aśvinā, the husbands of Sūryā, as his fathers according to 10.85.14d. He is said to be her *didhiṣú* since he had first wanted to woo her; cf. 6.58.3d. Both *didhiṣú* and *jārā* are used in the secondary sense of ■ 'weakeners, destroyer, displacer' etc., as the sun displaces the Night and the Dawns.

6. *janaśríyam*: *janaśrí* (from *śrí* 'to adorn, illuminate') is the adorning of the people; see *kṣatraśríyam vāruṇam* at 1.25.5 above and *adhva-raśríyaḥ marútaḥ* at 10.78.7 below. Agni is called *gaṇaśrí* at 8.23.4.

51 (6.56) *Pūṣan*

(1) The god cannot be abused by him who may reproach this Pūṣan as (i.e. by calling him) the eater of gruel.

(2) And, indeed, the best chariot-fighter Indra, the great commander kills the enemies with him (i.e. Pūṣan) as his companion and friend.

(3) And that best chariot-fighter (Indra) sent down the golden wheel of the sun towards the speckled Bull there (with him as his companion).

(4) Since we may praise you today, O wise wonder-worker, praised by many, so fulfil our prayer well.

(5) And for the sake of gain, lead this band of ours, which is desirous of cows, to success; you are known from afar, O Pūṣan.

(6) For the sake of an all-round well-being, we beg of you happiness which keeps off dangers and brings in wealth, both today and tomorrow.

51 (6.56) *Pūṣan*

- 1-2. The root *ā diś* is used in the sense of 'point out deridingly, abuse, revile'; s. *yó naḥ pūṣan aghó vrko duśśéva ādideśati āpa sma tám pathó jahi* 'strike away from our path that unkind wolf (i.e. wolf-like man) who may abuse us, O Pūṣan' 1.42.2. Also s. 9.52.4; 10.133.4; 10.134.2; and *ādiśaḥ* 'slandorous attacks' 8.92.31. The poet means to say that a man who may deridingly describe Pūṣan as 'an eater of gruel' (and not of solid food owing to want of teeth) cannot really abuse him; for he is not really a weak god as the term may suggest, since even the great commander and best chariot-fighter Indra kills his enemies with Pūṣan as his companion. *rathātamaḥ* and *sātpatiḥ* in vv. 2 refer to Indra; s. 1.11.1cd. At 7.100.6ab the Vasiṣṭha poet similarly says that the name Śipiviṣṭa of Viṣṇu is quite misleading and does not describe the real nature of the god; for the adjective signifies 'weakness' though the god is well known as a brave fighter in battles.
3. *nī airayat* 'sent down' i.e. for setting. *paraśé gāvi*: The western horizon is meant. At 8.89.7 Indra is said to have made the sun ascend to the sky (*ā sáryam rohayo divi*). Here he is said to have done the opposite. In v. 3 supply *sákhyā yujā* from v. 2. The commencing word *utá* in vv. 2 and 3 shows that they are closely connected. For the idea in the stanza s. also 4.28.2, where, however, Indra is said to have done his deed with the help of Soma.
4. *yád-tád* are either pronouns going with *mánma*, or only conjunctives meaning 'since-therefore'. In the former case the root *brū* must be understood as employed with two objects, *tvā* and *mánma*.
5. *gaṇám* refers to the 'band of singers'; s. on 5.1.3 above.
6. *sárvatāti*: The affix *tāti* or *tāt* signifies 'totality' and is merely an extension of the affix *tā* expressing the 'essential characteristic' of a thing.



52 (6.57) *Indrā-Pūṣaṇau*

(1) Let us now call upon Indra and Pūṣan for friendship, welfare and acquisition of food.

(2) One has approached the Soma in the two jars to drink it; the other longs for gruel.

(3) The goats are the horses of the one; the two well-built steeds belong to the other.

(4) When the mightiest Indra led the great released waters, Pūṣan was by his side, at that place.

(5) We cling to that good grace of Pūṣan and Indra as to a branch of a tree.

(6) We pull up Pūṣan and Indra (to ourselves) as a charioteer does the reins, for great prosperity.

53 (6.74) *Somā-Rudrau*

(1) Do you possess supreme power, O Soma and Rudra; may our prayers reach you completely, so as to please you. Bestowing the seven choice gifts on every home, be blissful to our bipeds and quadrupeds.

52 (6.57) *Indrā-Pūṣaṇau*

2. *camvòḥ*: *camá* from *cam* 'to sip', is the name of a vessel, often mentioned in pairs as here, but sometimes even many of them are alluded to; the pressed out juice was collected in them and also mixed with its ingredients like milk.
3. *váhni* from *vah*, means a horse here; elsewhere it means Fire, or a priest according to the context. Pūṣan is called *ajāśva* at 6.55.3-4. *sámbhṛtā hári*: Indra is called *sambhṛtāśva* at 8.34.12. *sam-bhṛtā* from *sam* √ *bhṛ*, means well filled, well built, with powers; s. *ásmin* (*indre*) *tsámbhṛtádhi vīryà* 2.16.2.
4. *rítah* 'released' is adjective of *apáh*; *rít* from *ri-rī* to release. cf. *yānti śubhrā riṇán apáh* (*marutaḥ*) 8.7.28c; cf. 6.56.2b.
5. *vṛkṣásya vayám iva*: s. 7.95.5cd.
6. *úd yuvāmahe* 'join up, raise up to draw towards ourselves'; in the simile it means 'let loose by raising up', thus urging the horses to gallop; s. *mukteṣu raśmiṣu nirāyatapūrvakāyaḥ*. *Sāk.* I.8.

53 (6.74) *Somā-Rudrau*

1. *iṣṭáyaḥ* from √ *iṣ* 'to desire', are desires, prayers etc.; s. *tvám agne iṣṭibhir nárah* (*rñjate*) 2.1.9. *dāme-dame*: s. on 3.48.2. *saptá rátnā dádhanā*: s. 5.1.5 where the same is said of Agni; *saptá* is descriptive and signifies ■ large number. The fourth line is a Jagatī line in the Trīṣṭubh stanza, caused by the set expression *dvīpāde-cātuṣpade*; the same thing has happened at 7.54.1d below.

(2) O Soma and Rudra, strike down the disease that it may run helter-skelter, when it has entered our household property. Drive away to the farthest distance the Spirit of Destruction. May the blessed and famous fortunes be ours.

(3) O Soma and Rudra, do you put in our bodies all those medicines; unbind, release from us whatever offence, being committed by us has clung to our bodies.

(4) Being possessed of sharp weapons and missiles, yet kind-hearted, do take pity on us well here, O Soma and Rudra. Free us completely from Varuṇa's snares; being gracious, do protect us very well.

#### 54 (7.28) *Indra*

(1) Approach our hymns appreciating them, O Indra; may your horses when yoked, be turning hereward. All mortals, indeed, variously invite you; (but) listen to our call alone, O all-impeller.

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2. *viṣūcīm ví bṛhātām*: s. on 2.33.2d above. *gáyam* from  $\sqrt{gā}$  'to go' and means movable property like cows and horses. s. *gayasphāno góbbhir áśvebbhir indo* at 7.54.2 and below and note on it. *nīrṛtim*: She is supposed to be the goddess of Destruction (from *nir*  $\sqrt{r}$  'to go down, perish'). *āré parācāiḥ*: s. *dūré parācāiḥ* at 10.108.1 below. *parācāiḥ* is adverbial instrumental like *nīcāiḥ*.
  3. *viśvā bheṣajāni*: Rudra is specially known for his *bheṣajāni*; s. above 2.33.13. Similarly Soma is the king of *óśadhis*; s. 10.97.22 below. *tanūṣu baddhām énaḥ*: Mark the peculiar idea, like that of the Jain Karman, that an offence against the gods clings fast to the body of the offender until it is released or cut off by the favour of the gods. The snares mentioned at 1.25.21 above are really the offences committed by the poet. s. also 5.85. 7 (*yát śim āgaś cakṛmā śīsráthas tát*); 4.12.4 (*vi énámsi śīsrátho viśvag agne*), and above 2.28.5a and 6c and 7.86.5.
  4. *vāruṇasya pásāt*: Varuṇa's snares bind an offender; s. above 2.28.7; and below 7.88.7. Also 2.27.16ab and 10.85.24ab. Soma and Rudra are here requested to intervene on behalf of the poet, as Indra apparently is at 7.28.4 below.

#### 54 (7.28) *Indra*

In this short hymn the poet is anxious to get good and quick response to his call for help addressed to Indra; cf. v. 2, 5. The line of thought may be somewhat as follows: Indra is requested to go to the poet in spite of the calls of others (v.1); here the word *viśvānta* leads the poet to the thought of the inherent greatness of a *hāva* or a call for help addressed to Indra (v.2). But the mention of *vájra* in v.2c leads him to Indra's conquest of Vṛtra in v.3, where, however, the simile and the terms *tātūji* and *ātūtuji*, which are intended to apply even to the human beings, bring him back his original theme. So he requests Indra to see that Varuṇa would cut off all falsehood and offences of his and also of his patrons in

(2) Greatness has attached itself to a call for help addressed to you, since, O Indra, you protect a hymn of the sages, O powerful god. When you hold your bolt in your hand, O fierce god, you have become invincible by your power, being formidable.

(3) When you brought together the two worlds under your guidance, like the invoking warriors (in a battle), the active one i.e. Indra, smashed down the sluggish one i.e. Vṛtra, since the former was born for great power and dominion.

(4) Be gracious to us in these days, O Indra, because men who are wicked friends are purifying themselves. May the sagacious Varuṇa,

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order that the enemies, in spite of their recently started expiations, may not get a preferential treatment from the gods, who favour only the unoffending persons (v. 4). The hymn concludes with a request to Indra for a large gift, reminding him of the fact that he is the greatest champion of the poet's hymn.

1. *cd*: s. below 7.68.2c.

2. *hávam mahimā ví ānaṭ*: s. *ugrām cit tvā mahimā sakṣad āvase* 1.129.10. Or the line may mean 'your greatness has pervaded our call, i.e. you with your greatness, present yourself before us when we call upon you'. Thus construe *te hávam mahimā ví ānaṭ* or *te mahimā (naḥ) hávam ví ānaṭ*. For the latter construction s. *ā te indra mahimānam hārayo...vahantu bíbhṛataḥ* at 8.65.4.

3. *jóhuvānān nṛn*: The fighters on both the sides, who invoke Indra's help are meant; s. 2.12.8 above. Indra is said to bring together the opposing parties in a battle; s. 6.35.2ab; 10.27.2ab. Also compare 1.131.3de; 1.174.3ab; 5.34.8ab. Here *ródasī* is the Upameya and *nṛn* the Upamāna; 'the bringing together of the two worlds' is 'obliterating the distance between them by storm and rain' and a reference to this is also found at 8.6.5 (*ójas tād asya titviṣe ubhé yāt samāvartayat/indras cārmeva ródasī*). On this occasion the active one (i.e. Indra; by suggestion also Indra's worshipper) kills the sluggish one (i.e. Vṛtra; by suggestion also the worshipper's rival). This battle of the elements is here compared with the battle of men. The use of the root *śnath* and the epithet *tātuji* (the root *tuj* is used of Indra very often) ought to leave no doubt that Indra and Vṛtra are primarily meant in *cd*. For *c* also compare *ugró jajñe víryāya svadhāvān* at 7.20.1a. Oldenberg suggests that the simile should be understood as *ródasī nṛn ná tvam jóhuvānān sám ninétha* 'when you have brought together the inviting (fighters), by your guidance, as the Rodasī do all men'; but *nṛn* would be inappropriate in the simile when people in general are meant. Geldner construes as we have done; but suggests that *jóhuvānān* (with a suitable change; cf. 10.54.1; 55.1) may also be constructed with *ródasī*, while the gods are probably meant by the word *nṛn*. But in view of the two passages mentioned above, *nṛn* must be regarded as the fighters in the opposing armies; the root *sam* ✓ *nī* too is used in the latter passage, i.e. 10.27.2, as in ours.

4. *durmitrásah kṣitáyah* 'people who are bad friends', here evidently refers to the poet's Aryan rivals, ■ they are said to be washing themselves of their sins (*pāvante*), and *ebhír áhabhiḥ* refers to the



who never associates with offence, completely loosen from us whatever falsehood he observes in us (so that we may not be morally inferior to our enemies).

(5) Let us address this liberal Indra, so that he may give us extensive wealth and gift, Indra—who is the best defender of the poetical work of a bard. Do you protect us, O gods, with your favours at all times.

### 55 (7.49) Āpaḥ

(1) With the ocean as their chief lord, they i.e. the rivers, go forth without encamping, from the middle of the (aerial) sea, purifying themselves (and others). May the divine Waters whom the mighty wielder of the bolt has dug out, favour me here.

(2) May those divine waters favour me here, which are celestial streams, or which flow forth (as springs on the earth), which are dug out (from the bowels of the earth), or are self-manifested, which have the ocean as their goal and are pure and purifying.

(3) May those divine waters favour me here, in whose midst

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days of mutual rivalry for supremacy. *cd*: s. 6.74.3*cd* above. *pāvante* is used of a human being only here; it is as a rule used of Soma juice, but sometimes of ghee and metaphorically also of Agni, Vāta, *matī* and the like.

5. *c*: s. v.2*b*. The refrain is characteristic of the Vasiṣṭhas.

### 55 (7.49) Āpaḥ

1. *samudrārthāḥ* in v. 2 and *samudrājyeṣṭhāḥ* here both clearly show that *samudrā* here is the earthly ocean, as the greatest reservoir of waters and the final resort of all rivers. *salilā* on the other hand is the celestial ocean as at 10.72.6 and 10.129.3 below. At 10.98.5, 6 and 12 this same is called *uttara samudra*, as against the *adhara samudra*, namely the earthly ocean; Devāpi Ārṣṭiṣeṇa is there said to have brought down the waters from the former to the latter when there was a great draught in the kingdom of his brother Śantanu. *āniviśamānāḥ*: s. 1.32.10 above. *indraḥ rarāda*: s. above 3.33.6.
2. The stanza mentions in succession the rain waters, the springs, dug out wells, lakes, and lastly the rivers, small and great, which ultimately enter the ocean as their goal. *samudrārthāḥ*: Compare 3.46.4; 6.36.3; 8.92.22; 9.108.16 etc., where the rivers are said to be entering the ocean; at 5.85.6*cd* they are described as incessantly pouring their waters into the ocean without overfilling it. Also see below 7.95.2 where Sarasvatī is said to be going right from the mountains down to the ocean.
3. *vāruṇaḥ rājā*: s. 1.25.10 above. *satyānrṭé*: The compound represents a stage in the fusion of the original meanings of the two words *ṛtā* and *satyā*, the former referring to things which are already in existence and the latter to those that are yet to be brought into ex-



King Varuṇa moves about observing truth and falsehood of men, which are pure, purifying and dripping with sweetness.

(4) May those divine waters favour me here, in whom King Varuṇa, Soma and all the gods enjoy their exhilarating vigour, in whom Agni Vaiśvānara has entered.

56 (7.54) *Vāstoṣpati*

(1) Accept us as yours, O lord of the home; be easy of access and free from disease for us. Accept us willingly (as your sons) since we beg of you (to do so). Be blissful to our bipeds and quadrupeds.

(2) Be our furtherer, O lord of the home, increasing our property with cows and horses. May we be free from (the hardships of) old age while we enjoy your friendship. Accept us as a father does his sons.

istence. Thus in general an action or a word is said to be *satyā*, when in future it is not nullified or belied by another action. On the other hand, *ṛtā* is said to have been followed by a man or a god when his act or word follows an existing pattern sanctified by beginningless usage or order, or when his word agrees with an existing fact. Violation of *satyā* appears to be conceived more as a crime against society, while that of *ṛtā* is regarded as a crime against both gods and men. The gods, particularly the Ādityas headed by Varuṇa, keep a watch over men through spies to see that they observe the rules of *satyā* by carrying out what they promise, as also of those of *ṛtā*, by avoiding the denial or non-acceptance of things which they inwardly known to be existing facts. See below 7.61.1, 2 and 5.

4. *yāsu ūrjam mādanti*: 'in whom they enjoy their vital strength'. *ūrj* here refers to Soma which requires water for its preparation as an offering to the gods. At 7.47.1-2 these waters for the adulteration and preparation of Soma are described as *idāh ūrmīr mādhumān* 'the sweet wave of nourishing food'. See also 10.30.8 and 9. *ūrjam mādanti*: The root *mad* governs also the accusative; see the Glossary.

56 (7.54) *Vāstoṣpati*

1. *prāti jānāhi* 'accept, recognise, in response to our call'; mark the use of *prāti* in vv. 1 and 2. *prāti naḥ juṣasva* 'accept us i.e. as a father does his sons': s. v. 2. *yāt* and *tāt* are conjunctives. Or in view of the preceding *yāt tvā īmahe* it may mean 'accept for us, win for being given to us'; s. 5.53.13c; 7.16.4d; 7.94.9bc; 8.13.5ab; 10.36.10b. *yāt* and *tāt* in this construction are pronouns 'that which we ask for'. d: This is a Jagatī line in a Triṣṭubh stanza; s. on 6.74.1 above.
2. *pratāraṇaḥ* 'furtherer', especially of our *āyus* 'life'; s. 1.25.12; also 1.116.10; 7.103.10; 8.48.4, 7 and 11, but also of our family and circle of followers. s. 7.61.4d below. *gayasphānaḥ*: *sphānaḥ* from √ *sphai* ('to increase'); s. *sphātīm* at 1.188.9 (*tēṣām* i.e. *paśūnām naḥ sphātīm ā yaja* 'secure by worship increase, prosperity, of our cattle'.) For *gāya* s. above on 6.74.2. *indo*: The word is usually

(3) May we be associated with your powerful company, O lord of the home, which is pleasant and resourceful. Protect our esteemed possessions both during our rest and work. Protect us (O gods), always with your favours.

57 (7.55) *Vāstoṣpati*

(1) Be a kind friend to us, O lord of the home, killing the diseases and entering all the forms (in our home).

used of Soma; s. 8.48.2, 5 etc. But here *vāstoṣpati* is evidently identified with Soma or Indu, owing to their common attributes, namely *pratāraṇaḥ* and *gayasphānaḥ* which are used of Soma too at 1.91.12 and 19. Our poet had probably before his mind the wording of the author of 1.91. Thus the attribute *amāvahā* (7.55.1) which is used of *Vāstoṣpati* by our poet is used by him of Soma at 1.91.12; see also *naḥ ā viśa* of 1.91.11 and *viśvā rūpāṇi āviśān* of our poet (7.55.1). *sākhā suśēva edhi naḥ* occurs both here (7.55.1c) and at 1.91.15. Thus in spite of the general lateness of the hymns of Maṇḍala I, this particular hymn (I.91) must be considered to be old. *pitēva putrān*: s. 8.48.4 below in the case of Soma. Also s. on I.1.9 above. *ajārāsaḥ* i.e. free from the hardships and infirmities attendant upon old age; s. below on 10.18.6a.

3. *gātumāti saṁśād* (from *sām √sad*) 'company full of resources'; *gātú*, from *gā* to go, is a path, way out of difficulties, thus a resource. *kṣēme-yóge* 'during rest and labour'; s. below 7.86.8. *váram* is either a noun 'choice property' (from *√vr* 'to choose'; s. *úso váram váhasi jóśam ánu* 'you carry choice property to him according to his liking, O Uṣas' (6.64.5b), or is equal to *prāti váram* 'according to our choice' *prāti* being intended to be supplied by the poet, who is fond of that word. For *prāti váram* s. 2.11.21a; 10.133.7b.

57 (7.55) *Vāstoṣpati*

Stanzas 5-8 of this hymn are reproduced at Av. IV.5, which hymn is described as *svāpanam* there. In Kātyāyana's *Sarvānukrama* our hymn is called *prasvāpinī upaniṣad*. It is undoubtedly a sleep-charm primarily composed for correcting the defect of sleeplessness of men and women. In this particular case, the charmer's services seem to have been specially requisitioned by a rich noble, who and his men may have suffered from chronic sleeplessness. Thus in v.1 we get the charmer's initial appeal to *Vāstoṣpati*, the guardian deity of the house where he has to operate. As he enters, he meets with the natural opposition from the watch-dog of the house, whom he silences in vv. 2-4. The appendage of the four letters *ní śú svapa* in these suggests that the charmer, the doctor, probably threw some charmed grains at the dog to bring his charm in physical contact with him. In vv. 3 and 4 he emphasises that he is an honourable worshipper of Indra and not a thief, nor a stranger, at whom alone the dog should bark. After silencing the dog, he proceeds to the outer apartments of the house which are usually occupied by elderly members of the family; here he sends to sleep by the powers of his charm the old parents of the noble, the watch-dog in front of these apartments, the grandfather, the other relatives and all

(2) When you display your teeth, O tawny and bright son of Saramā, there shine forth, brightly as it were, lances within your jaws, while you snap at me!

other persons like servants who happen to be there. Here some members were sitting, some were walking, while others like servants were looking at the doctor himself, being curious to see what he would do next (vv. 5-6). He closes the eyes of all in spite of their efforts to keep them open, as is suggested by the word *sām hanmah*, so that all looked as motionless and impervious to the external world as the house itself with all its windows and doors closed. In v. 7 he makes an appeal to the moon who is supposed to be a great sleep-inducer, for helping him in his task. Last of all, he proceeds to the innermost apartment where ladies of the house and their maid-servants were waiting for their turn to get the benefit of the doctor's charm.

According to the Sanskrit tradition the hymn refers to the nightly entrance of Vasiṣṭha into the house of his father Varuṇa, for getting some food as he was very hungry. Pischel tries to interpret the hymn in conformity with this at *Vedische Studien II*, pp. 55-57. Other modern scholars like Lanman, *Sanskrit Reader*, p. 370, Bloomfield, *JAOS*, 31. p. 56, Macdonell, *Bṛhaddevatā*, on v. 11 and Oldenberg, *Noten II*. p. 42, assume that the hymn was meant to be a Lover's Charm. But as seen above, there is not a single reference either to a theft, much less to a theft at the house of Varuṇa, or to an attempt at elopement with a girl, in the whole of the hymn. The speaker, on the other hand tells us that he was neither a thief nor a robber. He openly enters the house while the members of the household were looking at him (cf. *yásca páśyati no jánaḥ* v. 6) and there is absolutely no suggestion that the speaker wants to enter the house stealthily or unlawfully in any part of the hymn. Nor does he appear concerned with any particular girl in the inner apartment when he puts them all to sleep. The house, too, does not belong to a deity, but to a rich noble. As seen above, the speaker begins his operation with the outer parts of the house and goes, step by step, to the innermost apartments.

This R̥gvedic sleep charm of a general nature, was then turned into a Lover's Charm by the author of the Atharvanic hymn. This is clearly shown by the significant changes which he has introduced in his hymn; thus *sárve* in *Rv.* v. 5 is changed to *asyai* in *Av.* v. 6. Similarly the words *yásca páśyati no* (mark *naḥ* 'us') *jánaḥ* of *Rv.* v. 6 are quietly changed to *yás ca tiṣṭhan vipáśyati* of a general import in *Av.* v. 5. Further the concern for the speaker's own safety and secrecy which is introduced in the *Av.* hymn by the words *ariṣṭaḥ* and *akṣitaḥ* in v. 7, and *nāti páśyati kaścana* in v. 2 also suggests the employment of this old material for a new purpose.

The comparative lateness of the hymn is indicated by (1) the general nature of the contents; (2) the words like *sarvā* and *punya* which are rare in the earlier parts of the *R̥gveda*; and (3) the metrical structure of Akṣaras 5 to 8 which is more regular and closer to the epic Anuṣṭubh.

1. *amīvahā*: The adjective is significant in the particular context as explained above; sleeplessness is a sort of disease and the doctor naturally appeals to the disease-killing aspect of the guardian deity of the house. bc: See on *indo* in v. 2 of 7.54 above.
2. *vī-iva* is an Utprekṣā.  $\sqrt{baps}$  'to snatch at, to snap, to bite off' is a secondary root from the reduplicated stem of  $\sqrt{bhas}$ .



(3) Attack a thief or a robber, O son of Saramā, who repeatedly run at me; you indeed are attacking the bards of Indra! Why do you behave wickedly towards us? Go well to sleep.

(4) Tear you to pieces a hog, or let the hog tear you away. You indeed are attacking the bards of Indra! Why do you behave wickedly towards us? Go well to sleep.

(5) Let the mother sleep, let the father sleep; let the dog sleep and let the lord of the house sleep. Let all the relatives sleep, and let all these men around sleep.

(6) As this house is closed, so do we close the eyes of him who is sitting, of him who is walking and also of the person who is looking at us.

(7) We send to sleep all these men through that powerful bull of a thousand horns who has risen above from the ocean.

(8) We send to sleep all maid servants lying in the verandah and women who lie on movable cots or on bedsteads, as also those ladies who are surrounded by sweet fragrance.

3. *sārameya*: This is an honorific appellative used of the dog, suggesting his descent from the great Saramā for whom s. 10.108 below. *rāya*: Ipv. 2 s. of  $\sqrt{rā}$  (IV) 'to attack'. *punaḥsara*: gradual and repeated advance against a stranger is characteristic of a dog. In c the speaker warns the dog that he is wrong; in d he argues. *stotrñ asmān*: The plural is *ādarārthe*.
4. *sūkarāḥ*: The pig is mentioned only here; *sūkārāsya-tāva*: The genitive with  $\sqrt{dar}$  suggests 'tearing off in bits'. The dog seems to be a hound. On the appendage *nī śū svapa*, see the introductory note above.
5. *śvā*: Another dog guarding the inside of the house. *viśpātīḥ*: Cf. *jujurvān iva viśpātīḥ* at 1.37.8. Here the grandfather or the oldest member of the house is meant.
6. The first half clearly suggests that the person who is entering the house is doing so openly and in the view of all. This is expressed a little awkwardly, though the meaning is clear. The doctor means that by closing the eyes of all the men he will make them resemble the house in which they are living. The doors and windows of the house were closed for the night; *akṣāṇi* 'eyes' is an *upalakṣaṇa* of other senses, which do not function during sleep. The senses are compared with the doors and the body with the house.
7. The thousand-horned bull is here the moon; at 5.1.8 above, it is Agni as said on the passage. *samudrāt ud ācarat*: This is indicative of the fact that the eastern ocean and the moon's rise from it was visible to the speaker from his own place. Perhaps the *samudrā* is the aerial one, the *ūtara samudrā*; or lastly it may be a mere fancy of the speaker based on the coolness of the moon's rays; we may compare the Purāṇic idea that the moon was one of the 14 gems churned out of the ocean.
8. The stanza mentions different classes of women, of high and low status. *pūṇyagandhāḥ* are the important ladies in the family, rolling in cosmetics. c is metrically defective. In the AV it is corrected by reading *pūṇyagandhāsaḥ*.



58 (7.61) *Mitrā Varuṇau*

(1) The sun, the lovely eye of you two gods, rises up, O Mitra and Varuṇa, having spread himself around. He, who observes all the creatures, well knows every (evil) thought among men.

(2) This holy priest who is far-famed and whose hymns you may favour in order that you may fill up his years with wisdom (as with vitality), sends forth his hymns to you two.

(3) From the vast earth, from the lofty and vast heaven, you station your separately moving spies among the plants and men, O Mitra and Varuṇa, guarding them both without winking.

58 (7.61) *Mitrā-Varuṇau*

1. *vām cákṣuḥ*: s. 1.115.1 above. *tatanvān* pf. pt. of  $\sqrt{\text{tan}}$  intrans. in sense; s. *yāt nū dyávas tatánan* 7.88.4d below. *manyú* in d means 'thought' in general (from  $\sqrt{\text{man}}$ ), wicked thought in particular. s. *sá manyúm mártýānām ádabdhó ní cikīṣate* 'he seeks to know the wicked thought of the mortals, being undeceived' said of Indra at 8.78.6.
2. *dārghaśrút vipraḥ*: s. *suśrávasam jánam* at 1.49.2 above. c and d are subordinate clauses, consequential in sense and hence the use of the subjunctive forms. *krátvā ná*: It is better to take this as a simile with *vayasā* as the Upameya supplied.  $\hat{a} \sqrt{\text{pr}}$  with an instrumental is significant; the *śarádaḥ* of the *vipra* are conceived as an empty bazar packet, like *kāmaḥ* at 3.30.19, which is expected to be filled with gifts by the deity. Here the gift, as I conceive it, is vital strength (*váyas*) as well as wisdom (*krátu*). *ná* has the ultimate sense of a conjunctive as the Upamāna *krátu*, too, is Prakṛta. The worshipper of the gods enjoys vital strength (*śvātrabhājā váyasā sacate sádā* 8.4.9c) and appreciative wisdom (*ápi krátum sucé-tasam vatema* 7.3.10) as a gift from the gods.
3. Sāyaṇa and Geldner supply *ririṇāthe* after *prá* in ab; 'you surpass Heaven and Earth'; but the absence of the word *mahitvā* in the passage and the use of the root *dhā* with *prá* elsewhere (1.51.2b and the noun *pradhí*) show that there is no such need to supply a verb. Besides, the idea of surpassing the two worlds is mentioned immediately in the next stanza, where significantly the word *mahitvā* occurs. For a similar idea s. 6.67.5cd; *pári yád bhūthó ródasī cid urvī sánti spáso ádabdhāso ámūrāḥ* 'There are (in your service) clever, undeceived spies, in order that you may surround (for protection) even the two vast worlds (O Mitrā-Varuṇa). *rdhaq yatāḥ* directions, as at 6.40.5; 10.105.8), or with *janān* supplied (s. v. 5c; 'protecting men who go astray, *rdhak* meaning astray, away from the right ancestral path, as at 6.40.5). *rākṣamāṇā* 'protecting' i.e. guarding them against dangers, calamities etc. s. 9.87.2b.

(4) Praise the power of Mitra and Varuṇa; their strength has pressed back the two worlds by their greatness. May the months of the non-worshippers pass away without a son. May he, who thinks of (offering) a sacrifice, lead his people to prosperity.

(5) Both of you are unfailing and wise gods, O mighty ones; these (prayers) are for you, wherein there is neither the marvellous nor the mysterious. Evil spirits haunt the falsehoods of men. No secrets have been incomprehensible to you two.

(6) Let me glorify your sacrifice with prayers; being inspired, I call upon you, O Mitra and Varuṇa. (I send) forth to you two these newly composed hymns for being sung; may these prayers which are well prepared, endear themselves to you two.

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4. *d. vṛjānam prā tirāte: prā yé bāndhum sūnṛtābhis tirānte* 'who increase their circle of relatives by their acts of kindness' 7.67.9.
5. *āmūrā viśvā:* The two words look like vocatives; in that case the Nighāta accent of the following vocative *vṛṣaṇau* would be unusual like that of *śubhaspatī* coming after the two vocatives *dāsrā* (which by the way cannot be construed as a nominative form with its existing accent) and *hīranyavartanī* at 8.87.5c. But it is possible to construe the two as nominative forms even with their present accent and to take the three words as forming a full sentence to mean 'O mighty Bulls, you are immortal, both of you', *viśvā* being taken in the sense 'all', i.e. both in the present case as at 4.56.4c. *urūcī viśve yajaté nī pātām* 'do protect us, you two (i.e. Heaven and Earth), who are wide stretching, both of you, holy ones'. Or in the alternative *viśvā* may be taken to mean 'all pervading' with *Sāyaṇa. imāḥ*: Supply *gīrah*; s. 2.27.1a; 7.45.4a. To take *imāḥ* as referring to *drūhaḥ* in c and to assume that they belong to the gods is very improper; Druh is an evil spirit, which does not belong to the gods. It is controlled, kept away, even destroyed by them. It is called *anindrā* at 1.133.1; *Brhaspati* and *Indra* are said to be their slayers at 2.23.17 and 7.104.7. They are never described as attacking an offender at the bidding of a deity, but only when the gods withdraw their protection from him. Besides, what is the point in saying that they are devoid of *citrā* and *yakṣā*? *citrām-yakṣām*: Spectacular decoration and mysterious unintelligibility are probably meant by these words. *acite* is infinitive of √ *cit* to know, with the negative *a* prefixed to it.
6. *sabādhaḥ* is adverbial: 'pressingly', 'with an inner urge'. In *cd* supply *iyarmi* (s. v. 2b) after *prā* and construe *kṛtāni* twice, both with the preceding *mānmāni* and the following *brāhma*. This should be regarded as an example of poetical Word Economy, which is abundantly found in the *Ṛgveda* and where a word, though employed only once, is to be construed twice, either as it is or in a slightly changed form, which can be easily gathered from the context. The present one is an instance of what is known in later literature as the *dehali-dīpa* or the *kākāksi-golaka* *Nyāya. jujuṣan*: √ *juṣ* is here used in an intransitive sense as at 10.105.8 *nābrahmā yajñā rdhag-jōṣati tvé* 'a sacrifice unattended by a hymn does not please you separately'.

(7) This priestly service has been done to you at the sacrifices, O divine Mitra and Varuṇa. Carry us safely through all the difficulties. Protect us always, (O gods), with your favours.

### 59 (7.63) *Sūrya*

(1) The lovely all-observing sun, common to all men, has indeed risen up, who, the god, the eye of Mitra and Varuṇa, has encompassed the intense darkness like a skin.

(2) The great ordainer of men, the mighty surging banner of the sun has risen up, seeking to revolve the self-same wheel, which the Etaśa carries, being placed at the yokes.

(3) Shining jubilantly and brilliantly and greeted by the singers, he rises up from the bosom of the dawns. This god has appeared to me to be Savitr who does not violate the self-same place (or the unchanging law of Mitra and Varuṇa).

7. *puróhitiḥ* 'priestly service'; s. below 7.83.4d. For c see *sá naḥ parśad áti durgāṇi víśvā* 'may he i.e. Agni, carry us safely beyond all difficulties' 1.99.1c.

### 59 (7.63) *Sūrya*

1. *sádhāraṇaḥ mānuṣāṇām*: s. 8.65.7 and 9.48.4 where Indra and Soma are similarly described. Mark the decorative use of the particle *ut* in vv. 1 and 2. *cákṣuḥ*: s. above 1.115.1; 7.61.1 and 7.77.3 below. *cárma iva támāṁsi*: The Upamāna *cárma* suggests the insignificant nature of the Upameya *támāṁsi* (plural showing amplitude) as at 1.85.5 above; also s. *dávidhvato raśmáyaḥ sūryasya cármevāvādhustámo apsvántaḥ* 'The violently shaking rays of the sun have put the darkness in the waters, like a skin' 4.13.4. *samāvivyak*: *sam* √*vyāc* 'to encompass, to contain within oneself'; s. 3.54.8a.
2. *aṇavāḥ ketúḥ* 'the fluttering banner' is the heralding rays of the rising sun. *aṇavāḥ* ■ an adjective is employed also at 3.22.2 (*aṇavó bhānūḥ* of Agni). The *cakráṁ* is the orb of the sun. Etaśa here is the name of the chief horse of the sun.
3. *uśāsām upásthāt*: 'from the bosom of Uśas' need not necessarily suggest Uśas as the mother, though 7.78.3; 7.80.2; 10.11.3 (in particular) may seem to do so. Elsewhere (1.115.2, 7.75.5 etc.) she is described ■ the beloved of the sun. *rebhá* here is a common noun meaning 'a singer', from √*ribh* 'to sing'. At 1.116.24 and 1.118.6 it is used as ■ proper name of ■ sage. Sūrya appears as Savitr to the poet, since like Savitr he is unfailing in his duties (s. d; Savitr is *satyádharma*: s. 10.121.9; 10.139.3) and also because he impels all like Savitr (s. *prasavītā jánānām* v. 2 and *jánāḥ sūryeṇa prásūtāḥ* v. 4). *samānām dhāma* 'the same place of rising'. s. *samānām ártham* of Uśas at 3.61.3 above and *samānām ájnam* of Agni at 3.2.12 or *dhāma* 'law' of Mitra and Varuṇa; cf. 4.5.4; 10.89.8.



(4) The active, shining, far-sighted golden lump of the heaven rises up, having a distant goal. Men being urged by the sun may now reach their destinations and do their respective works.

(5) Like a flying hawk he goes to the region where the immortals have fashioned a path for him. Let us worship you, O Mitra and Varuṇa, with hymns and offerings, when the sun has risen.

(6) May Mitra, Varuṇa and Aryaman now bestow bliss on us and our descendants. May all (places) be furnished with good paths and easy to tread for us. Protect us always, (O gods), with your favours.

60 (7.68) *Aśvinā*

(1) Do come, O beautiful *Aśvinā*, being possessed of good horses, accepting the hymns of your worshipper, O wonder-workers. And enjoy our offerings which are brought (to you).

(2) The gladdening juices have started towards you; come quickly for the enjoyment of my offering. Listen to our calls in spite of those of our enemy.

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4. *divó rukmāḥ*: s. *divi rukmām uruvyāñcam* at 5.1.12 above. *dūrē-arthah*: Though his destination is very far away he is *tarāni*, and *bhrājamānaḥ* 'cheerful'; so he inspires men to be active and do their respective jobs. *ārthāni*: *ārtha* is both neuter as here and masculine as at 10.18.4 below.
5. *gātūm cakrūḥ*: s. *yāsmā ādityā ādhvano rādanti* 7.60.4 and *urūm hī rājā vāruṇaś cakāra sūryāya pānthām ānvetavā u* 1.24.8.
6. *tmāne tokāya*: s. *tanvè tāne* ca 6.46.12; *tānayāya tmāne* ca 1.184.5. But *tokāya tānayāya* at 2.33.14 above is slightly different. It refers to one's immediately succeeding generation and other descendants. *sugā supāthāni*: Adjectives themselves are used here in place of the substantives. s. above *sugām kṛdhi* 2.23.7 and *naḥ supāthā karat* 1.25.12; also *kṛṇōti viśvā supāthā sugāni* at 6.64.1. But at 1.35.11, 1.116.20 and 5.80.2 *sugā* is used as an adjective.

60 (7.68) *Aśvinā*

1. *svāśvā* is nom. *vītām* here and *śrutām* in v. 2 are accented for emphasis; s. VGS. p. 468. Or alternatively construe *vītām naḥ* and *śrutām naḥ* as independent clauses, taking the earlier portions of the lines with the previous clauses. The former is better as the construction of *vītām* with *havyāni* and of *śrutām* with *hāvanāni* is most natural. s. 3.53.1c; 6.60.15c; 7.67.10 etc.
2. *tiró aryó hāvanāni* naturally goes with *śrutām*, the word *hāvana* meaning 'a call'. It may also be secondarily construed with *gantam*; elsewhere at 4.29.1; 8.33.14 and 8.66.12 *tirās cid* is associated with a root expressing motion, but the object of *tirās cid*, in all these passages, is a *sāvana* and not *hāvana* as in our passage. Also see 7.28.1cd above and 10.89.16d.



(3) Your chariot having the speed of mind and bringing with it a hundred favours, dashes forward across the mid-region when it visits us, O gods, who regard Sūryā as their treasure!

(4) When this stone, which presses the Soma and is devoted to gods, stands erect and addresses you, may our priest turn you here-ward, the lovely gods, with his offerings.

(5) You sent down that wonderful food which is yours, that mighty (*gharma*), to Atri, who being dear to you, enjoys your protection ever since.

(6) And that (act) of yours towards the old Cyavāna became fit to be greeted, when you bestowed on him a body which enjoys your protection thereafter.

3. *prā iyarti* is intransitive. *sūryāvasū*: Sūryā is their common bride; s. 1.116.17; 1.118.5 above.
4. *ūrdhvāḥ* 'erect i.e. ready to act'. *vivakti*: The sound produced by the press stones while working is conceived as their address to the gods; s. 10.94.1-6 and 13-14 in particular.
5. I supply *gharmām* after *māhiṣvantam* in b which is the *citrā bhōjana* mentioned in a. Cf. *mahaṣvantam matsaram*, at AV 4.25.6. This *māhiṣvān gharma* is the same as *omyāvān taptā gharma* at 1.112.7. *gharmā*, which is *tapta* or *paritapta*, is always the 'hot milk offering' in the Aśvinā-Atri legend. It is the favourite drink of these gods; they brought this to the famishing sage before they lifted him up together with his followers out of the burning abyss. See on 5.73.6 above. This *gharmā* is variously described as *pītu-māti ūrj* (1.116.8), *ūrj* (1.118.7), *citrā bhōjana* (in our passage) and *vāyaḥ* (7.69.4). The dative *ātraye* and the preposition *nī* show that here we have the root *yu* 'to join' (in spite of the irregular form *yuyotam*). *omānam* is the protection which the gods gave him ever since after this incident to prevent a recurrence of the same mischief. This *omān* is mentioned also at 1.118.7 above. Similarly the *gharmā* is said to be *omyāvāntam* at 1.112.7 and *óman-vāntam* at 10.39.9.
6. *tyát*: Either supply *kāraṇam* or take it as an antecedent of *vārpah* in c. For the former s. 5.31.7a; 6.18.13a. *pratītyam*: This word must be taken as fut. pass. pt. of *prāti-* √ *i*, which seems to have developed two different and opposite meanings. Here it means 'fit to be welcomed'; at 4.5.14 (*anirēṇa vācasā pratītyena* 'with their statement which is not accompanied by sacrificial food and is fit to be contested') it has the opposite meaning of 'fit to be opposed'; this is in keeping with the two opposite meanings of the preposition *prāti*. For this second meaning s. 1.36.20 *agnēr arcāyo bhīmāso nā prā-tītaye* (Agni's flames are formidable and cannot be opposed). For the first, which is quite common s. among others 1.171.1 (*prāti va emi nāmasā*); or 1.11.6 (*prāti āyam sindhum āvādan*). *itā-ūti* 'enjoying their protection thereafter'; this *ūti* corresponds to Atri's *óman*.

(7) And his friends of wicked intentions abandoned Bhujyu in the midst of the ocean. (But even) his enemy who was devoted to you took him out to safety.

(8) You, who fattened even the barren cow, like the waters of the emaciated rivers (fattened by Indra), with your powers and succours, gave strength to even the famishing wolf (i.e. Śayu) and listened to Śayu when invoked by him.

(9) This well-known bard who possesses good hymns, waking up ahead of the dawns, praises you with his good songs. May the cow enrich him with nourishing food and streams of milk. Protect us always, (O gods), with your favours.

#### 61 (7.71) *Aśvinā*

(1) Night goes away from her sister Dawn; the Dark one vacates the path for the Ruddy one. Let us call upon you, O gods whose gifts

7. A contrast is intended between *durēvāsaḥ sākḥāyaḥ* and *yuvākuḥ ārāvā* of Bhujyu. Bhujyu's friends left him in the mid-ocean treacherously, while his father was helplessly looking on (s. 1.116.3 and note). But some one on the side of the enemy against whom Bhujyu was sent, took pity on him and saved him initially until *Aśvinā* came on the scene and finally took him out of the ocean to safety. This *ārāvā* was a devotee of the *Aśvinā* (*yuvākuḥ*; s. also 10.39.7c). *mādhye samudré*: s. *samudrām mādhyam* at 7.88.3 below. In both passages the case termination indicates the transfer of the vastness of the *samudrá* to its *mādhyā*; this is a sort of the *Śuddhā Lakṣaṇā* of the later days.
8. *vrkāya jāsamānāya*: s. *jāsuraḥ śayāve* at 1.116.22 on the one hand and *jāsuraḥ vrkāya* at 6.13.5 on the other. Evidently ■ *Rūpaka* is meant in our passage or at least a simile if *Yāska*, *Nirukta* 1.4.14 is followed. Our whole stanza refers to the legend of Śayu alone, who was famishing with hunger like a wolf and for whom the gods filled his barren cow with milk and thus gave him his food. An *arī* (6.13.5), a *paṇi* (6.51.14) and a *mārtya* (2.23.7) are thus identified with a wolf in point of 'hungry ferocity' elsewhere. In c the barren cow of Śayu is compared with the dried up rivers in the summer, which Indra fills with waters after killing *Ahi*. On the other hand, these rivers are compared with this cow at 7.23.4 (where *staryò gāvah*—the plural is sympathetic—are undoubtedly Śayu's barren cow). Thus Indra's act of filling the rivers with water and the *Aśvinā*'s act of filling the barren cow with milk are mutually compared in these two passages by the *Vasiṣṭhas*.
9. *aghnyā* (metrically *aghniyā*) the adjective of *gauḥ* here stands for the substantive itself. A real cow is meant as seen from the word *páyobhiḥ*. s. 8.75.8c and 8.102.19a. *ághnyā* is so called because she was never sacrificed; s. above 6.28.4.

#### 61 (7.71) *Aśvinā*

1. *svásuḥ*: *Uṣas* and *Rātri*, variously called *nák*, *nákti* and *náktam* are regarded as sisters, who have different complexions, red and dark;

consist of cows and horses; separate the destructive missile from us by day and at night.

(2) Come near for the sake of the worshipping mortal, carrying riches in your chariot, O Aśvinā. Separate from us famine and disease; protect us by day and at night, O lovers of the sweet.

(3) May your graciously inclined powerful horses turn your chariot hereward at this latest day-break; may you bring that (chariot) which is furnished with woven reins serving as the controlling hand, and laden with riches, (being drawn) by your horses yoked in accordance with Rta.

(4) When that (chariot) laden with all kinds of foods approaches you, come to us, Nāsatyas, in that chariot which is your carrier, which has three seats, which is full of riches and which moves at day-break.

(5) You freed Cyavāna from old age; you carried a swift horse to Pedu. You saved Atri completely from the danger and darkness; you placed Jāhuṣa in an easeful surrounding.

(6) Here is my prayer, here my hymn, O Aśvinā; do accept this good hymn, O mighty gods. These hymns longing for you have gone up to you. Protect us always, (O gods), with your favours.

s. *aruśāsya duhitārā vīrūpe stṛbhir anyā pipisē sūro anyā* 6.49.3. In our passage *kr̥ṣṇīḥ nāk* is the Night and *aruśā* is the sun. She vacates the path for the sun, initially making room for her sister Uṣas. s. also *svāsā svāsre jyāyasyai yónim āraik* 1.124.8 and *evā rātri uśāse yónim āraik* 1.113.1. The Aśvinā are the morning deities.

2. *trāsīthām* is accented for emphasis; s. 7.68.1 and 2 above, *ánirām*: (*an-irām*) 'want of food'.
3. *avamáśyām vyūṣṭau* 'latest flash of the dawns'; s. 1.118.11 and also 1.48.6 above. *vṛṣaṇo* i.e. *áśvāḥ*; s. 1.181.2. *syūmagabhastim*: *syūma* is a woven garment or woven reins of leather. A horse is called *syūma-gṛbh* 'one who holds fast to the reins' at 6.36.2. *gābhasti* is a hand and *syūma-gabhasti rátha* is one 'which is controlled by the hand in the form of the reins'.
4. *trivandhuráḥ*: s. above 1.118.1. *usráyāmā* 'moving out at day-break'; at 4.32.24 the poet tells us how the horses which he has received as a Dakṣiṇā are loyal to him whether he moves out at day-break or otherwise (*áram ma usráyāmne áram ánusrayāmne / babhrú yāmeṣu asrīdhā*). *viśvápsnyaḥ*: Supply *rathaḥ*. *viśvápsnya*: (from  $\sqrt{psā}$  to eat + *ya*) 'having all kinds of food'.
5. c: *ámhasaḥ támasaḥ* refer to the darkness and danger in the burning abyss into which Atri was thrown; s. on 7.68.5 above. *sīthiré*: Supply *sthāne*; (from *śrath* 'to loosen'). For Jāhuṣa s. 1.116.20 above.
6. *yuvayāni*: *yuvayā* is an adjective from the denominative verb from *yuvām*; s. *asmayu*, *tvāyu* etc.



## 62 (7.75) Uṣas

(1) The heaven-born Uṣas has shone brightly according to R̥ta; she has arrived disclosing her greatness. She has uncovered (and thus chased away) the evil spirits and the hated darkness; the best of the Aṅgirasas has aroused the paths.

(2) Be here for our great welfare today, O Uṣas; lead us to great fortune. Bestow on us wonderful and famous wealth, and, O goddess helpful to men, also a fame-seeking (son) among men.

(3) These well known, lovely and immortal rays of the beautiful Uṣas have arrived; reviving the holy laws of the gods and fully filling up the mid-regions, they have variously distributed themselves.

(4) The famous Uṣas, the daughter of Heaven, having yoked (her chariot) from the farthest place, goes round the five people all at once, carefully watching the pious works of men, as the Queen of the world.

(5) That rich beloved of Sūrya, who has wonderful gifts, rules over wealth and treasures. Liberal Uṣas, being praised by the sages and welcomed by the priests, shines, leading men to old age.

## 62 (7.75) Uṣas

1. *āvah* in *a* is from  $\sqrt{vās}$  'to shine'; *āvar* in *c* is from  $\sqrt{vr}$  'to cover' (*āpa*  $\sqrt{vr}$  'to uncover, disclose'). *c*: She uncovered the darkness and the Druhas, so that they could not hide themselves any more and had to run away. *āṅgirastamā*: s. on 1.1.6 above.
2. *naḥ* in *a* is genitive; that in *b* is accusative. *naḥ saúbhagāya prá yandhi*: The use of *prá*  $\sqrt{yam}$  in the sense of 'control, load, prepare for' is comparable to that of  $\sqrt{śo}$  'to sharpen', 'prepare for' etc. e.g. *śíśhi rāyē asmān* 7.18.2. *citrām rayīm*: s. 10.47.2-5; the adjectives *yaśásam* and *śravasyúm* suggest that the 'treasure' is in the form of ■ brave son. Our poet is fond of the word *citrá* like that of 5.63 above.
3. *janáyanto* in *a* secondary sense of 'giving rise to, assisting the performance of'. *daívyāni vratāni*: s. *áminatī daívyāni vratāni sūryasya ceti raśmibhir dṛśāná* 1.92.12.
4. *yujāná*: Supply *ratham*; s. 1.48.7a and 5.80.3a above. *parākát*: *parāká* is a far off place (from *pārā* and  $\sqrt{ac}$ ); s. 10.108.3-4 below. *pāñca kṣitīḥ*: All people are meant; similar expressions are *pāñca jánāḥ*, *pāñca carṣaṇīḥ*, *pāñca kṛṣṭīḥ* etc. *pári sadyó jigāti*: s. above 1.115.3d. *c*: *vayúna jánānām*: *vayúna* from  $\sqrt{ve}$  weave is a 'sacred custom, usage' etc; note the use of the root *tan* with reference to the performance of ■ sacred rite. At 1.145.5cd Agni is said to have taught these Vayunas to the worshippers.
5. *sūryasya yósā*: s. above 1.115.2. *jaráyanti* 'causing them to wear out, leading them to old age'; s. 1.92.10 and note on 10.18.6 below. *vāhñibhiḥ*: *vāhni* here seems to mean ■ priest, as ■ carrier, a leader of the sacred rites. s. 1.48.11 above and also 5.79.4; 7.82.4. But perhaps even the sacrificial fires may have been meant; s. 2.28.2; 3.61.6, above.



(6) The ruddy and lovely horses are seen before us, carrying Uṣas. The beautiful one goes in her all-beautiful chariot and bestows lovely gifts on the worshipping person.

(7) The unfailing, great and holy goddess, in the company of the unfailing, great and holy (gods) may break the strong places and give us the cows; the cows have bellowed in response to greet Uṣas.

(8) Now, O Uṣas, grant us wealth associated with cows, brave sons, horses and abundant enjoyment. Do not expose our grass-seat to slander; protect us always, (O gods) with your favours.

### 63 (7.77) Uṣas

(1) Like a youthful damsel she has shone near us, urging all living beings to activity. The fire has now to be kindled by men; she has displayed her light, chasing away darkness.

(2) The vast one has stood up facing all; she has shone wearing a white and bright garment. Having a beautiful appearance and a golden complexion, the mother of the cows and the harbinger of the days has shone brightly.

(3) Carrying the eye of the gods, leading the white horse of lovely

6. *viśvapīśā rāthēna*: s. *supésasam rātham* at 1.49.2 above.

7. *rujád dṛḍhāni*: The strong cave of Vala is meant; s. 3.32.16d above and also 6.30.5b, 6; and 6.32.2 and 3. Really the Aṅgirasas with the help of Indra delivered the cows along with the Uṣas and the other luminaries from Vala's cave; but here Uṣas is represented as helping them in their task of deliverance of the cows, who are supposed to have bellowed in response to her call (d); s. 1.62.3; 3.31.4-6; 7.79.4.

8. *purubhójah* is an adjective of *rátanam*; c: *barhīh* secondarily means a sacrifice as at 2.3.8; 5.62.5; 8.13.4 and 8.15.5. *puruṣātā* (instru). 'owing to our being men'; s. above *puruṣatvātā* 4.54.3.

### 63. (7.77) Uṣas

1. a: *úpo ruruce* is the common term in the simile; s. 1.115.2a (*rócamānām*); bright dress is the characteristic of a young girl. *carāyai*: s. *carāse* at 1.92.9c. *viśvam jīvām*: s. above 1.48.5-6; 1.49.3; 4.51.5. *samídhe ábhūt*: s. *úso yád agnīm samídhe cakārtha* 1.113.9.
2. *rúśad vásaḥ śukráṁ*: Uṣas's own brilliance is here conceived as her bright, shining garment. At 9.69.5 below, milk which is added to the juice is called Soma's bright garment. *gávām mātá*: Her own radiant rays are fancied as her ruddy bulls yoked to her chariot; s. 1.92.2b and also 5.80.3 above. *netrí áhnām*: This is explained in v.3.
3. *devānām cákṣuḥ*: s. 1.115.1. *śvetām áśvam* refers to the sun. At 5.1.4 above, however, *śvetó vājí* is Agni. *raśmībhir vyāktā* 'decorated, distinguished by her own rays'. *vyāktā*: s. 10.14.9 below. d:

appearance, the beautiful Uṣas possessed of charming gifts, is seen fairly adorned by her rays spreading herself widely over the whole world.

(4) Having wealth by your side, shine far away the enemy; grant us a vast pasture land and freedom from fear. Separate from us the hateful foe; bring the treasures and urge your bounty to the worshipper, O liberal one.

(5) Shine on us with your choicest rays, O divine Uṣas, prolonging our life and bestowing on us nourishing food as well as a gift consisting of cows, horses and chariots, O all-beloved Uṣas.

(6) Bestow on us lofty and vast riches, O noble Uṣas, daughter of Heaven whom the Vasiṣṭhas glorify with their hymns. Protect us, O gods, always with your favours.

64 (7.83) *Indrā-Varuṇau*

(1) Brave men looking upon you as their relative, have gone forth with broad axes, seeking loot. You have slain our Dāsa and Aryan foes, O Indrā-Varuṇā; you protected Sudās with your favour.

*viśvam ānu prābhūtā: s. ékaḥ sūryo viśvam ānu prābhūtaḥ / ékaivó-śāḥ sárvaṁ idám vibhāti ékaṁ vā idám ví babhūva sárvaṁ 8.58.2.*

4. *ántivāmā: s. úpāvasum at 6.56.6 above. urvīm gávyūtim ábhayam: s. 6.28.4cd above.*

5. *pratiránti na áyuh 'prolonging our life, leading us towards venerable old age'; s. jaráyantī at 7.75.5 and also 1.25.12c; 1.116.10c above. rádhah: s. above 5.57.7b.*

64 (7.83) *Indrā-Varuṇau*

This is the third among the hymns that contain a reference to the famous Dāśarājña war in Maṇḍala VII. The other two are VII.18 and VII.33. Of these two the former describes a few memorable events in the final decisive battle fought on the banks of the river Paruṣṇī. The description is very vivid and has a personal touch about it. It leaves an impression that the poet was personally acquainted with the incidents and was actually present on the scene of his description. The situation may be visualised as follows: Once king Sudās with a comparatively small army of his followers, the Bharatas, (7.18.17; 33.6) was attacked by the combined and vast armies of ten or more federated kings and cornered by them on the bank of the river Paruṣṇī, which was at that time in high flood (7.18.5; 83.8). Seeing that it was futile to resist in the open field, Sudās thought of escaping to the other bank of the river. This was made possible for him by Indra, who at the request of Vasiṣṭha (7.33.5, 6) made the high-flowing waters of the Paruṣṇī shallow and easily fordable for him (7.18.5). Some of the ten allies tried to pursue Sudās by crossing the river after him. They were, however, drowned, because as soon as they entered the river they were carried away by a powerful flood sent down by Indra (7.18.5, 9, 10, 12). Some of them tried to make the river shallow and ford-

(2) Plead for us, O Indrā-Varuṇā, in the battle where warriors with raised banners clash together, where nothing dear (to men) takes place and where all creatures, all that look upon the light of the sun, shake with fear.

able by digging channels in various directions and thus dividing the stream (7.18.8). Even in this attempt they failed owing to the vastness of the river and met with a disaster (7.18.6, 9). Many were washed off by the powerful current and some who succeeded in reaching the other bank were immediately killed by Sudās and the Bharatas who were by that time well-poised to rush at them to deal a crushing blow (7.18.15).

In the main hymn (7.18) neither the word *daśa rājānaḥ* nor the name *dāśarājña* occurs, even though names at random of people and tribes, as also of individuals are mentioned. Among these adversaries the priests like Bhṛguṣ and Kavaṣa, princely fighters like Turvaṣa, Puru and Druhyu, as also people like the Matsyas, the Druhyus and the Vaikarnas are freely mentioned in the course of the description. The name *Dāśarājña*, naturally given to the war long after its actual occurrence, is found in 7.33.3, 5 and in the present hymn in v.8, while the number ten (*daśa*) of the kings is seen only in the present hymn (vv.6 and 7). But as these two latter hymns (7.33 and 83) contain only distant reminiscences intended for the glorification of Vasiṣṭha and the Vasiṣṭhas (who were till then known by their earlier name, the Tr̥tsus), it is proper to assume that the number ten is only, descriptive and not restrictive, so that *daśa* means 'a large number' and not 'ten'.

Among these federated allies, who fought against Sudās, many were Aryan chiefs, who alone could have been described by our poet as *rājānaḥ*. This term is never used of a *Dāsa* chief in the R̥gveda. The appellatives *āyajyavaḥ* at 7.83.7 and *anindrām* at 7.18.16 are used to suggest only that they were not proper sacrificers and were perhaps atheistically inclined. It is, however, not improbable that these allies may have taken help from some non-Aryan chiefs like Bheda, the Ajas, the Sigrus and the Yaksus (7.18.19). Devaka and Śambarā (7.18.20) do not belong to this episode, but are introduced by way of illustrating earlier favours of Indra.

In the present hymn the Tr̥tsus mentioned in vv.4, 6 and 8 are undoubtedly the Vasiṣṭhas, who must have received this name i.e. Vasiṣṭhas, only after this great event, as may be clear from the comparison of the description of the Tr̥tsus here in v.8cd with that of the Vasiṣṭhas in 7.33.1. In hymns 7.18 and 33, Indra alone is glorified as the god who helped Sudās and brought about the astounding victory (7.18.5, 9, 11, 14-17; 33.5-6), while in our hymn Indra is coupled with Varuṇa, probably to suggest the moral soundness of the side of the Vasiṣṭhas. It is, however, noteworthy that in hymns 33 and 83 (our hymn) greater emphasis is laid upon the great priestly qualities of the Vasiṣṭhas which induced Indra to intervene on their behalf, while in 7.18 no such attempt at self-glorification by the Vasiṣṭha poet is noticeable.

There are some scholars, among them the authors of the Vedic Index and Geldner, who believe that Tr̥tsu is the name of a fighting clan and not of a priestly family. But Oldenberg has shown, it is impossible to believe that the poet could have mentioned the name of his patron, rather than that of his own family, in such a vital statement



(3) The ends of the earth are seen dusky; a war-din has risen up into the heaven, O Indrā-Varuṇā. The enmities of the people have approached me; do come hereward with your protection, O hearers of my call.

(4) Subduing Bheda with your weapons in a matchless manner, O Indrā-Varuṇā, you have protected Sudās. You have heard their hymns when they called upon you; the priestly work of the Ṛtsus became effectual.

as *satyā ṛtsūnām abhavat purōhitiḥ* (v.4) and *devā eṣām abhavan devāhūtiṣu* (v.7). It is again too much to believe (with Geldner, Trans. II.p.213, on 7.33.14) that the Vasiṣṭhas called themselves Ṛtsus, since the Ṛtsu princes were the adoptive parents (rather patrons) of Vasiṣṭha (7.33.14). Besides the description of the Ṛtsus as given in v.8 here is inconceivable if the Ṛtsus were a fighting clan. The Rgvedic poets were too conscious of their spiritual superiority (cf. e.g. 7.33.5-6; 3.53.12) to allow such a transfer of their characteristic appellatives like *śvityāñcaḥ* and *kapadīnaḥ* or *dakṣiṇatāśka-pardāḥ* to their princely patrons.

1. *pāśyamānāsa āpyam*: s.7.32.19; 7.82.8. *pr̥thupārsavaḥ*: *pārsu* is an equivalent of either *pārśva* as Sāyaṇa understands on the authority of a Sanskrit tradition (also cf. Av.10.9.20), or of *paraśu* (an axe) as Av.12.3.31 may show; thus *pr̥thupārsavaḥ* may mean 'having broad or swollen sides or chests' i.e. full of high hopes, or 'having broad axes' said of the warriors of Sudās. An expression like *tanvā śūśujānaḥ* (10.34.6) may be compared for the former meaning. Further as against 'the swelling sides' or 'the swelling body' we have 'the sides pressing in' (upon the stomach) of a hungry person at 1.105.8 (*sām mā tapanti abhītaḥ sapātnīr iva pārśavaḥ*); 10.33.2ab. *dāsā ca vṛtrā āryāni ca*: This is a reference to the alliance of the Aryan and the non-Aryan princes and chiefs against Sudās in the Dāśarājña war. *hatām* and *avatam*: These forms in v.1 and *śruṇu-tam* in v.4 must be regarded as unaugmented forms of the past tense (cf. *yayūḥ* in v.1 and *avatam*, and *abhavat* in v.4). V.1 and vv.4, 6-8 refer to the Dāśarājña war while vv.2, 3, 5, 9-10 (acc. to Sāyaṇa even v.1) refer to the present affairs of the poet.
2. *kṛtādhvajaḥ* is nom. pl. (*dhvāj=dhvajā*). In c construe the word *bhāyante* with *bhūvanā* (neu.) and *svardṛṣaḥ* (masc.) as well. The verse describes the horrors of a battle in general.
3. *dhvasirāḥ* from √*dhvas*, means 'bursting, breaking', hence full of dust particles. *ghōṣaḥ* is the war-cry of the armies; s. 3.31.10c (*vī rōdasī atapad ghōṣa eṣām*). *jānānām* i.e. of the inimical people; s. *vanūṣām āratayaḥ* in v.5 below and also 4.50.11d above.
4. 'apratī' (adv.) 'in a matchless manner'. *bhedām*: s. 7.18.18; 7.33.3; the defeat of Bheda and the people, namely, the Ajas, the Śigrus and the Yakṣus, on the banks of the Yamunā is probably to be understood as a battle of the Dāśarājña war, fought before the final one on the banks of the Paruṣṇī. *eṣām ṛtsūnām* is Kartari Śaṣṭhi. *eṣām* in c anticipatively refers to the Ṛtsus; the Nighāta accent shows that it is not an adjectival pronoun.



(5) The crimes of the enemies and the enmities of the invaders torment me on all sides, O Indrā-Varuṇā; You surely rule over the property of both (the parties); do protect us, indeed, on the fateful day.

(6) Both the parties called upon you two, O Indrā-Varuṇā, for the acquisition of wealth in battles, where you protected Sudās together with the Trtsus, when he was attacked by the ten kings.

(7) The ten allied kings who did not worship the gods, could not overthrow Sudās, O Indrā-Varuṇā. The praise of men who sat by the sacrificial offerings (for preparing them) became effectual; the gods presented themselves when they sent their calls to the gods.

(8) You gave help to Sudās, O Indrā-Varuṇā; when he was surrounded on all sides in the battle with the ten kings, where the white-robed poets, the Trtsus with matted hair, served you with a hymn and a prayer.

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5. *pārye divi*: s. on *pāryād āhnaḥ* at 3.32.14 above. According to Geldner, however, vv. 1c to 3, 5-6ab reproduce the prayer of Vasiṣṭha on the occasion of Dāsārājña. Not quite likely.
6. *havante* (historic present) *ubhāyāsaḥ*: Both parties being the worshippers of the Vedic gods, as suggested in the introductory note, invoke the assistance of Indra and Varuṇa; but owing to Indra's greater regard and love for the Vasiṣṭhas, he and Varuṇa favour their patrons, Sudās and the Bharatas.
7. *āyajyavaḥ* 'ineffective, faithless worshippers; *sāmitāḥ* means 'allied; confederated'. *nṛṇām admasādām*: The priests who supervise the preparation of sacrificial foods are meant by the words. *admasād* is surely a priest; s: *admasād vipro* at 8.44.29, who is said to be *jāgrvi* 'wakeful, waking before others'. At 6.4.4 he is called *admasādvān*, while his special duty is called *admasādya* and Agni is said to be undertaking it, like the duties of the other priests, at 8.43.19. The word *admasād* at 1.124.4c surely means this priest and Uṣas is compared with him in respect of getting up early and awakening others. The specific reference here seems to be intended for those who may decry the work of the priests as against that of the warriors. The poet means to say that though our revilers may indulge in belittling our work, yet after all, it is to our call that the gods respond and it is their poetical compositions that they like to hear. In respect of formation, the word may be compared with *gharmasādaḥ* at 10.15.9 below and in respect of the suggestion, the word *karambhād* 'eater of gruel', used of Pūṣan at 6.56.1 above may be seen. *eṣām* is unaccented and refer to the antecedent *nṛṇām* in c.
8. *pāriyattāya*: *pāri yatta* (from  $\sqrt{yat}$ ); cf. *āsanyatta* 'un-antagonised' at 1.83.3c. *śvityāñcaḥ* (*śviti* and *ac*) 'those who adopt whiteness or white dress' are the *vasiṣṭhās*; s. *śvityāñco mā dakṣinatāskapardāḥ... vasiṣṭhāḥ* 7.33.1. At 2.33.8 Rudra is called *śvityāc* as he is supposed to have white complexion. *dhīvantaḥ*: s. *dhīvato-dhīvataḥ sākhā* at 6.55.3 above.

(9) One of you kills the enemies in battles and the other always keeps a watch over his laws. We call upon you with our good hymns, O mighty gods; grant us protection, O *Indrā-Varuṇā*.

(10) May *Indra*, *Varuṇa*, *Mitra* and *Aryaman* grant us wealth as also their great and extensive protection. We greatly honour the potent light of *Aditi*, the furtherer of *Ṛta* and also the praise of the divine *Savitṛ*.

#### 65 (7.86) *Varuṇa*

(1) The creatures are wise owing to the greatness of him who has stayed apart even the vast heaven and earth. He drove up the high and great firmament, as indeed the sun, and broadened out the earth.

(2) And I discuss with myself that, namely, 'When indeed shall I be within the presence of *Varuṇa*? What offering of mine will he accept without being angry? When shall I visualise his mercy and be glad at heart?

(3) I ask about that offence inquiringly, O *Varuṇa*; I approach wise men to ask them about it. Even the sages (whom I consult) say the same thing to me: 'This *Varuṇa* is surely angry with you'.

9. *a* refers to *Indra*; *b* to *Varuṇa*.

10. In *c* supply *huvé* (s. 1.185.3ab) or *manāmahe* from *d*. Construe *ṛtavṛdhaḥ* as genitive going with *áditeḥ*; or take it as nom. pl. and *jyótiḥ* as the object of *yacchantu*, supplied from *b*.

#### 65 (7.86) *Varuṇa*

1. *janāṁṣi dhīrā*: Supply *bhavanti*; s. 7cd below. *vī tastāmbha*: 'variously supported' so as not to clash together; s. above 4.50.1. *nákṣatram*: This word in the neut. sing. refers to the sun; in the plural it means the stars as at 1.50.2 above.

2. *sváyā tanvā* i.e. as against other persons mentioned in v. 3. The poet means to say that he first thought out about the matter by himself and then only did he consult others who were expected to know better, such as the *didṛś*, the *cikītvās*, and the *kavī*. But none was able to throw any light on the reason of *Varuṇa*'s displeasure, which alone they confirmed. *vāruṇe antār bhuvāni*: The expression conveys 'close association'; s. *yá índre kármanā bhúvat* at 7.32.13. *áhrñānaḥ* 'without being angry'; s. on 1.25.2 above. *abhí√khyā* means 'visualise, experience'. *sumānāḥ* is to be taken predicatively.

3. *didṛkṣu* looks like a reduplicative adjective from *√ dṛś* and means 'a seer, a sage'; s. *draṣṭā* in later literature. It seems logical to understand three different kinds of 'wise men' in *abc*, corresponding to the three different verbs in them, i.e. *prcché*, *upo emi* and *āhuḥ*.

(4) What great crime was it, O Varuṇa, that you desire to kill your friendly worshipper? Declare that to me, O unassailable self-reliant god; may I go down to you with a prayer, being guiltless and active.

(5) Forgive us the sins of our ancestors; forgive those that we have committed in person. Release, O king, Vasiṣṭha like a thief who satisfies the cow, like a calf from its tying rope.

(6) It was not my own wisdom (which made me offend against you); it was seduction, wine, dice, (or) ignorance, O Varuṇa. And besides, the elder one (i.e. Varuṇa himself) is involved in the sin of the younger one (i.e. the poet). Even sleep does not separate us from evil.

(7) Being free from guilt, may I render service like a Dāsa to the impetuous but liberal god. The noble god gave wisdom to the ignorant; being himself wiser, he speeds the ambitious poet to wealth.

4. *turāḥ* from  $\sqrt{tr}$  or  $\sqrt{tvar}$  is an adjective meaning 'active'. *áva*  $\sqrt{i}$  'to go down in supplication'. *d* is a separate clause. This line has 12 Akṣaras and is an extended Triṣṭubh. Really speaking, the poet has chosen to replace a long letter at the 10th place by two short ones and this tendency which is so commonly seen among the Apabhraṃśa poets when they choose Varṇa Vṛttas for their composition, is sometimes observed among the Ṛgvedic poets.
5. *paśutṛpam ná tāyūm*: 'like a thief who satisfies a cow'. A thief who thus makes an expiation for self-purification was to be admitted back to the society according to an old custom which is recorded at Manusmṛti 11.196. It is stated there that if a thief admits his guilt and offers a sheaf of hay to a cow, he is to be forgiven if the cow accepts it from his hand; for then she is supposed to have testified to the genuineness of his repentance. *paśutṛp* is taken to mean 'one who steals a cow' by some scholars who maintain that *tṛp* in Ṛgveda may have meant 'to steal' in view of the Avestan parallel *tṛf* (and also of 10. 87.17c where *tītṛpsāt* may, according to them, be better understood as a des. form of *tṛp* 'to steal'). But this is doubtful and besides the adjective will be unmeaning as it does not convey any reason why the *tāyū* should be released. The main idea in this stanza (cf. also 8.67.14) is of a release of some one who is bound for punishment. *vatsām ná dāmanāḥ*: s. 2.28.6c above. The chief and the subsidiary Upamānas viz., *vatsā* and *dāman*, have exchanged their case terminations in these two passages, in view of the prominence given to the one or the other, as also of the roots employed therein.
6. *dhrūtiḥ* from  $\sqrt{dhr}$  'to deceive', 'to injure'. *ḥyāyān* and *kānyāyān* respectively refer to Varuṇa and Vasiṣṭha. *upāre āsti*: For the locative and  $\sqrt{as}$  or  $\sqrt{bhū}$  see above on v.2. *upārā*, from *ūpa* and  $\sqrt{r}$  'to offend', is an affence; s. *upāraṇa* 'offence' at 8.32.21ab (*ātīhi manyuṣāvīṇam suṣuvāmsam upāraṇe*). Also s. 10.164.3. For *d* s. 2.28.10 above.
7. *dāsó ná*: The simile shows that the Dāsas when they were conquered were often employed as personal attendants and that the stigma attached to the word seems to have disappeared, at least partially,



(8) May this hymn to you be cosily resting in your heart, O self-reliant Varuṇa. May it be well with us whether at rest or in work; do you protect us always with your favours, (O gods).

66 (7.88) *Varuṇa*

(1) Offer the pure and the dearest hymn to the bounteous Varuṇa, O Vasiṣṭha, who brings towards us the holy and great bull of a thousand gifts.

(2) And when I had gone within his presence, I considered the face of Varuṇa to be that of Agni. May the sovereign ruler take me to see the wonder, namely, what the sun and the darkness (together) look like in the rocky cave.

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in course of time as the poet compares himself with a Dāsa. Even elsewhere (s. 8.56.3 and 10.62.10) the Dāsas are mentioned as a part of the Dakṣiṇā received by the priests. We might also consider the name Divo-dāsa, used of an Aryan chief.

8. *hṛdī ūpaśritaḥ astu*: The heart is the seat of feelings of affection and devotion; so it is often requested that the deity should take an offering or a hymn nearest to his heart. The poet also assures that the hymn has emanated from his heart, and not merely from his mind, or in other words, the praise in the hymn is backed up by deep devotion. Cf. *yó vām hṛdī krátumān asmáduktáḥ paśpársad indrávaruṇā námasvān* at 4.41.1cd; at 10.91.13 the poet asks his hymn to be nearest to the heart of the deity: *bhuyā ántarā hṛdī asya nisprśe jāyēva pátye úsatī suvāsāḥ*. s. also 4.43.1 and note on *hārdī* at 9.60.3 below. On the other hand s. *ā te agne rcā havir hṛdā taṣṭām bharaṃasi* at 6.16.47. See also 1.67.4; 1.171.2. c: s. above 7.54.3.

66 (7.88) *Varuṇa*

1. the *vṛṣan* in *cd* is either the sun (mentioned in v.2c also cf. 10.26.3; 10.27.21), or Varuṇa himself. In the latter case *īm* must mean *svam ātmānam*. *yāḥ* in both cases refers to Varuṇa; but it is also not impossible that the poet meant his *matī* (in *b*) to be the bringer of the mighty Varuṇa to him, but suddenly changed from the fem. *matī* to the masc. *stóma* and used *yāḥ* in place of *yā*. A poet's hymn is often imagined to be the bringer of the deity to the sacrifice; among others see 4.24.1ab; 6.63.1bc; 8.88.4c. Lastly it is also possible that *yā* was shortened to *ya* in the Samhitā owing to the following *ī* and was later misconstrued for *yāḥ* by the authors of the Pada Pāṭha. *śundhyūvam* is accu. sing. of the fem. noun *śundhyú*.
2. Varuṇa's face resembled that of Agni owing to redness and flush of anger; at 10.84.1cd warriors are said to look like Agni (*agnírūpāḥ*) when they go to a battle. *cd*: The meaning of these lines is not altogether beyond doubt. The poet seems to long for those old favours of Varuṇa which he enjoyed in the past, both here and in v.3. *svār* and *ándhas* are contrasted; they are described as *vápus* when they are stored up in the *ásman* (i.e. the rocky cave of Vāla where the luminaries were imprisoned) and Varuṇa is requested to show it to



(3) When Varuṇa and I may have climbed into a boat; when we may have urged it to the middle of the ocean; when we may have rocked about over the top of the waters; may we gloriously swing in that swing indeed!

(4) Varuṇa put Vasiṣṭha in a boat; the skilful artist and poet made him a sage and a bard by his powers as long as days and dawns endured, when the days were favourable to him.

(5) Where are those friendships of ours now, which we have enjoyed in the past so lovingly? I then went to your great palace, your house of thousand portals, O self-reliant Varuṇa.

(6) Your dear and loyal relative, your friend who has sinned against you, O Varuṇa, and we who are yours may not suffer punishment as offenders (for offences) towards you, O wonderful god. As a great poet yourself, extend your protection to the singer.

(7) May we praise you, dwelling in these firm habitations; may Varuṇa release his snares from us. May we be the winners of a favour from the bosom of Aditi; protect us with your favours always, (O gods).

the poet as he was the *adhipā* 'the supreme ruler' of all. For the disclosure of a *vāpus* by the deity to the worshipper, s. *vāpur dṛśāye venyó ví āvāḥ* (said of Soma) at 6.44.8.

3. *samudrām mādhyam*: s. *mādhye samudré* at 7.68.7 above. The verbs in *abc* are injunctives (aorist); *prā űkḥayāvahai* is pr. subj. *apām snúbhiḥ* 'over the tops of the waters', i.e. over the high waves of the ocean. For the instrumental s. *adbhír yāti vāruṇaḥ samudraīḥ* 1.161.14c. v. 2cd and v.3 are the words of request to repeat the old favours or a mere reproduction of these.
4. *ṛṣim cakāra*: s. 3.43.5. *svāpā mādhyabhiḥ*: Sāyana reads *svapām avobhiḥ* (*svapām ṛṣim avobhiḥ rakṣanaīḥ*). *sudīnatvé āhnām*: The repetition of *dīna* and *āhan* is characteristic of the Rgvedic style. *yātāt* are ablative forms used adverbially in the sense of 'so far as'; s. *ārcāmasi yād evā vidmā tāt tvā mahāntam* 6.21.6. d: The meaning is 'for endless time'; similar expression is *yāt sūryāmāsā mithā uccārātaḥ* at 10.68.10 below.
5. *sācāvahe-purā*: A present tense form with *purā* has the sense of the past. *avrkām*: Supply *sakhyām* (from *a*). *mānam* from  $\sqrt{mā}$  'measure', is a palace; s. *devānām māne prathamā* 10.27.23.
6. *tvām āgāmsi kṛnāvāt*: Root  $\sqrt{kr}$  with two accusatives; s. *devān vā yāt cakṛmā kāccid āgaḥ* 1.185.8. In *c* supply *enaḥ* (from *ēnas-vantaḥ*) as the object of *bhujema*; s. *mā va éno anyākṛtam bhujema* at 6.51.7. *ab* is a subordinate clause, which is to be construed with *c*; to connect the two supply *sa ca vayam ca*. In *c*, *te* goes with *vayam* supplied (*te śkhā te vayam ca*).
7. *tvā*: Supply *stoṣāma* cf. 1.53.11. For *b* s. above 1.25.21. In *c* *van-vānāḥ* stands for a finite verb or supply *syāma*; s. 9.61.24b.

67 (7.89) *Varuṇa*

(1) May I not go to the house of clay, O king Varuṇa; have mercy, O lord of great dominion, have mercy.

(2) When I go forth, bursting as it were, like a fully inflated skin-bag, O lord of the bolt, have mercy (on me), O lord of great dominion, have mercy.

(3) O pure god, I always went against you through poverty of wisdom; have mercy, O lord of great dominion, have mercy (on me).

(4) Thirst has attacked your singer, while yet he stands in the midst of waters. Have mercy, O lord of great dominion, have mercy (on me).

(5) Even when we men commit any offence against celestial beings, and when we have broken your laws through ignorance, O Varuṇa, do not harm us for that offence, O god.

67 (7.89) *Varuṇa*

The hymn is a prayer to Varuṇa by a man who was suffering from dropsy supposed to have been sent by the god as a punishment for the offences against him. Vv. 2 and 4 graphically describe the pitiable condition of such a sufferer.

1. *mṛnmāyam grhām*: The reference is to the burial of the ashes and bones of a dead man after his cremation, in the bowels of the earth, after being placed in an earthen pot; s. below on 10.18.10-13. It does not refer to the burial of the dead body as is often assumed. The expression *mā nu bhūmigrho bhuvat* used of a sick person at Av. 5.30.14d is to be similarly understood as referring to the burial of the bones after cremation.
2. *prasphurān*: The root is *sphur*, (intrans.) 'to burst forth' as at 10.34.9 below. *adrivaḥ* (voc. of *adri*) 'possessor of Adri or the bolt' is primarily used of Indra, secondarily also of Varuṇa and Soma.
3. *krátvaḥ dīnātā*: s. *dīnair dākṣaiḥ* at 4.54.3 above. *samaha* (adv. from *sama* + *ha*) 'evenly, similarly'. Sāyana always takes this as a vocative form, deriving it from *sa* + *maha*; but this is not possible at 1.120.11 and 5.53.15 where the *Aśvinā* and the *Maruts* are in the context and the vocative singular form would be inappropriate.
4. *apām mādhye*: This refers to the pitiable condition of a dropsy patient whose stomach is filled with water and yet he always feels thirsty.
5. *idām* is adverbially used in the sense of 'just here', 'now'. *daivye jāne*: s. above 4.54.3. *ácittī* is instrumental sing. of *ácitti* 'ignorance'; s. 7.86.6b above.

68 (7.95) *Sarasvatī*

(1) This *Sarasvatī*, a stronghold, an iron fort, has flowed forth with her nourishing stream. The river rushes forth like two chariot-horses, surpassing all the other streams by her own greatness.

(2) The pure *Sarasvatī* alone among the rivers has distinguished herself, going from the mountains right upto the sea. Being acquainted with the wealth of the vast world, she has milked out ghee and milk to man.

(3) That strong young bull friendly to man, has thrived among the holy damsels (i.e. the rivers). He gives a powerful horse to the rich patrons. May he refresh its (i.e. of the horse) body for success.

(4) And may that blessed *Sarasvatī* listen to us at this sacrifice; being fond of us, when approached by our respectful priests sitting with crossed knees; she is superior even to friends on account of her wealth which always accompanies her.

68 (7.95) *Sarasvatī*

1. *dharūnam* from  $\sqrt{dhr}$ , means 'a support, a stay'; at 9.74.2 Soma is called 'a supporting pillar' (*dharūnaḥ skambhāḥ*) of the heaven. *āyasī pūḥ* (*āyasī* 'made of iron' signifies great firmness in respect of affording shelter, of course to the worshipper) is used also of Agni at 7.15.14 and of Indra at 8.69.8. At 5.41.12c the rivers are similarly compared with forts. *rathyā iva* 'like two chariot horses', the pair being conceived as a unit for comparison in respect of speed. s. on 3.33.2 above. Geldner takes *rathyā* as instrumental of *rathyā* 'a street'; but this meaning for a Rgvedic passage is doubtful.
2. *ā samudrāt*: Generally *ā* with an ablative means 'from, away from, beginning with' etc. But sometimes, as here it has the sense of 'up-to, towards, round about' etc. s. on v.5 below. *samudrā* here undoubtedly refers to the 'earthly ocean'. *ghṛtām pāyaḥ*: These two words are at times secondarily used to convey 'nourishing foods and drinks'. *nāhuṣa* is a descendant of *nāhuṣa* which generally means 'a man'.
3. *sā nāryaḥ* refers to *Sarasvān*, who is a male deity presiding over the waters of *Sarasvatī*; s. 7.96.4-6, for the description of this deity. *yājñīyāsu yōsanāsu*: The waters of the river are meant. c: *vājīnam*: This may be a reference to the famous horse of the Sindhu valley. *sātāye* i.e. of the worshipper; *tanvām* i.e. of the horse.
4. *mitājñubhiḥ* 'having fixed knees', i.e. sitting cross-legged. The term does not mean 'kneeling' as suggested by some. See on 3.59.3 above. *nāmasyā* 'associated with, possessed of a *nāmas*' here and at 6.68.3; otherwise, it means 'deserving a *nāmas*' i.e. respectful word. *sākhibhyaḥ*: the *sakhis* are the other rivers.



(5) We are offering these (oblations) with prayers so as to reach you; accept our hymn, O Sarasvatī. Holding ourselves in your dearest protection, may we approach you like a sheltering tree.

(6) This vasiṣṭha has opened up the doors of the sacrifice for you, O lovely Sarasvatī. Increase, O beautiful one and bestow gifts on the singer. Protect us with your favours always, (O gods).

69 (7.102) *Parjanya*

(1) Sing aloud to Parjanya, the bountiful son of the heaven. May he find out pasture for us.

(2-3) Pour out in his mouth (i.e the sacrificial fire), the sweetest oblation for him, indeed, who impregnates the cows, plants, the mares and the women. May he give us uninterrupted stocks of nourishing food.

5. Supply *havīṃsi* after *imā* (s. 8.27.22c); *jūhvānāḥ* i.e. *vayam*. *a* is an independent clause with the participle standing for a finite verb. *yuṣmād ā* is slightly irregular (for *yuṣmān ā*); s. on v.2 above. Here and at 1.92.16a; 5.56.3b (in both places *asmād ā*) the preposition *ā* is used with an ablative in the sense of 'round about, near to' etc. Sāyaṇa supplies *dadīmahi* after *ā* and *dhanāni* as its object 'May we receive treasures from you'. *yuṣmad* (plural suggests that Sarasvatī and her sisterly rivers as well as Sarasvān are meant: In *d* supply *tvām*; for the simile s. 6.57.5b above. *śaraṇā* is an adjective here, and also at 10.18.12 below.

6. *ṛtasya dvārā*: As Sarasvatī is one of the Āprī deities, the gates seem to be the divine doors through which the gods enter for the sacrifice. *ṛtā* in the R̥gveda often stands for a sacrifice, as its symbol. *vārdha*: Perhaps construe *vājān vārdha rāsi* (*ca*); usually the root in the Parasmai Pada is transitive and refers to the growth of something else. But at times it is also used with reference to the growth of the agent himself, as at 3.1.11a (*urāi mahān anibādhé vavardha*) and 10.8.1d (*apām upāsthe maḥiśo vavardha*). So that here too *vardha* may mean 'grow prosperous' and this seems more likely in view of the structure of the sentence: 'grow prosperous yourself and bestow foods upon the singer'. *rāsi* is a present tense form with the sense of an immediate future. See 5.26.1.

69 (7.102) *Parjanya*

1. *yāvasam* 'pasture for the cattle'.

2. S. above 5.83.1, 4, 7 and 10.

3. *āsyè* i.e. in Agni who is made their mouth by the gods; s. *tvām agne ādityāsa āsyām tvām jīhvām śucayaś cakrire kave* 2.1.13. *saṁyátam* (*saṁyát* 'uninterrupted', from *sam* √ *yat*).



70. (7.103) *Maṇḍūkāḥ*

(1) Lying low for ■ year, the frogs, the brahmins observing ■ vow, have loudly uttered their speech inspired by Parjanya.

70 (7.103) *Maṇḍūkāḥ*

The hymn is supposed to be a satire or a parody against the Viśvāmitras, as the last stanza of our hymn has the appearance of being composed in a mocking imitation of v.7 in hymn No. 53 of the IIIrd or the Viśvāmitra Maṇḍala. The view was held for long by older scholars like Max Müller (History, p. 494), Muir (O.S.T.V. p. 435) and others; even Geldner (Trans. II. pp. 271-272) subscribes to that view to a certain extent. But there do not exist any grounds for such an assumption. And besides if this is supposed to be ■ satire it will have to be understood as meant against the Bharatas and the Aṅgirasas (s. also 10.62.7) who are meant at 3.53.7. If again the description of the Maṇḍūkas under the metaphor of the sacrificing Brāhmaṇas is presumed to be disparaging, it will be so to the priestly families in general, including that of the poet himself, and not to the Viśvāmitras in particular.

According to the Sanskrit tradition, recorded in Sāyaṇa's introductory remarks on the hymn, it is a rain charm. The whole lay-out of the hymn as also its tone are quite in keeping with this tradition and in v.8 the Maṇḍūkas are actually described as making and reciting their annual Brahman, which is associated with the rains. The hymn describes the most colourful behaviour of the frogs at the advent of the first showers of rain. As a matter of fact, it is a panegyric of the frogs who are the harbingers of rains; this is significantly mentioned in the expression *parjanya-jñvitām* in v.1. In the last stanza they are on that account described as the givers of hundreds of cows and the bringers of plenty. It should not be forgotten that the hymn appears at the end of two others which are addressed to Parjanya in Maṇḍala VII. In our hymn Parjanya is actually mentioned in v.1 and suggested in vv.2-4, 7 and 9. The inclusion of v.1 and a few words and expressions from this hymn in a Vṛṣṭi Sūkta (IV.15) in the Atharva Veda is also significant.

There surely appears nothing that is disparaging either to the frogs or to the sacrificing priests in the whole of the hymn; on the other hand there are flattering references to both, particularly in vv. 1, 2, 5, 7, 8-10. In vv. 2-6 we have an imagery from the general behaviour of men of different status and age when they joyfully meet, greeting one another, on ■ festive occasion like the performance of ■ long sacrificial session of the type of the Aśvamedha. Thus we have 'the father and the son' (v.3), 'the teacher and the pupil' (v.5) and 'two persons of equal status' (v.4) conveyed by the words *prśni* and *hārīta*; s. also v.6), loudly and happily exchanging greetings. Hereafter we get the imagery of a session of a Soma sacrifice, extending over at least a day and a night; this indeed is the main imagery of the hymn and the poet has started with it in v. 1, breaking off only to describe the general feelings of joy in vv.2-6 as said above. The poet is indeed wavering between a longer sacrificial session extending over a year and involving ■ thousand pressings of Soma (at the rate of 3 a day for 360 days approximately), and ■ shorter one which extends over ■ night and a day, as is clear from his use of the words *saṃvatsarām* (v.1) and *sahasrasāvē* (v.10) as also of *atirātrē sōme* (v.7).

(2) When the waters from the heaven came down upon him (i.e. the frogs), while he was lying low at the (bottom of the) lake like a dry skin-bag, the combined voice of the frogs shoots up together here like the lowing of the cows with their calves (by their side).

(3) When he (i.e. Parjanya) rained over them while they lay eager and thirsty (in the dry lake) at the arrival of the rainy season, one of them croaks and approaches another who greets him in return, as a son does his father.

(4) One of the pair joyfully greets the other, when both have rejoiced in the down-pour of waters and when the spotted frog, fully drenched in the rain and leaping about, mixes up his voice with that of the yellow one.

1. *saṁvatsarām śaśayānāḥ*: *saṁvatsarām* is to be understood secondarily in the sense of a period of nearly eight months from the end of the earlier to the beginning of the next rainy season. *brāhmaṇāḥ*: The Rūpaka is sustained throughout the hymn as seen from vv.7 and 8; *vratacārīṇaḥ*: The Maṇḍukas are so called because during the dry period they do not revel (as they do after the advent of the rains) and keep the vow of silence (which they break after the rains; s. vv.1.8). *parjanya-jinvitām*: Parjanya as it were gives them the Praise to break their silence and start the actual sacrifice by the recitation of the Mantras. *prā avādiṣuḥ* 'loudly and authoritatively spoke out'; s. 7.33.14; 7.101.1 etc.
2. *ḍṛtim nā śūskaṁ*: The Maṇḍuka is compared with a dry skin-bag which contains no fluid and hence is empty, deflated and lying low (*śāyānam*). On the other hand, the patient's stomach filled with water is compared with an inflated skin-bag (*dhmātāḥ ḍṛtiḥ*) at 7.89.2 above. *sarasī* is locative of the same word (fem.). *māyūḥ* from √ *mā* to bellow; usually used of a cow. *vatsinānām*: The adjective is significant; it suggests that the *māyū* is meant to be of the cows when they eagerly meet their calves (s. *anyāsyā vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ* 3.55.13). *vagnūḥ* from √ *vac*, means 'sound, voice'; cf. *bhānu* from √ *bhā* to shine.
3. *abhī āvarṣit*: The two words are separately shown and with a separate accent in the Pada Pāṭha against the general practice in such cases; s. for similar lapses above *nī āsīdat* at 1.143.1; *prā āsrjaḥ* at 3.32.6; below *prā āgāḥ* at 8.48.2; *nī ādhāyi* at 8.48.10; *vī ādadhuḥ* at 10.90.11; *abhī aikṣetām* at 10.121.6 and *prā āvartayaḥ* at 10.135. 4. The subject of *abhī āvarṣit* is *parjanyaḥ* supplied. *trṣyā* from √ *trṣ*, means 'thirst'. *akhkhalikṛtya* is onomaetopoetic. *pitāram nā putrō*: s. above 2.33.12ab.
4. b, c and d contain three separate clauses, all subordinate (as the accent of verbs in them shows), if *kāniṣkan* is taken as a verbal form (un. aor.); or b contains one and cd another, if *kāniṣkan* is construed as a pr. participle (int. √ *skand*).

(5) When one of these repeats the speech of the other as a pupil does that of his teacher, all that (action) of these is (attended) by fulness, like a periodical sacrifice offered in all its fullness, when you of lovely voice, speak out in the midst of waters, (O frogs).

(6) One has the voice of a cow, the other has that of a goat; one of these is spotted, the other is green. Bearing the same name but differing in forms, they variously decorate their voice, while speaking.

(7) Like the priests at the Atirātra Soma sacrifice reciting around a (Soma-) filled tub, you punctually attend on that day of the year which ushers in the rains, (croaking around the water-filled lake), O Maṇḍukas.

5. *śāktā* and *śikṣamāṇa*: The latter is better. (both from  $\sqrt{\text{śak}}$  to enable) are the teacher and the pupil. The additional simile (after that in v. 3cd) is employed to illustrate more vividly the mere repetition of the greetings of one another, without the use of different expressions. *saṃṛdhā* is to be understood twice, once as the common term and then as a part of the Upamāna: *saṃṛdhā parva iva sarvam tat saṃṛdhā asti*. *pārvaṇ* here is something like a soma parvan, a sacrificial session held on a joint of months or half months i.e. on Amā and Pūrṇimā, for this meaning of the word s. 1.9.1b, 1.94.4. At 10.79.7d (*saṃ anṛdhe parvabhīr vavṛdhānaḥ*), however, the word *pārvaṇ* occurs along with the root *saṃṛdh* as in our passage; there it means 'a joint, a limb, of the body' and it is not unlikely (as suggested by Oldenberg) that the same meaning may have been intended in our passage: Thus: 'All that (action) of these (frogs) is attended by fulness, like the joints of their bodies by their rejuvenation (owing to rains)'. In short, both their bodies and actions are full and graceful, leaving nothing to be desired. *saṃṛdh* in the simile is physical completeness (*aṅga-saṃṛddhi*), while in the main sentence it is prosperity, gracefulness etc.; for this second meaning of *pārvaṇ* (i.e. a bodily limb, joint) we may also compare *nīr bhūd ukhacchīd sām aranta pārva* at 4.19.9. It is less satisfactory to take *pārvaṇ* in the sense of 'a section' of the Svādhyāya on the authority of the occurrence of that word in later Vedic literature (*Śat. Br.* 1.3.4.3.7 and *Pār. Gr. S.* 2.10.20) as is done by Macdonell (*Vedic Reader*, p. 144) and Geldner, (*Trans. II.* p. 272).

6. *vīrūpāḥ* 'differing both in respect of voice and colour'. *vācam pipiśuḥ*: The idea of decorating one's speech is evidently present; here, of course by modulation; elsewhere by the introduction of figures of word and sense, as at 7.32.13 (*māntram ākharvam sūdhitam supēśasam dādhāta yajñīyeṣu ā*).

7. Atirātra is a Soma sacrifice which extends over a day and the following night. The idea in the simile is that the frogs do not rest even at night. There is only one simile in *ab*, though the Vācaka *nā* is employed twice. This sort of employment of the Upamā-vācaka twice in the same simile, once after the chief and then again after the subsidiary Upamāna, is often met with in the R̥gveda. Its purpose is to convey equal prominence to both the Upamānas.



(8) These Soma-offering priests have raised their voice, reciting their annual prayer. These perspiring priests, possessed of Gharma, all come out; none lies concealed.

(9) They have abided by the fixture of the gods made for the twelfth month. These men do not transgress the season. The heated Gharmanas enjoy their release when the rainy season arrives in the course of the year.

(10) The cow-voiced has given, the goat-voiced has given. The spotted one has given and the yellow one has given us rich treasures. The frogs giving us hundreds of cows, at this sacrifice with a thousand Soma-pressings, have surely prolonged their own life.

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See above on 1.85.8. *sāraḥ* is *Śliṣṭa*; it means 'lake' (with frogs) and 'Soma tank' (with the *Brāhmaṇas*). *pāri ṣṭha*: s. 2.35.3d above (*pari* √ *sthā* 'to wait upon').

8. The metaphor is continued. Accordingly *gharmīnaḥ* and *siṣvidānāḥ* are *Śliṣṭa*; *gharmā* is 'the hot milk-offering' with the *Brāhmaṇas* and 'heat' with the *Maṇḍukas*; *svēda* is 'perspiration' with the *Brāhmaṇas* and 'rain drops' with the *Maṇḍukas*. For the perspiration of a toiling priest s. 4.2.6ab (*yás te idhmám jabhárat siṣvidānó mūrdhānam vā tatápate tvāyā*). For rains compared with drops of perspiration cf. *varsám svēdam cakrire rudriyāsaḥ* at 5.58.7d. *parivatsarīnam bráhma* is that on which appears once in the year, annual, i.e. manifesting itself on that day which brings in the rains (cd). s. *vanas-patyā grāvāno ghoṣam akrata haviṣ kṛvanteḥ parivatsarīnam* at Av. 3.10.5ab. Mark how in the first *Pāda* a *Triṣṭubh* line is turned into a *Jagatī* one owing to the formulaic expression *vācam akrata* (also in the Av. passage) even at 10.34.5c below. s. above on 6.74.1d.
9. *devāhitim* 'what is allotted by the gods'; s. *vī āśema devāhitam yád āyuh* at 1.89.8d. *dvādaśasya*: Mark the accent; with this accent the word is either an ordinal meaning 'the twelfth', or an adjective (of *samvatsarasya* supplied from c), meaning 'consisting of 12 i.e. months'. Both *Sāyaṇācārya* and *Macdonell* (*Vedic Reader*, p. 146) follow the second, while *Jacobi* follows the first and bases upon this his contention that in those days the year began with the rainy season. I follow the first like *Jacobi*, supplying *māsasya*, but take *samvatsarā* as referring to the year of the *Maṇḍukas*, the one that is mentioned in the very first stanza *nāraḥ*. The *Rūpaka* is continued. *ṛtūm ná prāminanti*: s. 7.63.3d above. *taptā gharmāḥ*: *gharmā* is the vessel containing the milk offering and also the 'heated and so perspiring priests', here the frogs. *visargām* is both 'a good flow' and 'a release' (of the frogs from their holes in the earth, at the bottom of the lake).
10. *sahasrasāvā* is a Soma sacrifice which extends over a year and contains a thousand and odd Soma pressings at the rate of three a day. Here the *Rūpaka* started in v.1 is brought to its logical conclusion. The whole year through which the *Maṇḍukas* are supposed to be observing their vows is supposed to be the year in which a *sahasra-sāvā* sacrifice is performed. *prā tirante āyuh* 'prolong their own life', i.e. for ages to come they will disappear at the end of the rains, but reappear at the beginning of the next rainy season. They will



71 (8.29) *Viśvedevāḥ*

- (1) One is brown, multiformed, kind and youthful. He puts on a golden ornament.
- (2) One, bright and wise among the gods, has occupied his seat.
- (3) One holds in his hand an iron axe, being firm-seated among the gods.
- (4) One wields his Vajra which is placed in his hand. He kills his foes with it.
- (5) One, pure, fierce and possessed of cooling remedies, holds in his hand a sharp weapon.

do so because of their good offices to us as described in *abc*. The *Ātmane Pada* employed for the root *prá* ✓ *ty* shows that the *prata-*  
*raṇa* of *āyus* is with reference to themselves; for similar use s. *vāso-*  
*dāḥ soma prá tiranta āyuh* at 10.107.2; *dakṣiṇāvantaḥ pra tirante*  
*āyuh* at 1.125.6d. Also s. 1.113.16d; 8.48.11d; 10.85.19. On the  
other hand where the *pratarāṇa* of *āyus* is with reference to another  
person different from the subject of the root, this latter is used in  
the *Parasmai Pada*; s. for example 1.15.12; 1.116.10; 7.77.5 and 8  
above and also 8.48.4 and 7 below. In such cases an associative  
word like *naḥ* or *asmākam* is usually employed. At 3.53.7, of which  
our passage is supposed to be a mocking imitation, the patrons of  
*Viśvāmitra*, the *Bharatas*, identified with the *Aṅgiras*es themselves,  
are said to have prolonged their own lives by giving gifts to *Viśvā-*  
*mitra*. s. also 10.62.2c, where a reference to the prolongation of  
the life of the *Aṅgiras*es owing to their noble acts is found.

71 (8.29) *Viśvedevāḥ*

The metre of this hymn is *Dvipadā Virāj*, a stanza which  
contains two lines having 12 and 8 *Akṣaras* respectively. The hymn  
is a sort of a riddle; each *Rk* mentions one or two characteristic  
features of a deity, leaving the name to be guessed. In v.5 the  
2nd *Pāda* has ten *Akṣaras* instead of the expected 8; this is due  
to the poet's anxiety to cram all the three epithets in this line.

1. *babhrū* and *viṣuṇa* together suggest *Soma*; *viṣuṇaḥ* 'of varied colours,  
changing forms'; the stalk is green, the juice is yellow. Addition  
of the ingredients gives it yet another colour.
2. *yónim ā sasāda* and *dyótanaḥ* indicate *Agni*.
3. *āyaśm vāśm*: *Tvaṣṭṛ* is meant; s. 10.53.9c: *śísīte nūnām para-*  
*śúm svāyasám* (*Tvaṣṭā*).
5. *jālāśabheṣajaḥ* leaves no doubt that *Rudra* is meant; s. above  
2.33.7b. Second *Pāda* has 10 *Akṣaras*. See introductory note.

(6) One causes the paths to swell; like a thief he knows the treasures (of others).

(7) One, the wide-striding one, has taken his three strides, where the gods rejoice.

(8) The two move about on their birds with the one woman; like two travellers they always travel.

(9) The two, the highest sovereigns who receive the ghee offering, take their seat in the heaven.

(10) Some, while singing, have thought out a mighty Sāman. With that they made the sun shine.

72 (8.30) *Viśvedevāḥ*

(1) None among you is small, none a boy, O gods. All are equally great.

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6. Pūṣan is meant; *pathāḥ pīpāya* 'caused the paths to swell' i.e. made them appear full owing to the moving creatures going to the different places of their work; Pūṣan is *pathas pati* as we saw above at 6.53.1. Here the root *pī* is used as a transitive one as at 2.35.7 above or at 5.71.2 (*pipyatam dhīyaḥ*). At 7.75.1 above we get a similar idea where Uṣas is said to have roused the paths (*pathyā ajigaḥ*). Pūṣan being a morning god impels all creatures to activity. The simile begins with *tāskaro yathā* and the second Pāda gives its common property. *veda nidhānam*: Pūṣan is compared with a thief in respect of an intimate knowledge of the people's treasures. This is why Pūṣan can easily find out articles lost by men; s. above 6.54.10. At another place Agni is compared with a thief in respect of his skill in concealing his tracks (5.15.5) and for speed in running away (6.12.5). See also above 1.50.2 and below 10.97.10 for the simile of a thief used for deities.
7. *urugāyaḥ* is Viṣṇu's characteristic. *yatra devāso madanti*: s. above 1.154.5. *yatra* refers to the third or the last of the three Pādas.
8. *dvā ékayā* are the Aśvinā and their common bride Sūryā. *pravāsā* are habitual travellers.
9. *dvā samrājā* are Mitrā-Varuṇā. *sarpīrāsutī*: These same gods are also called *ghṛtāsutī samrājā* at 1.136.1 and 2.41.6.
10. *éke* are the Aṅgirasas; *māhi sāma*: s. above 1.62.2ab and below 10.78.5. *sūryam arocayan* 'made the sun shine', i.e. by singing their Sāmans. The reference is to the sun's deliverance from Vala's cave by them; s. 1.62.2 and 5. Sāyaṇa thinks that the Atris are meant; but at 5.40.6-8 it is their *brāhmaṇ* (and not *sāmān*) which is said to have freed the sun from the clutches of the demon Svārbhānu.

72 (8.30) *Viśvedevāḥ*

1. *satómahāntaḥ* ('equally great'; *satáḥ* is adverb; s. 6.75.9 where the Pitr̥s are called *satóvīrāḥ*).

-(2)- O praiseworthy gods of Manu, thus may you be praised, O devourers of the enemies, you who are three and thirty.

(3) Such as you are, defend us, favour us and indeed speak for us, O gods. Do not lead us far away to distant regions from the ancestral path started by Manu.

(4) O Viśvedevas, who are here and belong to all men, grant ample protection to us as also to our cows and horses.

### 73 (8.48) Soma

(1) Being wise, I have enjoyed the sweet invigorating food i.e. Soma, which inspires good thought, is a better winner of happiness and which all gods and men respectfully approach, calling it 'sweet'.

2. *trāyaś ca trimśāt ca*: Note how the number of the gods is varying; at 3.9.9 above it is said to be 3333. The characteristic figure three refers to a triple division of the world into the earth, the mid-region and the heaven.
3. *pītryāt paṭhāḥ* i.e. of sacrificial ritual; cf. 10.57.1. *parāvataḥ* is accusative plural as at 4.30.11 above. In both places the adjective is used in place of the substantive which it is intended to qualify, thus 'a distant place'.
4. *vaiśvānarāḥ*: The epithet *vaiśvānara* is primarily used of Agni, but secondarily applied here to the Viśvedevas.

### 73 (8.48) Soma

The hymn is addressed to Soma in a peculiar context. The poet has taken Soma in the company of his followers, for the sake of expiation as well as a medicine for the cure of some physical and even mental trouble. The reference to the Pitr̥s in vv.12 and 13 is significant. It suggests a lurking fear in the poet's mind about an untimely death. His health was failing (s. vv.5, 6, 11), either as a result of a divine displeasure (vv.2, 9), or of an enemy's wicked machinations (vv.3, 8). Hence his repeated request for prolongation of his life (vv.4, 7, 10, 11) and for an all-round protection (vv.4, 5, 8-10, 14, 15). The last four stanzas look like concluding stanzas (s. notes on them) and may have been employed by the poet, in place of one, for conveying his varied purpose (v. 12 *mṛḍikā* and *sumatī*; v.13 *rayī*; v.14 absence of *nīdrā* and *jālpi*; v.15 *vāyas* and all-round protection).

As can be seen from this hymn itself, Soma was taken by the sages sometimes for warding off the displeasure of the gods or as a cure for some bodily diseases, outside the sacrifices. See also 1.179.5 (*imām nū sōmam āntīto hr̥tsū pītām ūpa bruve / yāt sīm āgas cakrmā tāt sū mṛḷatu*) and 8.79.2 (*abhī ūrnoti yāt nagnām/ bhiṣakti viśvam yāt turām//*). It was pressed even by the ordinary implements like the mortar and the pestle (made of wood) as seen from 1.28.8 or some other press-like contrivance for which see the next hymn.

1. *vāyasaḥ* (neu.) 'invigorating food' stands in opposition to *somasya* understood, and so stands as an antecedent for *yām* in c. *sumedhāḥ* i.e. *aham* as at 3.38.1b. *mādhu* (neu.) is similarly to be construed.



(2) As you have gone inside me, may you become Aditi (or the unfettered one) and a remover of divine displeasure. Enjoying Indra's friendship, may you favour us for riches, O Indu, ■ a willing mare favours the yoke.

(3) We have drunk Soma; we have become immortal. We have reached the (immortal) light and obtained the gods. What indeed can an enemy do to us and what surely the fraud of a mortal, O immortal god.

(4) Be agreeable to our heart when drunk, O Indu, being kind-hearted as a father to his son, as ■ wise friend to his friend, O widely praised Soma. May you prolong our life in order that we may live, O Soma.

(5) You, the famous ones, seeking to protect me when drunk, have strengthened me in my joints as the cow's hides do a chariot. May they protect me from a faltering of the leg. And may the Indus keep me away from any bodily injury.

2. *prá ágāḥ*: The verb of the first clause has to be accented owing to antithesis; for the irregular separation in the Pada Pāṭha see on 7.103.3. *áditir bhavāsi* 'you may become Aditi i.e. you may acquire the capacity to remove our guilt (by forgiveness) and thus the consequent wrath of the gods; cf. 1.162.22c; 7.93.7d. *daívyasya hára-saḥ*: s. *āré asmád daívyam hédo asyatu (rudrah)* at 1.114.4c; *apabhartá rápaso daívyasya* at 2.33.7c. d: *śraúṣṭi iva*: *śraúṣṭi* is a fem. noun meaning 'a willing (mare in view of the context)'; (from *śruṣṭi*, for which s. 2.38.2 and 3.9.8 above). *ánu ṛdhyāḥ*: The object is *naḥ* supplied; s. 8.43.9b. For the simile s. 7.25.4; 9.45.4.
3. *ab* speaks of the spiritual elevation caused by the drinking of Soma, for which also s. 9.107.20; *cd* mentions freedom from the earthly dangers, for which s. vv. 11 and 14.
4. *a*: *hṛdé á pītāḥ sám bhava*; s. 1.91.13. *d*; *naḥ áyuh prá tārīḥ*: For the use of the root *pra tr* s. on 7.103.10 above. *c*: *sákhā iva sákhye*: ■ recurring simile; s. 3.18.1; 9.104, 5; 9.105.5.
5. *gāvaḥ*: The word means 'bands of cows's leader' by indication. *sám anāha*: This looks like an improvised form of the the past tense with the augment of the imperfect substituted for the reduplicative syllable in the perfect 3rd sing. of *√nah* 'to bind'; s. *góbhiḥ sámnaddhaḥ asi* (said to a *ratha*) at 6.47.26; also s. 6.75.11. Perhaps metrical need is the cause of the manipulation; *sám nanāha* would yield ■ long where ■ short is expected after a late caesura. *visrásah* (from *vī* *√sras* 'to slip off') 'i.e. from a slip of the leg'; s. *visrásah pātam asmán* at 2.39.4d. *caritrāt*: The ablative is used by attraction in place of the genitive. *srāma*, from *sri* 'to go astray', means 'a failure, a defect'. The same word with the accent on the last syllable means 'a maimed person' at 1.117.19.



(6) Brighten me up like the churned fire; enlighten and make us wealthier. And indeed in your wild joy I think as if I were a wealthy man. Move forward (in our body) for securing prosperity to us.

(7) With an active mind may we enjoy your pressed juice like the ancestral property. May you prolong our lives, O king Soma, as the sun does the bright days.

(8) Take pity on us for our welfare, O king Soma. We obey your laws; take note of this. The activity and the fury (of the enemy) are repeatedly advancing, O Indu; do not abandon us according to the will of our enemy.

(9) You are indeed the defender of our body, O Soma; as the observer of men, you have rested in every limb of ours. Whenever we break your laws, take pity on us, O god, in a noble spirit, being our good friend.

(10) May I be associated with my friend Soma, who is soft-bellied, who shall not injure me when drunk, O Indra with bay horses. I ap-

6. *mā* (sing.) in *a* and *naḥ* (plu.) in *b* shows that the poet is speaking for himself and his colleagues, who too have taken the Soma; this is why he wavers between the sing. and the plu. in other stanzas also. *vāsyasaḥ* is the same as *vasīyasaḥ* i.e. 'better, richer' (comp. of the adjective *vasu*). *revān iva mānye* 'I consider myself as if I am a rich person'; for the use of the nominative *s.* on 2.23.12 above.

7. *pītryasya rāyāḥ*: *s. tāsyās te ratnabhāja īmahe vayām syāma mātūr nā sūnāvah* at 7.81.4; also *pitūr nā jīvrervī védo bharanta* at 1.70.10 and *pitrvittó rayiḥ* at 1.73.1 and 9. *vāsarāni āhāni*: 'bright days' i.e. days ■ against nights; *s. ārjunam* as well *kṛṣṇām āhar* at 6.9.1a. At 8.6.30 *Uṣas* is called *vāsarām jyóti* 'The bright luminary'. *prā tāriḥ* expresses the common property and in the simile refers to the extension of the days from early morning to late evening. Perhaps the reference may be to the longer days of the summer.

8. *svastī* is adverb. *tāva vratyaḥ* 'belonging to, i.e. observers of, your *vrata* or Law'. *tāsyā viddhi*: The poet requests the deity to take a special note of this fact. The expression occurs also elsewhere; *s. 2.32.2c; 3.39.1d; 7.31.4c; 10.27.24a* and *10.85.21d*. In *c*, the *dākṣa* is of the rival (*ari*); cf. 4.3.13d and 10.139.6d; so is the *manyú*. *ālarti* is the intens. of  $\sqrt{\text{r}}$  'to go'; cf. *ālarṣi* at 8.1.7c. Construe *aryāḥ anukāmām*.

9. *susakhā* is kd. cd. 'a good friend'. *vāsyah* is adverb 'nobly, richly'.

10. *rdūdāreṇa* *s. 2.33.5* where the word is used of Rudra. *haryaśva* (voc.): The poet remembers Indra as the great lover of Soma and appeals to him to persuade Soma to favour him. *d; tásmāi*: The

proach Indra for prolonging our life, in deference to that Soma which has been placed in us.

(11) Want of food and diseases have gone away; mental darkneses are afraid and scared away. The all-spreading Soma has mounted upon us; we have gone to a place where men prolong their life.

(12) Let us serve with an offering that Indu, that immortal Soma, who when drunk in our hearts, has entered us the mortals, O Pitṛs. May we be in the good grace and favour of him.

(13) Making a common cause with the Pitṛs, you have extended yourself, O Soma, over the heaven and the earth. Let us serve you, such as you are, with an offering, O Indu. May we be the masters of riches.

(14) Plead for us, O divine defenders. May not slumber nor talkativeness overpower us. May we sing in the assembly, begirt by brave followers, being always dear to Soma.

(15) Enter us O Soma, as the giver of vigour, as an observer of men and a winner of light all around. Protect us from before and behind, being accompanied by your protective powers, O Indu.

dative is expressive of ■ high regard; the poet means to say that out of great regard for Soma, who is a great friend of Indra, he is approaching Indra through him as his mediator with a request for the prolongation of life. *pratīram* is accusative infinitive. (*pra* + √ *tr*).

11. *tāmiṣīcīh* is allied with *tamīsrā* and here means 'mental darkness, stupour', like the *tāmānsi* at 5.31.9d. The accent of *ābhaisūh* shows that *tāmiṣīcīh* is the common subject of the two verbs. It would, therefore, be wrong to take *nīr atrasan* with *āmīvāh*; this latter is to be construed with the verb in *a* along with *ānirāh*. *yātra*: The spiritual world of the gods is meant; cf. v. 3 above. *pratīrānte āyuh*: s. on 7.103.10 above.

12. *pitarah*: See introductory note. *hṛtsú pītāh* 'drunk until it reaches the heart'; s. v.4a above and also 1.179.5 and 8.2.12.

13. *d*: s. note on 4.50.6 above.

14. *ādhi vocata*: s. 8.30.3b above.

15. Construe *vayodhāh svarvīd ā viśa*. *d*: s.7.72.5a.

74 (8.91) *Indra—Apālā*

(1) A certain girl going down to the water (i.e. the river), found Soma lying right in her path. Bringing it home she said (to Soma): Let me press you for Indra, let me press you for Śakra.

(2) (Apālā to Indra): Drink this (Soma of mine) which is pressed by the teeth (i.e. tooth-like crushing instrument), which is accompanied by fried grain, gruel, cake, and even as Uktha, you (O Indra), who go from house to house (looking lovely) as a young hero.

(3) (Indra presents himself; Apālā to him:) We indeed carefully observe you; yet we do not recognise you (as Indra). (Now turning to Soma): Flow down for Indra, O Indu, slowly as it were, gradually as it were.

74 (8.91) *Indra—Apālā*

Apālā is the name of a maiden to whom the hymn is ascribed and who hated to have a husband owing to her disease of the skin leading to baldness. She had, therefore, remained unmarried and stayed with her father. One day she found a stalk of Soma creeper on her way to the river and decided to offer its juice to Indra at her own home and in her own way. Indra, who is represented as being in the habit of visiting the houses of men in the form of a young man, is said to have accepted the juice offered with its usual accompaniments, though not at a regular sacrifice. We are further told that Indra was mightily pleased with her and gave her what she wanted, viz., the cure of her disease, the removal of her father's baldness and fertilisation of her father's barren land.

1. *vār* i.e. a watering place, a river. *ava yatī* 'going down' because the river was at a low level. *sruti* from  $\sqrt{\text{sru}}$  'to flow' means 'a by-way', 'a path'.
2. The first half records the then popular belief that deities like Indra visited men's houses in different guises for testing their devotion and sincerity. c: *jāmbha* is a sort of a crusher, resembling the human jaws; for the same word see 1.37.5c. This stanza is an appeal to the absent Indra, who, she hopes, might visit her house too for having Soma.
3. The first half is addressed to Indra, who, in response to her request, goes to her house in the guise of a young warrior; but for a while she is not convinced that he was Indra. In the meanwhile she is addressing Soma (in *cd*) which she was crushing. *canā* in both *a* and *b* is positive as suggested by the negative *nā* in *b*. *d* occurs also as a refrain of 9.112 to 114.

(4) (Apālā to herself): Will he help? Will he do (as required)? Will he cure us (lit. make us better)? Shall we, going about as haters of a husband, unite with Indra?

(5) (Apālā to Indra): These are the three regions; make them vegetate, O Indra, (namely, this) my father's head, (this our barren) land and then this (region) under my belly.

(6) And this is the (barren) corn-field which is ours; and then (look at) this body of mine; and then this is the head which is of my father. Make all these full of hairy growth.

(7) You made Apālā possessed of a sun-bright skin, O Śatakratu, by purging her thrice, namely, once in the hole of the chariot then in the hole of a bullock-cart and lastly in the hole of a yoke.

75 (8.100) *Indra-Viṣṇu Saṁvādaḥ*

(1) Viṣṇu speaks: Here I personally go ahead of you; all the gods follow me from behind. When you may assign a share to me, O Indra,

4. Apālā deliberates; the plural is indicative of the speaker's feeling of self-importance generated by the possession of Soma. *patidviṣaḥ*: Cf. the Classical word *pativṛarā*; in both the words *pāti* is to be taken in a predicative sense. Apālā had come to hate the idea of having a *pāti* as she knew that she would be unacceptable to any one owing to her disease. Sāyaṇa comments as follows: *tvagdoṣāt patibhir bhartṛbhir bahuvarām dviṣtā ata eva vayam kaiścid api anūhyamānāḥ satyaḥ* etc. Here evidently, *pāti* is used in the sense of a 'would be bridegroom' and not 'a married husband'. *saṁgāmā-mahai* 'unite, meet'; s. *sāmu pūṣṇā gamemahi* at 6.54.2 above; also 10.14.8a; 10.191.2a below. The sense of 'a sexual intercourse' is not conveyed by the root in the Ṛgveda.
5. Apālā is now convinced and requests Indra to cure her father's baldness, the barrenness of his lands and lastly the skin disease on her private parts. *viṣṭāpā* is 'a region' in general.
6. *yā āt tanvām* in *b* is to be separately construed directly as the object of *kṛdhi*; while *yā* (*urvārā*) in *a* and *yāt* (*śīraḥ*) in *c* are the antecedents of *tā* in *d*, which is the object of *kṛdhi*.
7. Apālā is now drawn through three holes, each smaller than the earlier one for some mystic operation, as a result of which she had her skin as bright as the sun. The holes of the *rātha* and *ānas* are those of their naves wherein the spokes are fixed; cf. 8.77.3b (*khé arān īva*). That of the *yugā* is wherein the yoke-pins are put.

75 (8.100) *Indra-Viṣṇu-Saṁvādaḥ*

The hymn is a Saṁvāda Sūkta, like 4.18 above, where v. 12 supplies the key to the understanding of the hymn as a whole. It contains a dialogue between Indra, Viṣṇu and the poet himself. Its



immediately then you may perform your deeds of valour together with me.

(2) Indra speaks: Here at the start do I lay down a special draught of the sweet (Soma) for you; let the pressed out Soma be set aside as a share for you. As soon as you may stand to my right as a friend of mine, immediately then let us kill many enemies together.

(3) The poet speaks: Bring forth your effective hymn to Indra, longing for the prize, if (Indra) really exists. For some one maintains

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chief aim is to record an agreement between Indra and Viṣṇu for killing Vṛtra. The poet himself figures in it, since Indra also requires the help of his Stoma and Soma, in the performance of his deeds of valour.

In vv. 1 and 2 Indra secures Viṣṇu's promise to help him in the slaughter of Vṛtra by offering him a share in Soma and a close friendship. In vv. 3-6 Indra is supposed to show himself before the poet and persuade him thus to offer him his Stoma for helping him in his task. Vv. 7-9 seem to contain the actual Soma, where, however, the events consequent upon Vṛtra's slaughter, namely, the release of the Waters and their tribute to their liberator, viz., Indra's Vajra, are anticipated. Vv. 10 and 11 contain the poet's description of the greatness and the divine origin of Speech in general, of which his Stoma is an important representative. After thus securing Viṣṇu's promise of help and the poet's Stoma, Indra now in v. 12 requests Viṣṇu to proceed to the actual work of killing Vṛtra and liberating the Waters.

1. *ab*: Here may be traced the R̥gvedic beginning of Viṣṇu's leadership of all the gods as seen in post-Vedic literature. Viṣṇu promises to lead the attack, saying that other gods would follow him with confidence (*abhi*), if only Indra would promise him in return a share in the sacrificial offerings.
2. Indra willingly offers the choicest of the offerings, namely, Soma and requests Viṣṇu to be his right hand companion in the task of killing the many enemies headed by Vṛtra. *āgre*: The word refers both to the best part of the offering and also to the preference in respect of invitation to drink. At 6.69.6 Indra and Viṣṇu are called *āgra-advānau* and at 10.83.7cd Indra offers to Viṣṇu that both should be the first to drink the best of Soma, so that Viṣṇu and he may kill many enemies, while Viṣṇu stood to his right hand side. In c the expression *dakṣiṇatāh ās* signifies great honour, importance'. On the other hand 'being or keeping to the left' signifies scorn or unimportance, as seen from 2.11.18d (*nī savyatāh sādī dāsyur indra*).
3. All the while we are to suppose that the poet was present when the pact between the two gods was made. The poet now anticipates Indra's need for his Stoma and instructs his followers to be ready to offer the same. Yet he suggests to Indra that it would be better

that Indra does not exist; who indeed has seen him? Whom shall we praise?

(4) Indra speaks: Here am I, O singer; look at me. I overpower all creatures owing to my greatness. The directions of the sacrifice glorify me; being a breaker, I repeatedly break open all (unbroken) things.

(5) When the lovers of the sacrifice mounted upon me while I was seated all alone at the top of the lovely (Soma), my mind itself said to my heart: These friends with their children have shouted out for me.

(6) The poet speaks: All those (deeds) which you performed for him who presses the Soma (for you), ought to be loudly praised at the libations, O liberal Indra, since you have flung open to Śarabha, who has sages as his friends, the amply hoarded wealth of the distant regions.

if Indra would remove all doubts about his existence and powers in the minds of his followers, by showing himself before them. In b the first *satyām* is adjective of *stómam*, while the second is an adverb, as at 5.73.9a above. In cd the poet is voicing the view of some of his followers, who are not prepared to praise Indra until they actually see him before them. For c, s. 2.12.5ab above.

4. Admitting the force of the poet's argument, Indra presents himself before him and explains to him how he was superior to all beings and could break any strong places, yet he stood in need of the encouragement from the Rta in the form of a sacrificial offering and a Stoma to increase his glory and greatness. *ṛtasya pradīśaḥ* are the directions of Rta, namely, the hymnal composition of the poet which stands as a symbol of the Rta.
5. The *venāḥ* are the same as the *ṛtasya pradīśaḥ*, namely the poet's hymns which lovingly approach him. *mā āruhan* 'fondly mounted on my back, like fondled grand-children': cf. 6.34.3 for a similar idea. *haryatā* is of course the Soma; It is used mainly of Soma in the Rgveda. b. means: 'When Soma was claimed exclusively by me'; cf. 7.98.5cd. In c an interesting principle is suggested: One should consult his mind when something is conveyed to him by his heart; the heart feels; the mind deliberates and finds out whether what the heart has felt is right or wrong. *prāti avocat* i.e. in reply to a query from the heart. *śīsumantaḥ sākḥāyaḥ* in d are the poets with their hymns which are often regarded as their daughters. cd means that the heart and the mind agreed that the friends with their children were crying aloud to him. Indra here gives a sort of a reason why he suddenly appeared before the poet and his followers.
6. The poet agrees with the claims of Indra and mentions one instance where he helped a king who patronised the sages to collect a rich treasure. *pārāvatam* 'belonging to the far off regions', i.e. amply collected by the non-Aryan people.

(7) Rush forward now, each on her separate course; that one who had blocked you does not now exist. Indra has surely brought down that Vajra of his on Vṛtra's vital parts.

(8) Going forth with the speed of mind, he crossed beyond the iron fortress. Having gone to the heaven, the lovely-winged (hawk) brought Soma to the wielder of the bolt.

(9) The Vajra now lies at the heart of the ocean surrounded by waters on all sides. (These) continuous streams with their floods pressing forward, bring their tribute to him.

(10) When Vāk, speaking unintelligible things sat down as the delightful queen of the gods, she (gave birth) to four (kinds of speech) and yielded her strength-giving milk for them. But where indeed has her best (milk) gone?

(11) The gods produced the divine speech; animals of various forms speak it (i.e. the other three kinds of non-human speech). May

7-9. These three stanzas form a Gāyatra Trīca, and I think, constitute the poet's Stoma mentioned in v.3.V. 7 is addressed to the rivers released from the bonds of Vṛtra; v. 8 mentions how the Śyena brought Soma from the heaven for invigorating Indra and his Vajra. In v. 9 the rivers are imagined to have brought their tribute of waters to their liberator, the Vajra. For the Śyena mentioned in v.8, cf. 4.26-27. Also 4.18.13 above. The *samudrá* in v. 9 is the upper one namely the celestial one. The liberator is said to have been drowned in the continuous presents, namely waters, brought to him by the rivers. *purāḥ-prasravanāḥ* 'having their streams in front of them'; formerly they were *niruddha* by Ahi (s. 1.32.11) and so had put their streams within themselves, i.e. had concealed them. *saṁyātāḥ*: from *sām* √*yāt*, 'striving together' 'continuous, unbroken' etc.

10. The poet now takes an opportunity of praising the greatness of Speech in general and of human speech which culminates in a hymn in particular, claiming a divine origin for it. In c, I supply *vācaḥ asūta* after *cātasraḥ* and take *úrjam* and *páyāmsi* as standing in apposition to each other. She brought forth the four kinds of speech and yielded four kinds of food and strength for them. cf. 1.164.45. These four kinds of speech were given to the different creatures; they brought them their food and strength. The best among these four was of course the human speech. *paramám* primarily refers to *páyas* which immediately precedes, but by implication also to the cow (*dhenúḥ vāk*) mentioned in v. 11 in reply to the question, for whom it was yielded by the Queen Cow.

11. The *devī vāk* is the human speech, represented by the poet's composition; this was created, that is, refashioned by the gods so as to serve as the medium of communication between themselves and men. This same is referred to by *sá* in b and *dhenúr vāk* in d. In b



that delightful divine speech, the cow, being well praised, come to us, yielding us food and nourishment.

(12) Indra speaks: Friend Viṣṇu, stride widely afar; O Heaven, make room for the Vajra in order that it may support you. Let us kill Vṛtra and set free the rivers. Being released, let them move on under the command of Indra.

#### 76 (9.60) Soma

(1) Sing aloud with ■ Gāyatra Sāman to the active Pavamāna Indu, who has a thousand eyes.

(2) They have purified you, who are so possessed of ■ thousand eyes and have a thousand-fold patronage, over the strainer.

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the incidental reference is to the other three kinds of non-human speech which, however, are collectively alluded to by the singular form of the pronoun *tām*. The Sandhi *asmān ūpa* as *asmānūpa* is peculiar; normally in Veda we should have *asmā ūpa*. This irregular Sandhi is also noticed in 10.85.45c and 10.90.3a. (There are only two other places in the Ṛgveda besides these, they are 1.23.23c and 4.16.9d.).

12. Having thus furnished himself with the promise of help from Viṣṇu in vv. 1 and 2 and the invigorating Soma (v. 5b) as well as the Stoma from the poet (vv. 7-9), Indra now actually requests Viṣṇu to proceed and to take his characteristic wide steps for helping him; similarly he requests Heaven to make room for the attacking Vajra, which was ultimately going to support him (i.e. Heaven) too. In cd Indra explains the purpose of his action, namely, killing of Vṛtra and releasing the blocked up rivers, so that they might thereafter flow under his command (cf. 3.33.6) and not of the Dāsa (cf. 1.32.11ab).

#### 76 (9.60) Soma

1. *pavamānam prā gāyata*: Usually we have the dative of the deity and the accusative of the song; but rarely as here also the accusative of the deity and the instrumental (as here) or the locative of the song. See *gāyanti tvā gāyatrīṇo* at 1.10.1; *tām punānām abhi gāyata* at 9.105.1; *tā (īndrāgnī) gāyatrēṣu gāyata* at 1.21.2. Mark the Śṛṅkhalā by which each succeeding ṛk begins with ■ word or words from the concluding Pāda of the last Ṛk.
2. *sahāsra-caḥsasam*: *cāḥsas* means 'an eye' even at 1.50.6 above. *bharṇas* (from √ *bhr*, like *ārṇas* from √ *r* and *āpnas* from √ *āp*) means 'a supporting succour'; s. *bhārīman* (1.22.13; 10.64.14) and *bhārman* (10.88.1) from the same root and with the same meaning. *vāram* is *vāram avyāyam* as at 9.69.4 below; *vāram* from √ *vr* 'cover'; it is that which covers the mouth of the Soma tub and serves as a strainer of the juice which falls into it. This was made of sheep's wool and hence the very common adjective *āvya* or *avyāya* is used of it (*āvī* 'a goat').



(3) Cleansing himself over the strainer, he has glided; he runs towards the tubs, entering the heart of Indra.

(4) Flow forth blissfully, O Soma, for the sake of Indra's bounty. Bring us vitality, rich in offspring, O wise god.

77 (9.69) *Soma*

(1) Our hymn is fixed (on the tongue) like an arrow on the bow; he (i.e. Soma) is let loose (towards Indra) like a calf towards the udder of its mother. He i.e. Indra, yields (his gifts) like a cow which gives her milk in broad streams, coming to the forefront. Soma is urged towards him according to his own laws.

(2) The hymn is offered; the sweet juice is poured. (The tongue) which sends out delightful sounds, moves itself within the mouth (of the priest). The flowing sweet fluid goes all around the strainer, like the uproar of the fighting warriors.

3. *hārdi* is the innermost recesses of the heart, which are most sensitive and tender. Only the dearest and the most loved things can have access to it. Thus a poet desires to cover himself with the *hārdi* of the deity for protection at 2.29.6 and the Soma of the worshipper is expected to reach Indra's *hārdi* as his most sincerely affectionate offering. The expression *hṛdāḥ āntaram astu* at 7.101.5, or *bhuyāḥ āntarā hṛdī asya nisprśe* at 10.91.13 (said to his hymn by the poet), or *hṛdī ūpaśritaś cid astu* at 7.86.8 above (s. note on the passage), or even *dūvāmsi āntamā kṛṣvā* at 7.22.4 have the same sense.

4. *prajāvad rétaḥ*: See 7.67.6b (*prajāvad réto āhṛayam no astu*).

77 (9.69) *Soma*

1. In *a* the hymn is compared with an arrow and the poet's mouth (*āsán*) with a bow on which it is fixed for being sent to its target; s. v.2b and *āsán-iṣūn* as the adjective of the priests at 1.84.16; also *āsá vācāmsi takṣam* at 6.32.1. In *b* the same *matī* is compared with a calf and Indra with a milch-cow. In *c* the simile is further elaborated and Indra is compared with a cow yielding her milk in broad streams; s. 7.18.4 in particular and also 8.1.10; 8.93.3. *asya* in the context is more likely a reference to Soma himself (reflexive), Indra being intended as the destination to which Soma is to flow. The words *mātúḥ* in *b* and *āgre āyatī* are used with reference to Indra, though they primarily apply to the Upamāna, namely, the cow.

2. *ūpo pṛcyāte*: s. 6.28.8b above. *a* records the constant association of a hymn and the Soma, as in v. 1. *mandra-ājanī* is *mandrāyāḥ* (*mateḥ*) *ajanī*; the tongue of the poet is meant. For a *mandrā gir* or *vāk* s. 7.18.3; 8.95.5; 8.100.11. S. also *jihvā vācāḥ purogavī* at 10.137.7. for *ājanī* s. *aśva-ājanī* at 5.62.7; 6.75.13. *saṁtani* (from *saṁ + tan*) means 'a deep and continuous thunder'; cf. *pāvamānaḥ santanīm eṣi kṛvān* at 9.97.14. Here in our passage Soma is compared with the challenging roar of the slaughtering warriors in respect of 'spreading all around' (*pāri arṣati*). In the other passage Soma is said to be producing such a roar.

(3) Seeking a bride, he flows forth over the sheep-skin (strainer); the daughter of Aditi loosens herself for the sake of the follower of the Rta (i.e. the sacrificer). The holy and well-controlled horse, i.e. the brown gladdening juice, has roared. He looks graceful like a wild buffalo when sharpening his manly powers.

(4) The bull bellows; the cows go to meet him. The goddesses go to the appointed place of the god. Soma has passed through the bright strainer of sheep's wool; he has put on (the milk) like a washed garment.

(5) The immortal brown horse, having washed himself, has clothed himself with the unused and bright garment (i.e. milk). He has

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3. Construe *ávyē* with *tvací* (in spite of the different gender like *gávyē* *tvací* at 9.101.16), *tvací* being understood in a secondary sense of 'wool' on the skin; the expression stands for the wool strainer. Or (with Geldner) supply *vāre* after *ávyē* (cf. 9.86.25) and *gór ádhi* before *tvací* (cf. 9.79.4), the whole meaning 'he cleanses himself over the wool strainer, (being pressed) on the cow's hide'. *vadhūyūh*: *vadhū* stands for cow's milk with which the juice seeks to mingle. *áditeh naptīh* (accus.) also means 'the daughters of Aditi' i.e. cow, here streams of her milk. *śrathnūtē* ('loosens, makes her yield') is transitive as at 9.70.2 (in spite of the *Ātmane Pada*) and further *rtām yan* is the human sacrificer as everywhere else (i.e. at 1.41.4; 1.188.2; 8.27.20 and 9.74.3; also used of Saramā at 5.45.7). Geldner takes *naptīh* as nom. sing. referring to Soma plant and *rtām yan* as referring to Soma himself; for *śrathnūtē* he compares 9.68.2. According to him the Rk means: The daughter of Aditi (i.e. the creeper) loosens herself (i.e. its bark) for him who goes over the right path, i.e. over the strainer into the tub. This would, however, invert the order of succession of the acts mentioned in *a* and *b* (the bark is first released and then does the juice flow over the strainer) and besides unnecessarily involve a violation of the Prakrama which expects the same subject for all the verbs in the stanza. It is also to be noted that *rtām yan* nowhere else refers to a deity. In *cd* Soma is first identified with a horse and then compared with a buffalo. *nṛmṇā śísānah*: *nṛmṇā* 'heroism' of Soma is here conceived as his horns in anticipation of the simile (*mahiśó ná*). At 9.15.4 Soma is identified with a bull, the leader of his herd, who repeatedly shakes his horns (to challenge a rival for a duel).
4. *dhenávaḥ devīh* are the milk streams, the same as the *vadhū* and *áditeh naptīh* in v. 3. *úpa yanti nīskṛtām*: The appointed place (*nīskṛtām*) is the tub where the juice is mixed with milk. See 9.93.2; *máryo ná yóśām abhī nīskṛtām yán sám gacchate kaláśe usríyābhih*. 'He i.e. Soma unites with the cows i.e. their milk at the wooden tub, like a young man going to the appointed place to meet his beloved'. In *d* supply *gávyāni* as the Upameya in the simile; cf. *punānāh kaláśeṣvā vástrāpi aruśó hárih / pári gávyāni avyata* at 9.8.6.
5. The idea in v. 4cd is elaborated here; *nīktām átkam* there corresponds to *rúśad*, *vásaḥ* here, both referring to cow's milk. *nirñij* is a

mightily used the heaven's top as his gown and the cloud's water in the two wooden tubs as his seat-cover.

(6) The released horses, i.e. the streams of Soma juice, gallop together towards the extended fabric i.e. the sacrifice, invigorating and urging to activity (every one) like the rays of the sun, though they lay asleep for long (in the creeper). He flows forth to no place whatsoever, except when Indra is there.

(7) The rejuvenating swift horses, i.e. the juices, pressed out by the powerful (stones), have taken to their path, like the (waters) of the river over a slope, towards a low place, for the welfare of the bipeds and quadrupeds in our home. May foods and men stand by us, O Soma.

(8) Send us by your flow good strength with riches, gold, horses, cows and corn. You, O Soma, are my ancestors, the heads of the heaven, always ready to act and givers of vigour.

(9) These flowing streams have marched towards Indra, like the chariots towards gain. The pressed juices pass beyond the woolen

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'washed' and hence 'white gown', 'royal robe', as at 1.25.13. Elsewhere at 9.71.1 Soma is said to have made rain water both his crest (on the turban) and a seat-cover, using the hymn as his royal gown.

6. *prasūpaḥ* (nom. pl.) 'lying asleep' in the creeper until they are forced out by pressing. *tatām tāntum*: The sacrificial ritual is meant as at 1.142.1 and 9.73.9. *dhāma ná pavate*: *dhāma* is accusative of destination as at 9.109.4 (*pāvasva viśvā abhi dhāma*). *sārgāsa āśavaḥ* 'released swift horses' here the streams of the juice are meant.
7. Supply *āpaḥ* as the Upamāna corresponding to *āśavaḥ* (*somāḥ*); cf. 9.6.4 *ānu drapsāsa indava āpo ná pravātāsaran*; see also *sindhūn iva pravaṇé āsuyā yatāḥ* (6.46.14). *nimné pravaṇé* 'over the slope, i.e. towards a low place' (locative of *nimná* in place of accu. or instru. is by attraction of *pravaṇé*); see *prā nimnéneva sindhavaḥ somā asṛgram āśavaḥ* at 9.17.1. *gātūm āśata*: See *bhejé pathāḥ* at 7.18.16.
8. *ā pavasa*: The root is used as a transitive one; *yūyām* is said in view of *pitāraḥ* with whom Soma is identified: See above on 8.48.12. *prāsthitaḥ* 'ready to act'; *divó mūrdhānaḥ* and *vayaskṛtaḥ* (plural as above) supply the common property in the Rūpaka.
9. *sātīm āccha-vṛṣṭīm āccha* 'for procuring gain and rain'; see *vājam āccha* at 3.29.9 and *puṣṭīm āccha* at 8.48.6 above. *avyam pavitram* is the same as *avyāyam vāram* in v.4. *hitvī vavṛim*: See *ni riṇāno vi dhāvati jāhat sāryāni tānvā* at 9.14.4. The *tānvā sāryāni* are the fibrous bits of the skin of the Soma stalks, the same as our *vavṛi* which is the covering skin on the Soma stalks. *vṛṣṭīm āccha* conveys



strainer; the yellow ones go towards the rain, leaving behind them their covering skin.

(10) Flow forth for the mighty Indra, O Indu, being very gracious, faultless and the devourer of the wicked. Bring lovely treasures to the singer; protect us, O Heaven and Earth, in the company of the gods.

78 (9.85) Soma

(1) Being well pressed flow on for Indra, O Soma; let the disease go away with the devil. Let not the double-dealers partake of your juice. May your drops be associated with riches, here.

(2) Inspire us in a battle, O Pavamāna; for you are the (source of) skilful work of the gods and their enliverer. Kill the enemies; (come) towards your singers. Drink Soma, O Indra, and strike down our enemies.

(3) You flow forth inviolable, O Indu; you become the most rejuvenating spirit of Indra and his best food. Many sages sing aloud to you; they greet the king of this created world.

(4) Led forth through ■ thousand tracks and advancing in ■ hundred streams, this wonderful Indu, this covetable sweet juice, flows for Indra. Go forward (towards him), conquering fields and winning waters; make us a wide path, O liberal Soma.

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■ double sense; 'for a shower of the juice' and 'for a shower of rain', i.e. for procuring the same. See *prá te dhārā asaścāto divó ná yanti vṛṣṭáyah* at 9.57.1.

10. *candrāṇi vāsūni*: See 5.42.3 and *candráṃ rayīm* at 6.6.7.

78. (9.85) Soma

1. *rásasya matsata*: the root *mad* is here used with a genitive of the object as at 1.85.6 above. *dvayāvinaḥ* 'persons having two masters' i.e. those who try to please both the rivals, hence unreliable.
2. *samaryá* (from *samara*) 'a battle'; supply *vavṛtsva* after *á*; see 2.16.8; 4.31.4; 6.19.3. *bhāndanāyatāḥ* (accus. pl.) are the singers; see *bhāndamāne* at 1.142.7; *bhāndiṣṭhaḥ* at 5.1.10 (note).
3. *dhāsiḥ* (masc.) from √*dhā* to support, is a nourishing, supporting food. *nimsate*: √*nims* 'to greet'; ~~tan~~ *tanūnāpātam nimsate* (*uśasaḥ*) at 10.92.2.
4. *sahāsrānīthaḥ*: *nīthá* from √*nī*, is a 'guiding path, a track, a leading hymn' etc. Here the word refers to the pores of the Soma stalk through which the juice comes out. *urīm gātīm* is 'a wide unobstructed path or course of life'.



(5) While still roaring in the pitcher, you are anointed with cow's milk; you evenly proceed to the filter of the sheep's wool. Being groomed like ■ winning horse, you have streamed down into Indra's belly, O Soma.

(6) Being inviolable and full of sweetness, flow forth tasteful to the celestial beings, tasteful to Indra whose name is easy to call, tasteful to Mitra, Varuṇa, Vāyu and Bṛhaspati.

(7) The ten fingers serve the horse while he is in the pitcher. The hymns and the prayers of the priests go forth. The flowing juices flow by the side of our good hymn; the enlivening Soma drops enter Indra.

(8) Flowing forward, bring us good physical strength, a wide pasture land and ■ great and extensive protection. May not complete subjugation have power over this (our property). May we conquer every kind of wealth through you, O Indu.

(9) The observant bull has occupied the heaven; the poet has illuminated the bright firmaments of the heaven. The king passes through the strainer, roaring. Our priests, having the foresight of a hero, milk out the heaven's nectar i.e. Soma.

5. *góbhiḥ*: The cow's milk which is added to the juice is meant. This is conceived under various images: now as the bride (9.69.3), now as his royal robe (9.69.4); here as an ointment, unguent. *sānasīḥ ātyaḥ* is ■ 'loot-winning horse'; see *vājīva sānasīḥ* at 9.100.4.
6. *suhāvītunāmne*: *su-hāvītu-* (from √ *hū* 'to call') -*nāman* 'one whose name is easy to call'. Indra is called *sumāntu-nāmā* at 6.18.8.
7. *dāsa kṣīpaḥ* are the ten fingers. They are usually mentioned in the context of the pressing of Soma; but sometimes also in connection with the generation of fire as at 3.23.3. Construe *matāyo vācaḥ* (nom. pl.) *prā irate* (intrans.) *vīprānām* is to be construed with both *kṣīpaḥ* and *suṣṭutīm*.
8. *pāriṣūtīḥ* (from *pāri* and *sū* 'to impel') is 'an all-round subjugation, complete slavery'; see *yuvām rebhām pāriṣūter uruṣyatha* at 1.119.6. *asyā* refers to what is mentioned in both *ab* and *d*, i.e. all kinds of property.
9. Soma as a god in the heaven is described in *ab* and in the following stanzas; he is, however, identified with Soma on the earth every now and then. *ṛcāksasaḥ* are the priests (in view of *c*) as at 8.43.30 (nom. pl.); or it may be taken as genitive singular going with *so-masya* supplied and *vīprāḥ* (from *v*. 7) is to be understood as the subject of *duhate*.

(10) The liberal and loving gods of sweet tongue milk out this bull of the mountains in the heaven's firmament, this drop that grows powerful in waters, in the ocean, and is full of sweetness in the wave of the river and over the strainer.

(11) The many hymns of the loving gods have besought the eagle, who has flown up in the haven. Our ample hymns lick the young, warbling, golden bird that has come to stay on earth.

(12) The Gandharva stood up and mounted upon the firmament, observing all the forms of this (Soma). His splendour has shone brightly with its white radiance. The brilliant one has illuminated the parents, namely, the heaven and the earth.

### 79 (10.14) Yama

(1) Serve with an offering King Yama, son of Vivasvat, who went

10. *venāḥ* are the loving gods; *ukṣāṇam duhanti* is the favourite paradox of the Vedic poets. With the word *giriṣṭhām* the identification of the celestial with the earthly Soma has begun; for *giriṣṭhām* see on 3.48.2 above. In *cd*, *apsú samudré* and *síndhor ūrmā* both refer to waters used for adulteration of the juice; see 9.69.5d above.
11. Venas are the gods as above; *ab* refers to the praises which Soma receives in the heaven; *cd* to those of the sages on the earth. *śísum rihanti matáyah*: The hymns of the poet are conceived as cows. At 10.123.1, however, the bards are conceived as the cows and their hymns as their tongues with which they lick the deity (*śísum ná viprā matībhi rihanti*). *pánipnat* is the pr. pt. of the intens. of √ *pan* meaning 'praising, warbling'. *kṣāman* is the earth and *sthā* is a noun meaning 'standing' (form √ *sthā* 'to stand'). *c* is a Jagatī line due to the word *pánipnatam*.
12. Gandharva is the celestial guardian or presiding deity of Soma in the heaven. *visvā rūpā* are the different forms and colours which Soma undergoes while it is being prepared as a sacrificial offering. *asya* i. e. *somasya*. For the Gandharva see 10.123.6-8; 10.139.2-6. The last line in this stanza too is a Jagatī; it seems to be reminiscent of 9.75.4b (which stanza is in a regular Jagatī metre). *bhānūḥ*: Like the luminaries Soma too is supposed to have his rays: See *vṛṣā hí ási bhānúnā dyumāntam tvā havāmahe* at 9.65.4. So he too is said to have brightened up the heaven and the earth, like Agni at 1.143.2d; 3.2.2.

### 79 (10.14) Yama

The hymn consists of three main parts: In the first (vv. 1-6) Yama and his associates are praised and invoked at a sacrifice. In the second (vv. 7-12) the recently dead person is addressed. He is advised to go to the other world where Yama and Varuṇa rule; he should

(to the other world) along the great slopes, who has found out a path for many and who is a gatherer of men.

(2) Yama was the first to find out a path for us; this pasture land cannot be taken away from us, where our ancient Fathers have departed, being thus born, on their respective ways.

(3) Mātali with the Kavyas, Yama with the Aṅgirasas, Bṛhaspati with the Ṛkṣvas, both those whom the gods glorify and who glorify the gods, live there happily. Some take delight in the Svāhā (call), others rejoice in the Svadhā (call).

(4) Occupy this spread out seat, O Yama, agreeing well with our ancestors, the Aṅgirasas. May the prayers recited by our poets bring you here; be delighted with this offering, O king.

go over the paths by which the ancestors went and be united there with a celestial body to enjoy his share of the Iṣṭā-pūrta. He should seek the help of Yama's hounds who are there to assist him on his way to the world of Yama. In the third part (vv.13-16) the poet reverts to Yama and offers Soma, an oblation and a hymn to him and his celestial associates, the ancient sages.

1. *pravāto mahīr ānu*: 'along the steep slopes' i.e. high above the mountain's slopes; cf. *pravātaḥ* at 1.35.3 and 5.83.7 above. *duvasya* is ipv. 2nd sing. of the denom. from *dūvas* 'service'.
2. *prathamāḥ*: Cf. *yo mamāra prathamó márttyānām yāḥ preyāya prathamó lokām etām* at Av. 18.3.13. *gavyūti* here secondarily means 'a place of ample food and pasture'. *enā* i.e. thus, in the way in which the mortals are born.
3. Kavyas, Aṅgirasas and Ṛkṣvas are ancient sages conceived as ancestors of the modern ones. For Ṛkṣvas led by Bṛhaspati see also 7.10.4d. b: *vavṛdhānāḥ* is used in place of a finite verb and is to be construed separately with Mātali, Yama and Bṛhaspati. c: *yān ca* and *yé ca* refers to those mentioned in ab. d: This is probably the Ṛgvedic origin of the later post-Vedic practice of employing the exclamations *svāhā* and *svadhā* to accompany the offerings to the gods and the Manes respectively. In Ṛgveda this is the only place where the words are used in this technical sense. At Av. 8.8.24 the word *svāhā* is contrasted with *durāhā*: *ime jayantu paramī jayantam svāhaibhyo durāhā amābhyah*. In c the mutual assistance and glorification of the gods and the Manes is specifically mentioned. Both the words *svāhā* and *svadhā* of course refer by implication to the offerings accompanied by these exclamations.

4. *enā havīṣā*: see vv. 13-14 below.



(5) Come with the holy Aṅgirasas; rejoice here, O Yama. with the Vairūpas. I invite Vivasvat who is your father (thus): (Do you rejoice) having taken your seat on this sacred grass at this sacrifice.

(6) Aṅgirasas, Navagvas, Atharvans and Bhṛguś (are) all our ancestors, loving Soma; may we be in the favour and good grace of those holy ones.

(7) Depart, go forth, along the ancient paths to where our early forefathers have gone. May you see there both kings, Yama and the divine Varuṇa, rejoicing according to their free will.

(8) There in the highest heaven, be united with the ancestors, with Yama, with the expected rewards for your pious works. Leaving aside misfortune, come back again to your home and be united with a body, being full of splendour.

(9) Go away, disperse and depart completely from this place; the fathers have assigned this place to him. Yama has given him a resting place (here), characterised by days, waters and nights.

5. *vairūpaiḥ*: Vairūpas are the same as Virūpas, a branch of the great Aṅgiras family; see 3.53.7; 10.62.5-6. A Virūpa is mentioned at 1.45.3 and a Virūpa Aṅgiras is traditionally considered as the author of the hymns 8.43, 44 and 75. At the end of the stanza supply *mādayasva* from b; see *āsadyāsmīn barhiṣi mādayasva* 10.17.8c and *asmīn yajñe barhiṣi ā niśādya dadhiṣvémam jathāre indum indra* 3.35.6cd.

7. *ab*: see above v.2cd. *svadhāyā mādantā*: see 10.15.14b; *svadhā* here has its usual meaning 'sweet will'. Cf. *anuśvadhām mādayasva* at 2.3.11c, where *anu svadhām* corresponds to our *svadhāyā*.

8. *iṣṭāpūrtēna*: The technical sense of the word, which is often used in later literature, namely, the rewards for sacrificial and other pious works which one gets in the other world, is obviously meant here. See also *iṣṭam ca vā pūrtam ca gṛhāṇām aśnāti yaḥ pūrvō atither aśnāti* Av. 9.6.1. *āstam* is the permanent home in Yama's world, from which none can dislodge him (v.2b). *tanvā* 'A new celestial body is meant with which celestial life in Yama's world is to be enjoyed; at 10.15.14cd (and also 10.16.2c) it is called *āsuniti* 'that which leads the life-breath'. Consequently *avadyām* refers to the inherent defects of the mortal body only.

9. This stanza is addressed to the evil spirits which are supposed to haunt the cremation grounds. They are evidently of those dead persons who had no access to the happy world of Yama as they had no store of *iṣṭāpūrta* to their credit. The words *etām* and *asmai* refer to the recently dead person, evidently a sacrificer, to whom vv.7, 8 and 10 are also addressed. *avasānam* is 'the final resting place' characterised by days and nights as well as waters, i.e. by all sorts of amenities required by a person in the celestial body. *etām lokām* refers to Yama's world mentioned in vv.7 and 8.



(10) Run over a good path quickly to the two dogs, the sons of Saramā which are four-eyed and brindled. And then approach the Fathers who are very liberal and who rejoice in the company of Yama at the same table (in ■ feast).

(11) Hand him over (for guidance) to the two dogs of yours, O Yama, who are the protectors and the guardians over the path, who are observers of men and have four eyes each.

(12) The two powerful broad-nosed messengers of Yama move among men, feeding themselves on their life. May they give us back our blessed life today that we may see the light of the sun.

(13) Press the Some for Yama; pour out the oblation to Yama. To Yama goes our sacrifice, which has Agni as its messenger and which is well prepared.

10. *āti* belongs to the verb (as in 1.143.3) and *śvānau* is accusative of destination. 'Run past the two dogs' is incorrect translation; the dead person is asked to seek the help of the two hounds of Yama on his way (they are *pathirākṣī*) as the next stanza shows. Besides 'running past' these hounds would be impossible as the description of these in vv. 11 and 12 shows. *suvidātrān*: 'Very liberal'. From √ *vid* to find; *vidatra* is an acquisition, for being given away as a gift. Manyu (10.35.4), Nirṛti (19.36.2) and Arāti (10.63.12) are called *durvidātra*.

11. *pāri dehi* 'give him in their sole charge', until he reaches his destination mentioned in v.10cd. *anamivām* (noun) 'absence of disease' (*āmivā* f 'a disease').

12. *asutr̥pau* 'feeding themselves on the Asus or Spirits of men', i.e. those who feel happy in seizing the Asus of men that are destined to die, this being assigned to them as their duty. They are supposed to move among men to find out those Asus which are thus to go to Yama's world. *drśāye sūryāya*: See *sūryam drśé* at 1.50.1 above. The dative *sūryāya* is caused by the attraction of the dative infinitive (in place of *sūryam*). The 'sight of the sun' signifies long and healthy life; cf. *táccákṣur devāhitam śukrām uccárat/ páśyema śarádaḥ śatām/ jīvema śarádaḥ śatām* 7.66.16. *asmábhyam púnar dātām*: The idea is: The hounds have already entered the house where the recently dead person and his relatives were living, so that the Asus of all the inmates of that house are within their clutches. If, therefore, they are graciously released by them, they are to be regarded as being given back! For a similar idea and fear see below 10.18.1-5 and 14. Also cf. *imān rakṣatu puruṣān ā jarimṇo mo śveṣām asavo yamam guḥ* Av. 18.3.62cd.

13. *agnídūtaḥ* is Bv.cd *aramkṛtaḥ* (*kṛta* √ *kṛ*) is a Kd. cd; the shift of accent to first member is due to *kṛta*.

(14) Offer the oblation with ghee to Yama and go ahead. May he keep us among the gods that we may live ■ long life.

(15) Pour out the sweetest offering to Yama, the King. This prayer is for the sages and the ancestors who are the ancient makers of the path.

(16) It flies at the Trikadruka sacrifices; the six broad worlds, the one great (universe), Triṣṭubh, Gāyatrī and the other metres are all placed in Yama.

#### 80 (10.15) *Pitarah*

(1) Let the nearer, let the fartherer, let even the middlemost Soma-loving Fathers rise up; may the kind and pious Fathers who have resumed their life (in the other world), favour us during our calls to them.

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14. *prā tiṣṭhata* 'be ready for work'. *naḥ devēsu ā yamat* 'may he keep us among the gods', i.e. to enjoy their favour and offer them sacrificial worship, while enjoying long life. For the use of a locative cf. *ā naḥ sumnēsu yāmaya* (Indra) 8.3.2; and *sa no bhāgāya . . . sōmo devēsu ā yamat* 9.44.5. At *Av.* 18.2.3 the *ṛk* is repeated with the variant *jīveṣu* for *devēsu* but this is surely an attempt at improvement of a difficult reading in the original. Sāyaṇa construes differently: *devēsu sāḥ naḥ prā jīvāse dīrghām āyuh ā yamat* 'may he, among the gods, control our long lives in order that we may live'.
15. *pūrvebhyah pathikṛdbhyah*: See above v. 2cd.
16. The subject of *patati* in *a* is obviously Soma (for Soma conceived as a bird s. 9.85.11 above) and this seems to be corroborated by the variant *pavate* for it at *Av.* 18.2.6. The line refers to the Soma sacrifice very likely the *trikadrukās* (s. 1.32.3), which is being performed in honour of Yama here. The last three lines glorify Yama as identical with the *ekam sat* which is the great principle underlying the diverse Creation. See 5.68.1 and 1.164.46. *śad urvīḥ* are the three heavens and the three earths as mentioned at 7.87.5. *yamé āhitā* 'are placed in Yama' i.e. Yama is the embodiment of all these. In *a* all offerings headed by Soma, in *b* the external world with its underlying *Rta*, and in *c* all kinds of metres indicating poetic compositions, are said to be placed in Yama. This means that Yama is the embodiment of every conceivable thing in this world.

#### 80 (10.15) *Pitarah*

This is a proper *Pitr Sūkta* where the *Pitṛs* are mainly invoked at ■ Soma sacrifice. In the latter part *Agni* prominently figures owing to the part of an intermediary which he plays between the mortals and their ancestors in the other world. In vv. 1-8 the *Pitṛs* residing in the different regions are invoked and worshipped; here Yama is mentioned only once in v. 8 by the poet who seems to be a *Vasiṣṭha*. The *Pitṛs* are requested to forgive sins, not to harm their descendants and bring their gifts of wealth and physical strength to their descendants. On the other hand, in vv. 9-10, *Agni*, as the omniscient *Jātavedas*, is requested to bring in the *Pitṛs*, here described to be mounted on the same chariot with *Indra*, to the place of sacrifice.

(2) Let this prayer be for those Fathers today, who, whether ancient or modern, have departed (towards their new life) and who are seated in the region of the earth, or in the homes of their noble descendants and followers.

(3) I have found out the Fathers of great bounty, together with the offspring (of Waters) and the wide stride of Viṣṇu; may all these who are entitled to a grass-seat enjoy at will the pressed out food, i.e. Soma, having most eagerly arrived here.

(4) O Fathers entitled to a grass-seat, (come) this side with your favour. We have brought these offerings to you; accept them. Such as you are, come with your most blissful grace and then bestow on us bliss and health which is free from harm.

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In vv. 11-12, the Pitṛs and Agni are requested to receive the offerings prepared by the poet and his followers, while in v. 13 Agni is particularly requested to see that none of the Pitṛs remained unattended, as he alone knew how many and who they were. In v. 14, which too is addressed to Agni, he is requested to prepare a body (for the recently dead ancestor) in accordance with his (i.e. of the ancestor) desire, for the sake of his Asu (cf. v. 1c), so that he might enjoy in the company of his ancestors. Some of these ancestors are called *agnidagdhā*, i.e. consumed by Agni when they were dead in their human body, while others are called *ānagnidagdhā*, i.e. those who were celestial from the very beginning, like the Aṅgirasas, and so were never encased in a mortal body, and so not consumed by Agni.

1. *ūd iratām* 'get up from their seats' and start for our sacrifice. *āsum īyūh*: The celestial life is meant; the word *āsu* stands for this life in which the *āsu* or the Spirit is furnished with a celestial body prepared for the purpose by Agni; Cf. the *āsunītim tanvām* in v. 14.
2. *suvrjānāsu vikṣū* 'in the homes where their noble followers i.e. descendants live'. For *vrjāna* see above 7.61.4d. The reference in bcd is to the different abodes and visiting resorts of the Pitṛs, namely, Yama's world (b), regions above the earth (c) and the homes of their followers, and descendants (d).
3. *suvidātrān*: *suvidātra* from *su* and *vidatra* (*vi datra* from *√ dā*) means 'very liberal'. *Napāt* is *Apām Napāt* i.e. Agni; Agni and Viṣṇu's *vikrāmaṇa*, i.e. his Parama Pada, are mentioned here because the former plays an important part in leading the Spirit (*āsu*) to the other world and the latter is the place where many of the Pitṛs are likely to be found in view of 1.154.5 and 6 above. *barhiśadaḥ* = *barhiṣṣadaḥ* 'those who are entitled to a grass-seat at a sacrifice; cf. T.B.I. 6.9 as quoted by Sāyaṇa:—*ye vai yajvānaḥ te pitaro barhiṣadaḥ*. I construe *yé barhiśadaḥ* alone as the relative and the rest as the chief clause in *cd. svadhāyā* 'at will'; cf. *svadhābhiḥ* in v. 13. The technical meaning of 'offerings to Pitṛs' is not meant here.
4. Supply *ā gata* in *u* from *c*; *śām yóh* (neu.) 'bliss and fortune'. *arapāḥ* 'harmless', *rāpas* is 'bodily injury'. Cf. *arapāḥ aham* at 2.33.6 above.



(5) The Soma-loving Fathers are invited when the dear offerings are placed on the sacred grass. May they come; may they listen to us here. May they plead for us; may they show us favour.

(6) Having bent your knees and being seated to the right, do all of you admire our this sacrifice (of ours), O Fathers; do not kill us on account of any crime whatsoever, which we may commit in our weakness as human beings.

(7) Seated in the bosom of the ruddy ones (i. e. the Dawns), bestow riches on your mortal worshipper. O Fathers, grant that same wealth to your sons and bestow vigour (on us).

(8) May Yama, being eager, enjoy our offerings to his heart's content, well agreeing in their gifts with those eager Vasiṣṭhas, who, our ancient Soma-loving Fathers, have driven (in a chariot) after him (i.e. Yama) to our draught of Soma.

(9) Come hereward, O Agni, with those very liberal, unfailing Fathers, the Kavyas, who formerly sat by the side of the Gharma offering (for preparing it), who lolling out (their tongues) have felt thirsty among the gods, who know all about the offerings and who had been fashioned with hymns as it were, owing to their hymns.

5. *barhiṣyèṣu*: Cf. v. 11c below. The Nidhis are the offerings. Mark the intentional Anuprāsa in *cd*.

6. *ā ācya jānu* 'bending the (left) knee' and keeping it flat on the ground, while the right knee is kept erect. In their sitting posture the gods are supposed to bend their right knee while the Manes bend the left one. See Sāyaṇa on the passage. *kéna cid* i.e. *āgasā*; *puruṣātā*: See on 7.88.6.

7. *aruṇīnām* i.e. *uṣasām*: cf. *āvāhanṭī aruṇīr jyōtiṣā gāt* 4.14.3a. Her complexion (5.80.1) and her team of bulls are both red (1.49.1). At her *upāstha* means at the place where the sun and the Dawns rise in the morning. See also 7.63.4a. An important place in the heaven is all that seems to be meant. Sāyaṇa understands Agni's flames by *aruṇī* and the Veda by their *upāstha*, while Geldner thinks that the word *aruṇī* refers to the woolen seat which is to be offered as a seat to the Brāhmaṇa representing the Pitṛs at a Śrāddha.

8. *anu ūhiré*: *ūhiré* is either from √ *vah* or √ *ūh*, probably the former. *vasiṣṭhāḥ* is superlative of *vasu* 'rich' glorious'. *saṃ rarāṇāḥ*: (*saṃ* in the sense of *saha* or *samyak*) i.e. 'giving in agreement with them'. *rarāṇāḥ* is PF Pt of √ *rā* to give. *tébhiḥ* is *tebhiḥ saha*; it either goes with *saṃrarāṇāḥ* or with *attu*.

9. *jēhamānāḥ*: This form is probably to be traced to a lost root √ *jih* 'to loll out', which is also at the basis of *jihvā* and *jihma*; this form is actually associated with *jihvām* at 6.3.4c. (*vijēhamānaḥ paraśūr nā jihvām*). *hotrāvidāḥ*: *hotrā* 'offering' from *hu*. *stōmataṣṭāḥ* 'who were fashioned with Stomas', i.e. they were so full of Stomas that they seemed to be fashioned out of them. Construe *arkaīḥ* (*hetu-bhūtaiḥ*) *stōmataṣṭāsaḥ*. *gharmasādbhiḥ*: *gharmā* is the hot milk offering and *gharmasādāḥ* are those that supervised it by sitting by its side; cf. *admasād* and note at 7.83.7 above.



(10) Come, O Agni, with our Fathers in their thousands, who are respectful towards the gods, who are remote and ancient, who had sat by the milk-offerings (while they were on the earth), who are unfailing, who are the eaters and drinkers of the oblations and who place themselves in the same chariot with Indra.

(11) Come here O Fathers, who have been sweetened by the fire; Be seated, you, who give good guidance, each in his respective seat. Eat the offerings which are offered on the grass, and then grant riches which are associated with all brave sons.

(12) You have carried our offerings (to the Fathers), making them sweet, O Jātavedas, O Agni, being requested to do so. You gave them to the Fathers; they ate them at pleasure. Do eat yourself, O god, these offered oblations.

(13) You know the Fathers who are here and also those who are not here, as well as those whom we know and whom we do not know. You know how many they are, O Jātavedas, accept our well-prepared sacrifice according to their pleasure.

(14) Being a self-reliant god, prepare a body capable of guiding his spirit for him (i.e. the recently dead man), according to his desire, (O Agni), in the company of those Fathers, who sweetened by Fire or not, rejoice freely at will in the middle of the heaven.

10. *sahāsram pitr̥bhiḥ*: See on *śatām rāthebhiḥ* at 1.48.7 above.

11. *āgniṣvāttāḥ* 'sweetened by Agni', i.e. by consuming their mortal bodies and leading them to a celestial one. This is the same as *agnidagdhāḥ* in v. 14. At 5.7.6 Agni is called *svādanaḥ pitūnām sārvaṇīram* 'associated with all brave followers'.

12. *surabhīṇi* 'pleasant to touch', secondarily, 'agreeable to taste'; cf. *svādanaḥ pitūnām* under v. 11. *svadhāyā*: See on v. 3.

13. Agni knows all the Pitr̥s and so he is requested to see that none is left unattended. *svadhābhiḥ*: The plural is perhaps due to the number of the Pitr̥s. As a matter of fact it is the same as *svadhāyā* in vv. 3 and 12. The plural suggests the different aspects of self-will, the singular, their unity.

14. *agnidagdhāḥ*: Cf. *āgniṣvāttāḥ* in v. 11. These are those whose mortal bodies were consumed by Agni. *ānagnidagdhāḥ* on the other hand are those like the Aṅgirasas who were never encased in a mortal body, and were from the beginning celestial sacrificers. *svarāj* (nom. sing.) refers to Agni; cf. 1.36.7b. *āsunītim tanvām* 'a celestial body which leads the Spirit' in the world of Yama; *kalpayasva* i.e. for the sake of the Spirit of the dead man. In spite of the Ātmane Pada *tanvām* does not refer to Agni's body. The corresponding stanzas namely, Av. 18.3.59 and Vs. 19.60 which read *kalpayati* for our *kalpayasva* ought to leave no doubt that according to the Vedic tradition Agni was to prepare a celestial body for the dead man's Spirit and this is quite proper, since it was Agni who had deprived him of his body. See 10.16.1, 2 and 5.

81 (10.18) *Mrtyu*

(1) Go away; pursue another path which is your own and which is different from that over which the gods travel, O *Mrtyu*. I speak to

81 (10.18) *Mrtyu*

*Mrtyu* and his hold upon the lives of men is the ruling idea in this hymn. It refers to some details of the funeral ceremonies, the time and place of which cannot be accurately determined. According to the ritualistic practices of the later days vv. 1-7 refer to the *Śāntikarman* which must take place after the passing away of impurity consequent upon death, i.e. after the 10th day; cf. *Aś. G.S.* 4.6.10. Vv. 8 and 9 on the other hand, refer to the time of the actual cremation of the dead body, while vv. 10-14 to that of the burial of the bones of the cremated body, on the 3rd or the 4th day. But if we assume that the hymn refers to an older and therefore a simpler ritual, we might suggest that vv. 1-7 refer to some practices just outside the house of the dead person, before the body is taken to the cremation ground, and that in vv. 8-14 the scene of action is the cremation ground, whether on the same day (vv. 8-9) or on the 3rd or the 4th day (vv. 10-14). From the hymn itself it is clear that the speaker of all the stanzas except the 3rd and perhaps also the 9th, is the same priest who plays the principal part in the ritual. Viewed from this point, the priest addresses *Mrtyu* in v. 1 requesting him to depart and not to claim any more victims in the family or the house. In the 2nd, he asks the male inmates of the house to wipe out the foot-prints of *Mrtyu* and go back to their healthy and prosperous life after making proper expiations for the sake of purity, so as to enable them to attend to their religious duties. It would appear that in those early days impurity consequent upon death lasted only as long as the dead body was within the house. We may compare *Manusmṛti* 5.59 and 84 together with the authorities quoted by Kullūka on them, which appear to be reminiscent of such a custom once in vogue. Also see *Yājñavalkyasmṛti* 3.28-29 and the conclusions in *Mitākṣarā* on these stanzas. In v. 3, in response to the directions of the priest, the male inmates of the house make the necessary expiation and go back to their daily life, separating themselves thus from the dead person. The words *naḥ* and *agāma* show that the speakers of the stanza are those who are addressed in v. 2. In vv. 4-6 the priest continues his services and goes through some symbolical ritual practices intended for preventing the attack of *Mrtyu* on the survivors, to whom v. 6 is addressed. Next the priest turns his attention to the women in the house except the wife of the dead person, and in v. 7 asks them to return to their apartments after formal purification and personal decoration. In v. 8 he raises the wife of the dead who is supposed to have lain, in the meanwhile, on the funeral pyre by the side of her dead husband (cf. *Av.* 18.3.1), and sends her back to normal life after complimenting her on her faithful fulfilment of the duties of a wife. If the dead person is a *Kṣatriya*, the priest seems to have asked his chief heir like the son and others to secure in a symbolical manner the property from his dead hands in v. 9, which, however, seems to contain the words of this chief heir and other survivors. At this stage the body is already on the cremation ground and is about to be cremated. Vv. 10-14 must indeed be regarded as spoken by the

you, who have eyes and who can hear. Do not injure our children, nor our brave followers.

(2) As you have gone forth effacing the foot-prints of Mṛtyu, firmly establishing your long life, so be pure and holy, prospering with offspring and riches, O sacrificers.

(3) These living men have turned themselves away from the dead; our call to the gods has become blessed today. We have gone forward for dancing and laughter, firmly establishing our long life.

same priest whose task is not yet finished. But the time is different, namely, the 3rd or the 4th day after the cremation, i.e. after the complete cooling down of the cremation fire. There is, indeed, no actual allusion to the cremation of the body in these stanzas, yet the references to the mother Earth do not suggest the burial of the dead body. There is no allusion to the body itself and the ditch that is presumed here can certainly not be a grave. The address here in these stanzas is to the Spirit which is supposed to identify itself with the bones collected from the cremated body. The earth is requested to heave up (and not 'open wide' as translated by Winternitz, History I, p. 96 from the word *ūt śvañcasva* in v. 11) and softly alight on his house, namely the earthen pot (cf. *grhāsaḥ* in v. 12c) in which the bones are placed. It is worth noting that in all the three stanzas, vv. 11-13, the preposition *ūt* is used (and not *vi* or the like) with the verbs *śvac* and *stabh* and the idea is that the earth should not destroy the thing that is consigned to her care and is meant to serve for long as a home to the Spirit. The *śaraṇāḥ grhāḥ* (v.12) and the *sādanā* (v.13), which the earth and the Manes are requested to keep safe for him cannot refer either to the grave or to the dead body, or even to anything comparable to a modern coffin. The reference to the *mṛnmāya grhā* at 7.89.1 above has also to be understood to mean the earthen pot containing the bones which was buried, and not to a grave at all, in view of what is said above.

After thus finishing his task the priest now takes his leave of the dead man and withdraws his speech (by which he was in contact with the dead man in vv. 10-13) from him in v. 14, thus establishing a complete dissociation between himself and the victim of Mṛtyu, as he had done in the case of the others in vv. 2-4. For details see note on v. 14.

1. *itaro devayānāt*: For the Devayāna see on 1.184.6 above. *cākṣuṣmate śṛṇvatē*: Mṛtyu is supposed to have eyes and ears so that he can see and hear and find out his own path and be able to hear any prayers that may be addressed to him.
2. This is addressed to the male inmates of the house where death has occurred. The vocative *yajñyāsaḥ* is a significant adjective. It reminds them of their duties in connection with the sacrifice, so that they may attain purity as early as possible. See introductory note.
3. The stanza contains the words of the male inmates who were addressed in v. 2. Mark the use of the instrumental *mṛtaiḥ* with *vi ā* to convey the sense of the ablative. Cf. Sāyaṇa: *mṛtaiḥ tebhyaḥ ityarthāḥ. devāhūtiḥ*. See 7.83.7 above. *nṛtāye hāsāya*: The two words indicate an optimistic mode of life.



(4) I place this barrier for the sake of the living; may no other person from these go to this goal. May they live for a hundred prosperous autumns; may they keep off death by this rocky mountain.

(5) Just as days arrange themselves in regular succession, just as the seasons approach regularly (by agreement) with the other seasons, (in that same way) arrange the lives of these, O creator, in such a manner that the junior one does not leave behind him the senior one.

(6) Mount upon your (full span of) life, choosing old age and striving in due order of succession, as many as you are. May Tvaṣṭr, the giver of noble birth, being gracious, grant you long life to live.

(7) Let these unwidowed women having good husbands rest at ease together, with collyrium and ghee (put in their eyes). May these wives enter the house first, being tearless, free from sorrow and adorned with precious things.

(8) Rise up, O woman, facing the world of the living; you are lying by the side of this dead person. Come here; you have proved

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4. *paridhī* is the same as the *pārvata* in *d* and refers to a symbolical boundary consisting of a stone placed down as a barrier between the living inmates of the house and the dead person. *etām ārtham* i.e. the path of Mr̥tyu. *purūcīḥ* fem. of *purvac* (*puru√ac* to go, cf. *viṣu ac* means 'going in various directions'). *antar√dhā* 'to conceal', *√* to keep off'.
  5. In the first half we have two similes suggesting that there should be no disturbance of seniority in respect of death among the survivors in the family of the dead person. 'Just as the days (of a month) and the seasons follow in regular succession without disturbing the order of priority, so should the span of their life be arranged in due order. In *c* *yāthā* is a conjunctive meaning 'so that' and is an antecedent of *evā* 'thus' in *d*. *pūrvam* 'the earlier one, the elder one'; *āparaḥ* 'the later one, the younger one'. The meaning is: The younger one should not die earlier than the elder one.
  6. *ā rohata āyuh*: Cf. *māno rūhānāḥ* at 1.32.8. The mounting on the *āyuh* is symbolically done by mounting upon a cow's hide as a part of a purificatory rite according to Āś. G. S. 4.6.8. *jarāsam vṛṇānāḥ*: Natural old age is sought after by the Vedic Ṛṣis; see 1.48.5; 1.116.25; 7.67.10; also 1.89.9. It was only the hardships and infirmities of old age that were shunned by them; cf. *jarām cin me nīrṛtir jagrasita* 5.41.17; *ajārāsaḥ syāma* 7.54.2; also 1.179.1; 10.86.11. In *c* Tvaṣṭr is mentioned as he is the divine shaper of things in general; see 1.188.9; 8.102.8; 10.184.1.
  7. This is addressed to the unwidowed women in the house; see introductory note.
  8. This is addressed to the wife of the dead man; all the three adjectives in the latter half of the stanza refer to the dead man himself and not to the person who raises her from the pyre, as is wrongly supposed by some scholars. *hastagrābhā* is the dead man who had



faithful to this wifehood of your husband who had seized your hand and loved you passionately.

(9) (I am) seizing the bow from the hand of the dead, so that it may lead to dominion, glory and power in us. Here alone you are, here we with our good brave followers. May we conquer all our rivals and proud enemies.

(10) Approach this mother-earth, this broad, kindly earth, which has ample space in it. May this ever youthful one save you from the clutches of Nirṛti, pressing like soft wool on you, who have given liberal Dakṣiṇās (when alive).

(11) Heave yourself up, O Earth; do not press down. Be easy of approach and easy of resort to him. Cover him, O Earth, as the mother covers her son with the skirt of her garment.

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seized her hand at the time of marriage according to 10.85.36 (*grbhṇāmi te saubhagatvāya hāstam*). He is the same as the *gatāsu* of the first half. The words *pātyuḥ* and *janitvām* both refer to a past relationship as even the perfect tense form indicates and not to the future one. Even the directions of the *Āś. G. S.* 4.2.18 are quite clear on the point: 'Her brother-in-law or an elderly pupil of the dead man who takes the place of her husband (i.e. in mundane affairs), or even an old servant of the household should make her get up (from the pyre) with this Mantra (i.e. v. 8).' The speaker compliments her on her faithful and loyal wedded life with her dead husband and so she does not deserve to die with him, as she apparently intends to do. *Rgvidhāna* III.8.4 however, prescribes the stanza for *niyoga* by the Devara; possibly the *niyoga* is hinted at by the expression *kó vām śayātrā vidhāveva devaram* in *Rv.* 10.40.2 and perhaps even the *Taitt. Ār.* VI.1 *tasyai prajāṃ draviṇa ceha dhehi*; See *H.Dh.* II. pp. 617-19.

9. The stanza suggests that the dead person in the particular case is a Kṣatriya. The bow is a symbol of power and dominion and this is now sought to be transferred to the survivor. In the case of a Brāhmaṇa it was a Daṇḍa as *Av.* 18.2.59 shows. *ātra* and *ihā* respectively refer to the cremation ground and the home of the dead person. Evidently this stanza refers to a later stage in the funeral rites, when already the dead body is brought to the cremation ground and is about to be cremated.
10. This and the next three stanzas refer to the burial of the bones of the cremated body. These are collected on the fourth day when the fire is completely cooled down, and are put in an urn for being buried. See *Āś. G. S.* 4.5.5-8, and introduction, *ūrṇamradāḥ* 'pressing (*mradas* from  $\sqrt{mrd}$  to press) like wool', i.e. soft. *dāk-ṣiṇāvate*: Even this adjective suggests a Kṣatriya patron. It should be noted how the word turns the Pāda into a Jagatī Pāda in a Triṣṭubh stanza. Nirṛti is a deity of Destruction; she is allied with Mr̥tyu.
11. Mark the metre; it is technically called Prastārapaṅkti. Its first half has two lines of 12 letters each, while the second has two of 8

(12) Let the earth, heaving up, stand firm; let, indeed, a thousand pillars stand up to support. Let those homes drop him nourishment and may they be a shelter for him for all times.

(13) I prop up the earth around for your sake, while placing down this clod; may I not perish. May the Fathers support this pillar for you; may Yama fix up your resting place just here.

(14) They have placed me in the approaching day like the feather of an arrow; (so) I withdraw my speech (lit. I seize my approaching, i.e. returning speech) like a horse with the reins.

letters each. *ūt śvañcasva* 'heave up'; see the introductory note on the significance of *ūt* in vv. 11-14. *upāyanā* and *upavañcanā* mean 'an approach, a leisurely one'. *śic* is the skirt of the garment; cf. 3.53.2 (*pitūr nā putrāḥ śicam ārabhe te*, said by the poet to Indra).

12. *mītaḥ*, from *√mī* 'to fix (in the ground),' means 'pillars'; here the clods of clay placed on the urn containing the bones.

13. The metre of the stanza is Jagatī, though the last line which begins with the word *ātra* is a Triṣṭubh Pāda. b: *mó ahám riṣam*: The words show the fear in the mind of the speaker about his being harmed by Mṛtyu owing to his contact with the dead man who has been under his influence; see a similar request to Yama's hounds at 10.14.12 above.

14. Note the correspondence between *praticīne āhani* and *praticīm vācam*; both the day and the *vāc* are imagined as returning to the speaker. The stanza is a personal leave-taking of the poet from the dead person, with whom he has been in constant contact for a long time, being the official priest at the funeral ceremonies from the first day after the death. He has separated the male and the female relatives from the dead person for fear lest Mṛtyu may attack them owing to their contact with him in vv. 2-9; in v. 13b he has expressed the fear that the same might happen to himself owing to the long contact between himself and the dead person. After the burial of the bones a bodily contact was no more possible; but a contact through speech was still maintained, since the dead person was being addressed in vv. 10-13. So in v. 14 the poet-priest takes final leave of the dead and stops even this contact through speech with him by withdrawing it towards himself, as one withdraws a horse by means of bridle. In *ab* he is giving a reason for doing this; the gods have placed him on i.e. have ordained him to live, in the returning day of the morrow, but not the dead person; so that the two must separate hereafter. The gods have done this in an irrevokable manner; they have fixed me on to the returning morrow, so he argues, as men fix a feather on to the knob of an arrow, so that he must go with the day as the feather goes with the arrow. In *ab* the subject is *devāḥ* understood cf. 10.125.3 below; in *c* it is *aham* supplied; *jagrabha* is pf. 1st sing. *praticīm* 'facing me, returning to me', i.e. away from the addressee.

## 82 (10.34) Akṣāḥ

(1) The pendants of the great one born in a windy place and rolling on the game-board, gladden me. The Vibhīdaka has appeared to me ever watchful like the draught of Soma grown on the Mūjavat mountain.

## 82 (10.34) Akṣāḥ

Gambling with the dice was very commonly practised in the Rgvedic India, in spite of its being known as a vice. It seems that 150 nuts of the Vibhīdaka tree were used for the game. A player took a few of these in his hands and threw them on the game-board. On being counted if they were wholly divisible by 4, the throw was considered as the winning one and was known as the Kṛta throw. If, however, the remainder were to be 3, 2, 1 respectively, the throws were known as Tretā, Dvāpara and Kali throws, the last being the worst or the losing throw. There were special gambling halls known as Sabhā (v. 6) which were conducted with the help of several rules framed for the purpose and recognised as effective even in the courts of law (v. 8).

Vv. 1-11 of the hymn graphically describe the miseries brought on by gambling to a habitual and unfortunate gambler. Here in vv. 1, 2, 3 and 5 the speaker refers to himself as a gambler in the 1st person, while in the others he refers to the lot of a gambler in general by the use of the 3rd person. As a repentent person he prays to the deified Akṣas in vv. 12 and 14, recounting the advice which he thinks he has received from Savitṛ, who is probably to be identified with the leader or the king of the Akṣas (v. 12). In v. 8 the *vrāta* or the group of the Akṣas is already compared with Savitṛ; here their leader seems to be identified with him.

1. *prāvepāḥ*: From *pravepa* or *pravepana* 'vigorous shaking', thus 'the dangles or the dangling ear-rings'. *īriṇe vāvṛtānāḥ*: The word *īriṇa* occurs in four passages in the Rgveda, besides the two in our hymn. In all these four it has the sense of a 'small ditch on a desert land', capable of receiving and retaining water after a heavy shower even in summer. In three of the four passages it is mentioned in a simile as a place where thirsty animals go to quench their thirst in the extreme heat of the summer (cf. 8.4.3; 8.87.1 and 4), while in the fourth, it is said to be wholly drenched in water by the showering activities of the Maruts (1.186.9). This *īriṇa* is to be distinguished from the *uṣara*, (which word occurs only in the Brāhmaṇas, but not in Rgveda), which is a flat spot on a desert, incapable of containing or retaining water and consisting of earth mixed with particles of mineral salts. Both, however, are completely barren. In our passage the word *īriṇa* is used in its secondary sense of 'an unfruitful source'. The idea is: The gambler regards the gambling board as a sort of a field which may yield abundant crop for the seeds in the form of the dice which he as it were sows on it. The word *nī vap* used of the Akṣas in vv. 5 and 9 in this Sūkta and at 10.27.17 becomes thus very significant. It brings the imagery of seed-sowing in a field to the mind of the hearer. *maujavatāsya sómasya*: Mūjavat or Muñjavat as Yāska (*Nirukta* IX.8) chooses to call it, is said to be a part and a peak of the Himalayas at MBh. XIV.8.1. Soma plant growing on this mountain was considered as



(2) She did not oppose nor hate me; she was kind to me and to my friends. (But) for the sake of the dice, which was always higher by one (above the Kṛta) for me, I have turned away my loyal wife.

(3) The mother-in-law hates and the wife prevents him (from going out to play); as a beggar he i.e. the gambler, does not find a sympathiser (who exclaims:—) 'I do not get any enjoyment through a gambler, who is comparable with an old horse that deserves a haggling (about its price).

(4) Others assault the wife of him, whose property the mighty dice covets. Father, mother, brothers, all say about him: 'We do not know him; take him away in chains'.

(5) When I resolve 'I shall not play with these', I keep back from my friends who are going away (to the gambling hall). (But) as soon as the brown dice uttered their speech being thrown on the game-board. I go to their appointed place like a lustful woman.

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most efficacious. *jāgrviḥ*: The Akṣa, like the draught of strong Soma, is called 'watchful', as it keeps a man who handles it ever watchful, ever alert.

2. *mimetha* is pf. 3rd s. of *mith* to oppose; similarly *jihīḥ* from *hīd* to hate. *sākhibhyaḥ* i.e. to my friends. c. *ekaparāsya*: Solve *ekena paraḥ* 'higher (than the wished for lucky throw) by one', i.e. the Kali throw where the remainder is 1; see introductory note. Sāyaṇa takes it as Bv. Cd. against accent; perhaps this is right in view of the intended contrast between the *ekaparā* (i.e. *ekavṛata*) Akṣa and the *ānuvratā jāyā*. *ekaparā* in this case would mean 'who is always determined to give *éka*' i.e. the Kali throw. The meaning would be: my Jāyā is devoted to me; I am devoted to the Akṣa and he in his turn is devoted to the Kali.
3. a: *āpa ruṇaddhi* i.e. prevents me from going out of the house, in the direction of the gambling hall. cd: These are supposed to be the words of a prospective employer of a gambler, alluded to as *marditr* in b. 'bhoga is benefit, advantage'. *vasnya* is one who is fit for *vasnā* 'reduced price'; we have the expression *vasnām cara* 'to haggle about the price of a thing' at 4.24.9 and the denominative *vasna-yāntā (dāsā)* at 6.47.21. The derivation is doubtful; is it *vas+na* 'that which covers i.e. obliterates the importance' or *vadh + sna* (lopa of *dh—t*) with the same meaning?
4. *nā jānīmaḥ* i.e. we do not recognise his debts. *baddhām etām*: The creditor had a right to get his debtor imprisoned for the recovery of his debts in ancient India; see *Manu Smṛti*, 8.49 and Brhaspati quoted by Kullūka on it; also Yājñavalkya, 2.40 and *Mitākṣarā* on it. The reference seems to be to this practice obtaining even in the Ṛgvedic age.
5. *nā daviṣāṇi* is the object of *ādīdhye*; *ebhiḥ* i.e. *akṣaiḥ*; cf. v. 13a below. *nī uptāḥ*: See on *irīna* in v.1. *niṣkṛtām*: See on 9.69.4. *jārīni*: The gambler compares himself with a girl and the Akṣas with the lover, perhaps thereby suggesting their dominating influence. For the simile see 1.123.9; 9.86.32.



(6) Hoping that he would win, a gambler goes to the gambling hall, feeling thrilled all over the body. (But) the dice frustrate his hope, bringing the lucky throws to his rival.

(7) The dice are, indeed, armed with a hook and a goad; they insult, torment and incite others to torment (him). Their gifts are like those of a boy; they ruin a successful gambler at a later time. Coated with sweetness as they are, they are nevertheless the strength of the gambler.

(8) Their group of fiftythree plays about, unfailing in their dispositions like the divine Savitr̥. They do not bend before the fury of even a fierce man. The king, too, has to pay homage to these.

(9) They lie down (on the board), yet they strike above (at the gambler's heart); though devoid of hands, they overpower a gambler who has hands. The divine coals, though cold, completely burn the heart, when thrown on the game-board.

6. *sabhām*: The Dyūtasabhā which was so well-known in the days of the Smṛtis is meant. For the other *sabhā* i.e. a gathering of the learned, cf. *brhād vo vāya ucyate sabhāsu* at 6.28.6 above (see note) and *candrō yāti sabhām ūpa (indrasya sakhā)* at 8.4.9. *prcchāmāno* i.e. *tanvām* 'consulting himself'; *svāyā tanvā sām vade* at 7.86.2 above. *tanvā śūśujānaḥ* 'swelling in his body' i.e. thrilled with enthusiasm. *kṛtāni* 'the repeated Kṛta throws'; the plural suggests the repetition.

7. *tāpayiṣṇāvah* 'causing the gambler to torture' others like his wife; the Akṣas themselves torture and also cause the gambler to torture. Or (*tap* intrans.) 'making the gambler burn or repent'. *kumārā-deṣṇāḥ*: *deṣṇā* is a gift and the gift of a child is unreliable; it may give you a thing just now, but may demand it back the next moment. In a similar way the Akṣas may win stakes for a gambler just now, but the next moment they may deprive him of every thing. This word is elaborated in what follows: They are the subsequent strikers of a winner; a winner of today may be a complete loser tomorrow. *barhānā* stands in apposition to *akṣāsaḥ*. They are nevertheless the only (source of) strength to a gambler.

8. *tripañcāśāḥ*: Probably thrice fifty i.e. one hundred and fifty is meant. *satyādharmā*: Their laws are not challengeable by any one, like those of Savitr̥; in v. 13 the leader of the dice is identified with Savitr̥; see note on the stanza. The *satyadharmatvam* itself is elaborated in *cd*. Even a king must obey the customary laws of the gambling hall and the gamblers. *nā*: The lengthening is due to the position i.e. the 8th syllable.

9. *sphuranti* 'they strike' above i.e. in the heart of the man. For *√sphur* 'strike' see above 2.12.12. *abd* contain three instances of the Vibhāvanā Alamkāra, while *c* is an Atiśayokti.

(10) The wife of a gambler groans when deserted; the mother, too, (does so), while her son is aimlessly wandering. He goes to the house of others at night, wanting money as a debtor, (but) filled with fear.

(11) It pains the gambler when he sees a mere woman (i.e. his wife reduced to this state) (as against) the wife and the well fashioned house of the others. (But) since he yoked the brown horses in the morning, he has lain down as a wretched man by the side of his fire (in the evening).

(12) I hold out my ten fingers in front of him, who is the commander of your mighty host, the foremost king of the whole group. I do not hold back any money, I tell the truth.

10. *kvā svit*: 'where-so ever' i.e. one does not know where, but away from his home; this is explained in *cd. bibhyat*: See above on v.4; the fear is of being imprisoned. *nāktam* i.e. in order to avoid the public gaze and the creditors. *āstam ūpa eti* i.e. for stealing or for pawning whatever he has got from his wife or mother-in-law.

11. *tatāpa* is impersonal, or supply *dārśanam* (from *dr̥ṣtvāya*) as the subject. *strīyam* is significant; the word refers to his own wife who is now reduced to the state of a common woman, having no other guardian; cf. v.4a above. *ab* is to be construed as one sentence. Sāyaṇa and Geldner take *strīyam jāyām* together as referring to the rich rival's wife. But the root *tap* refers to 'pain' due to one's own loss rather than to the gain of others. cf. 10.95.17 and v.10a above. *āśvān yuyujé*: In v.9 the dice were conceived as seeds; here as horses yoked to his chariot. *agnér ante*: The evening fire is meant; cf. 2.38.5ab above. *ante* may mean either 'by the side of' his evening fire to remove his cold of the night (Sāyaṇa) or 'at the end of' his household fire, i.e. when it was no more burning, as there was nothing to be cooked by it. *vṛṣalā* is diminutive of *vṛṣan*; it occurs only here in the Ṛgveda; the word signifies 'a manly person (*vṛṣan*) reduced to wretchedness' owing to vices. *c* gives the reason for *d*; mark the use of *hī*.

The contrast between his wife, now only a woman, (and no home) and the wife with a well furnished home causes great pain to the gambler's mind, *jāyā* and *yóni* go together as the poet tells us at 3.53.4 (*jāyā id āstam maghavan sēd u yóniḥ*).

12. In vv. 12 and 14 the Akṣas are personified and addressed. They are supposed to have a king or a leader, before whom the gambler is pleading his genuine inability to pay his debts. *dāśa prāciḥ kṛṇomi* 'I expose all my ten fingers' to show that my hands are empty and that I am not keeping any thing back. *nā dhānā ruṇadhmi* is parenthetical and elaborates the sense of the remaining part of the sentence. *dāśa*: Cf. 3.29.13. They are the *dāśa svāsāraḥ* or *kṣīpaḥ* i.e. the ten fingers.

(13) 'Do not play with the dice, do only plough the field. Rejoice in wealth, honouring it very highly. In that lie cows, O gambler, in that a wife'. The noble Savitr (in the form of the King of the Akṣas) has explained this to me.

(14) Be friends with us, indeed, and show us mercy; do not boldly conjure us with your formidable (form). Let your inimical wrath now rest; may some one else be in the snares of the brown ones, now.

### 83 (10.68) *Brhaspati*

(1) Our hymns have thundered towards Brhaspati, revelling like the (cackling) swans floating on the waters and saving themselves (from

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13. *kṛṣīm it kṛṣasva* 'Practise the real *kṛṣi*' and not the false one, namely sowing the seeds in the form of the Akṣas on an *īriṇa*; see above on v.1. The words *ayám aryáh savitá* very likely refer to the king of the Akṣas who is addressed in v.12. The *vráta* of these is already compared with Savitr in v.8; here their leader is identified with him and is supposed to have tendered a friendly advice to the gambler (in v.13) after being satisfied with his sincerity about having no money with him to pay his debts.
14. On hearing the advice and being emboldened by the sympathetic attitude in it, the gambler now makes a final appeal to the Akṣas for a favour. *mitráṃ kṛ* or *dhā* is to contract friendship; cf. 10.108.3 below. *ghoréṇa* i.e. *rūpeṇa*; *mā naḥ abhí carata* 'do not practice magic on us by your formidable form'; for *ghoréṇa* cf. *āṅgirasas ca ghorāḥ* at 10.108.10 below. *ní viśatām* 'may it encamp' and not rush or march forward towards us. *anyá* is the rival of the poet, called also *pratidīvan* in v. 6. Very likely the same is meant by the word *ánya* in v.11.

### 83 (10.68) *Brhaspati*

Brhaspati, otherwise called Brahmanaspati, is the leader of the Āṅgirasas and the presiding deity of the hymns of the poets. He has a great share in the liberation of the cows imprisoned by Vala and so he is independently praised for it in some Sūktas, the present one being one of them. See above 4.50 for another one. Here Indra is not mentioned even once. On the other hand, 2.23 above is addressed to the same deity, but there his being the lord and the presiding deity of the hymns is mainly mentioned and so he is significantly called Brahmanaspati. Even there Indra is mentioned only once (v.18) and that too as a companion of his. The present hymn has concentrated upon a graphic description of the liberation of the cows, though that of the luminaries too is casually mentioned in vv.9-11.

1. The Arkas or mystic hymns of Brhaspati are respectively compared with (a) the playful water-birds, (b) the thundering clouds, and (c) the mountain rivulets, in the first three Pādas. The common property in all the similes is 'noisy mirthfulness'. *rākṣamāṇāḥ*. i.e. 'saving themselves from', trying to avoid, the advancing wave of the waters. The idea is akin to the one in the *Meghadūta* v.29 (*vīci-kṣobha-stanita-vihaga-śreṇi* 'the row of the waterbirds was



the advancing ripples), like the peals of a thundering cloud, like the tumultuous torrents bursting through the sides of a mountain.

(2) Like Bhaga this Āṅgīrasa unites his pious worshipper with cows, after befriending him. Like a friend among the people, who unites a couple, he unites them (i.e. the worshippers and the cows). Strengthen us, O Bṛhaspati, like horses in a race.

(3) Having attacked, Bṛhaspati forced out from the mountains, like (the grains of) barley from the holes of a sieve, the cows to whom the nobles are helpful, which move about freely, which are active, covetable, lovely-coloured and of blameless forms.

(4) Flooding the seat of the sacrifice with the sweet (milk of the cows), hurling down (his weapon) from the heaven like the flaming bolt

cackling owing to the consternation caused by the advancing waves'); see also *Vikramorvaśīyam* 4.28 (*tarāṅga-bhrū-bhaṅpā kṣubhita-vihagaśreṇī-raśanā* 'the river having a girdle in the form of birds which were agitated and a knitting of eyebrows in the form of her waves'). In the second simile the Arkas are compared with the roars of the clouds instead of the clouds themselves, by poetical licence. For the third simile cf. *kṛḍanti asya sūṛtāḥ āpo nā pravātā yatīḥ* 'his graces are boisterous like waters sweeping over a slope' at 8.13.8.

2. Construe: *aryamānam góbhiḥ sám nināya* 'he united the pious man with cows' i.e. gave them to him. *aryamān* is a pious worshipper as at 10.117.6 below. For *góbhiḥ sám nināya* cf. *sám indra no neṣi góbhiḥ* at 5.42.4. In the third line the *Upameya aryamaṇam gās ca*, corresponding to the *Upamāna dāmpatī*, is to be supplied. Bṛhaspati is compared with a match-making friend of the families, the *aryamān* and the cows with the *dāmpatī*. In the last line the object of *vājāya* is *naḥ* or *aryamaṇam* supplied. *nákṣamānaḥ āṅgīrasāḥ* 'Āṅgīrasa i.e. Bṛhaspati, who has associated himself with us'; cf. *asmān nakṣasva maghavan ūpa āvase* 'closely associate yourself with us, O Maghavan, for our protection' at 8.54.7c.
3. *sādhvaryāḥ* (Bv.) *sādhuh aryāḥ yāsām* 'to whom a noble person is helpful. *sādhuh* is the same as *sadhū-karman* (10.81.7) or *sādhukṛtvān* (8.32.10); cf. also *bhāvā no agne . . . pitārā iva sādhuh* 3.18.1. *atīthīnīḥ* (irr. from *atithi*+in) 'associated with the guests', i.e. those who induce and support them with their milk. *pārvatebhyah*: The plural number indicates the vastness of the cave of Vala. *vitūrya*: Cf. *vī tiranti kāmam* at 10.34.6 above. *sthivī* is the hole of a sieve; the outlets of the cave are compared with the holes and cows with the grains of corn.
4. *ṛtasya yōni* is the sacrifice and *mādhū* is the sweetening milk which is added to the Soma. Mark the Sandhi; yet in spite of it *na* and *ṛ* are to be quickly pronounced so as to give the equivalent of one Akṣara (like *nar*) for metre. In *b arkāḥ* is Bṛhaspati as personified war-song or a singer (as at 7.24.5; 5.57.5); the object of *avakṣipān* like *āsmānam* (2.30.5) is to be supplied; c: *uddhāran* is to be contrasted with *avakṣipān* in b. *āsmānaḥ* is ablative; it refers to Vala's cave. d: Supply *parjanyaḥ* and construe: *parjanyaḥ udnā bhūmyāḥ*



and forcing the cows out of the rock, Bṛhaspati broke up the top (of Vala's rock), as (Parjanya) breaks up the surface of the earth with water.

(5) Bṛhaspati has dispelled with his light the darkness from the space (in Vala's cave), as the wind shakes off the moss from the water. Having attacked, he forcibly brought to himself the cows of Vala as the wind does a rain-cloud.

(6) When Bṛhaspati broke up the exhausting (cave) of the malicious Vala with his mystic hymns which consume like fire, (and) seized it after it was surrounded as the tongue seizes (the food) that is chewed by the teeth, he disclosed the treasures consisting of cows.

(7) Bṛhaspati, indeed, knew the names of the cows which were lowing in their stall, though they were hidden. He drove out the cows, the contents of the rock, like the young ones of a bird after breaking their eggs.

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*tvācam iva bṛhaspātīḥ āśmanāḥ* (repeated with a gen. ending)  
*tvācam bibheda*; s. 1.85.5 and Av. 6.21.1 and 19.28.4 for *bhūmyāḥ*  
*tvācam*.

5. Both in b and d Bṛhaspati is compared with *vāta*; but in b in respect of driving away and in d in respect of driving in. Vāta drives away the moss or spray of water from the surface of the waters, but brings in or attracts towards himself the rain clouds together in the mid-region. Thus did Bṛhaspati drive away the darkness (a) but drove towards himself the cows from the cave, where they were imprisoned (cd). *śīpāla* is either moss or floating dirt on the surface of the waters, like *śāpa* of the rivers mentioned at 7.18.5.
6. *pīyataḥ* from √ *pī* to hate. *jāsum* 'exhaustion incarnate', i.e. exhausting cave of Vala (from √ *jas* to be weary, famish); cf. *jāsamānāya vrkāya śayāve* at 7.68.8 above. Also *jāsuḥ* at 10.33.2. *arkatīḥ*: The Arkas are the war-like mystic songs of Bṛhaspati 'which scorch like fire'. In c supply *annam* as the object of *ādat* (from √ *ad* to eat). The Arkas of Bṛhaspati are compared with the teeth, he himself with the tongue and Vala's *jāsu* with food.
7. *svarīṇām*: *svarī* is the 'lowing cow' (from √ *svr* to sound). *āṇḍā bhittvā* seems to have a double meaning; it is to be construed with both *śakunāsya* and *pārvatasya*, in its primary sense with the former and secondary sense (of 'breaking the spirit') with the latter. Construe: *śakunāsya āṇḍā bhittvā gārbham iva pārvatasya āṇḍā bhittvā usriyāḥ ājat* 'He drove out the cows, having broken the vitals or spirit of the Parvata i.e. Vala, as one drives out the young one of a bird after breaking its egg'. For *āṇḍā bhid* in its secondary sense cf. *bhédati* at 8.40.11. Perhaps even *gārbham* is to be construed with *pārvatasya* (cf. 5.45.3a) and as standing in apposition to *usriyāḥ*. See 4.50.5 above, for d in our stanza.

(8) He very well observed the sweet (i.e. milk, here the cows) pent up in the rock like a fish helplessly lying in shallow water. Brhaspati forced it out after smashing (Vala) by his war-cry, like a wooden cup from a tree.

(9) He found out the dawn and also the sun and the fire; he dispelled the darkness by his mysterious hymn. Brhaspati forced out (the cows) of Vala (from him) who regarded them as his own body, like the marrow from his joints.

(10) Vala has grieved for his cows which were robbed away from him by Brhaspati as trees do for their leaves robbed away from them by frost. Brhaspati performed a deed which is inimitable and which need not be done again (and will last) as long as the sun and the moon may rise in the heaven one after the other.

(11) The Fathers decorated the heaven with stars, like a dark horse with pearls. They put darkness in the night and light in the day. Brhaspati broke the rock and won the cows.

8. *mádhu* is the milk of the cows and secondarily, the cows themselves. *dīné udāni* 'shallow water'; cf. *pārṣi dīné gabhīré á* 'may you carry us safe whether in shallow or in deep (water)', at 8.67.11. *cama-sám ná vrkṣāt*. *vrkṣá* here stands for a log of wood; just as a carpenter carves out a drinking bowl from a log of wood, throwing away the chippings, so did Brhaspati take out cows from the Parvata and threw away the rest of it. *vikṛtya nír jabhāra* is the common property. *vikṛtya* is absolutive from *vi* √*kṛt*; cf. *indro valám... karēṇeva ví cakarta ráveṇa* 10.67.6.
9. *arkéṇa*: Brhaspati's own celestial hymn is meant, which by its brilliance chased away the darkness in the cave; see v. 4b, 5c. *gó-vapuṣaḥ* 'one who considered the cows as his own body', *vápus* in the sense of a wonder, here a wonderful body as at 1.102.2 (of Indra), 1.141.2 (of Agni), 4.44.2 (of Áśvinā) etc. *majjānam ná párvanaḥ*: Supply *gāḥ* as the object of *nír jabhāra*; Brhaspati took out even the last cow of Vala from his cave, as a hungry beast of prey scraps out completely the marrow from even the joints of its victim. See *Mālatīmādhava* 5.16 for the simile. *nír jabhāra* in vv. 8 and 9 suggests both force and skill.
10. *himá* is instrumental singular of *hīm* 'frost'. Brhaspati is compared with frost, Vala with trees and the cows with leaves. *himá musitā vānāni parṇā iva brhaspátinā musitāḥ valāḥ gāḥ akrpayat*; for *kṛpay* s. *kṛpāyan ádīdhet* 10.98.7. In c supply *kárma*; cf. 2.24.14b; also 3.33.7b. *sūryā-māsā*: *más* stands for *candrāmas*; cf. *sūryāmāsā vicārantā divikṣitā* 10.92.12c. The expression in d signifies eternity; see 7.88.4d.
11. *pitāraḥ*: The Aṅgirasas, the followers of Brhaspati are meant. At 1.68.10cd the same cosmic activity is ascribed to Agni. abc describe the effects of what is said in d. Brhaspati smashed Vala's cave, liberated the cows and the luminaries and with the help of the latter brought order in the world. *jyótir áhan*: Cf. 6.44.23; 10.12.7. *ádrim* surely refers to Vala's cave; s. 3.31.7; 6.73.1 etc.

(12) We have composed this hymn for the cloud-god Brhaspati who thunders aloud in response to the many prayers in succession. For he alone may grant us vigour together with cows and horses, sons and brave followers.

84 (10.72) *Viśvedevāḥ*

(1) Let us now respectfully proclaim the births of the gods while the hymns are being chanted (for the sake of him) who may see them, in the future generation.

12. *abhriyāya*: The thundering Brhaspati is here identified with a thundering rain-cloud. In *b* supply *vāṇḥ* or *giraḥ* after *pūrvīḥ* which word perhaps has also a reference to *gāḥ* as seen from 9.97.7b; this is why the fem. is used in place of the neuter form (*nāmas*) which is used in *a* and to which this is very probably intended to refer. The instrumentals in *cd* are either *karaṇe* or *sahārthe*.

84 (10.72) *Viśvedevāḥ*

This is ■ creation hymn, which specially aims at describing the creation of the Ādityas, but of Sūrya in particular. The poet describes the birth of the eight Ādityas including Sūrya, from their mother Aditi, through the medium of the primordial waters (v. 6) in the womb of Aditi. He tells us how the Ādityas became restless and agitated in these waters at the time of their birth (like the young ones of a bird trying to come out of their egg), until they rose up and filled the worlds by their greatness (v. 7). They, however, found at the time of their rising up that one of them was unable to fly up like them from their place of birth, as his egg was dead, not being sufficiently hatched. This was the half developed Āditya, namely Sūrya (called *mārtāṇḍa* on that account); they therefore took him up with themselves out of the waters (v. 7). When Aditi, their mother realised what had happened, she first took all of them to the first generation of gods (*devān* in v. 8, but kept out *mārtāṇḍa* (v. 8), whom however, she brought back (to the mortal world) for undergoing a cycle of births and deaths, i.e. daily rising and setting (punningly also for regulating the births and deaths of mortals by creating the concept of time). But to complete his story of the creation of the Ādityas the poet also tells us something about the parentage of Aditi herself.

She was born of Dakṣa as his daughter (v. 5) Dakṣa himself arose from the quarters (*āśāḥ*) for the sake of Aditi (i.e. in order that she be born as his daughter; v. 4). The quarters (*āśāḥ*) arose from the earth (*bhūḥ*), which is also called *sāt* (the Evolved One), being the first tangible creation (v. 3b). This *sāt* or *bhūḥ* arose from the *āsat* (the Unevolved One), when it became ready for the delivery (*uttānāpad*; v. 3d). The word *tāt* used both in the accusative (v. 3c) and the nominative (v. 3d) undoubtedly refers to the *sāt* or *bhūḥ*, v. 3cd being clarified by v. 4ab. Thus the order of the creation envisaged here is: 1. *Asat*, the Unevolved One (*Uttānāpad*); 2. *Sat*, the Evolved One, *Bhūḥ*; 3. *Āśāḥ*; 4. *Dakṣa*; 5. *Aditi*; and lastly *Ādityas*, including the Sun. Here, to complete the chain, we have to assume the birth of *Dakṣa* from the *Āśāḥ*.



(2) Brahmanaspati forged them out like a blacksmith; in the early generations of the gods, the (manifestly) existing (world) arose from the non-manifest (world).

(3) The existing (world) arose from the non-manifest one in the early generation of the gods. The quarters were born from it, (i.e. from the Sat) and that (i.e. the Sat) arose from the one with its outstretched legs (i.e. the Asat).

(4) The earth (i.e. the Sat) was born from the one with its outstretched legs (i.e. the Asat) and from the earth were born the quarters. (Then there arose) Aditi's Dakṣa and Aditi arose from Dakṣa indeed.

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1. *jānā*: *jānā* from √*jan* to be born, means 'a clan, a tribe'. *vipanyā* (from *vi pan* to praise) means 'praise'; *vipanyāyā* is adverbial instrumental meaning 'admiringly'. To complete the sentence, supply *tasyārtham* 'for his sake'.
  2. The mention of Brahmanaspati as the author of the creation is only to show that the origin of the world was due to the activity of an intelligent being and not from the non-intelligent Pradhāna or Asat. *etā* refers to the *jānā* in v. 1; the same is meant by the *pūrvyā* or *prathamā yugā* (i.e. generation) of the gods. *āsataḥ sād ajāyata* i.e. through the activity of Brahmanaspati. What is obviously meant is: Brahmanaspati first created the early generations of the gods; then he produced Sat out of Asat and so on as said above.
  3. c: The quarters were born after it i.e. *sāt*; and that itself namely the *sāt* came off from the *āsāt* which was 'ready for delivery'. In spite of the difference in gender *uttānāpadaḥ* is to be taken as adjective of *āsataḥ* in b. Supply *ajāyata* in d. The fem. gender is used probably in view of 'the act of giving birth'. For *uttānāpad* 'one with stretched out legs' cf. *vi sakthāni nāro yamuḥ putrakṛthé ná jānayaḥ* 'The heroes stretched out their legs (while riding on their horses), like women while they give birth to a son' (5.61.3).
  4. What is said in v. 3bcd is elaborated in v. 4ab; thus: 1. *Uttānapad* Asat; 2. Sat Bhūḥ; 3. *Āsāḥ*. With *Āsāḥ* the chain is apparently broken and unless we assume it to be the non-intelligent world (*sthāvaram*) and *dakṣa* to be the first intelligent being the genealogy or the ancestry of the Ādityas would remain incomplete. We have therefore to supply *āsābhyah* in v. 4c and take *āditeḥ* as genitive and understand it in the sense of *aditer arthe* 'for the sake of Aditi' i.e. in order that she might be born as the mother of the Ādityas. *pāri* in d is thus to be construed only with *dākṣāt* and not with *āditeḥ* also. Scholars in general, both modern and ancient ones (including Yaska, *Nirukta* XI.23), construe v. 4cd as referring to the mutual birth of Dakṣa and Aditi from one another. As a parallel *Rv.* 10.90.5ab is quoted by some; but see my note on that passage below. Even at 10.5.7 *dākṣasya jānman āditer upāsthe*, we have to understand *ādityeṣu satsu* and translate 'When Dakṣa was born (from the *Āsās*) and when Aditi's womb was (containing the Ādityas)' Agni was *sāt* as well *āsāt*. See on the passage at *BUJ.* Sept. 1958, p. 7. Simi-



(5) For Aditi, indeed, was born who was your daughter, O Dakṣa; the gods, the blessed relatives of immortality, were born from her.

(6) When, O gods, you stood well supported here in the (primordial) water, a violent dust arose from you as if from the feet of the dancers.

(7) When, O gods, you filled the created worlds (with your greatness), like the Yatis, you brought back the sun lying concealed right in the heart of the ocean.

(8) Eight sons of Aditi were born from her body; with seven of them she went to the gods, but she discarded the sun.

larly at 10.64.5 *dākṣasya vā adite jánmani vraté rájānā mitrávárūṇā á vivāsasi*. The meaning is: 'Under the laws of Dakṣa, O Aditi, you surely wait upon the sovereigns Mitra and Varuṇa at the time of their birth.' Mitra and Varuṇa are Aditi's sons: cf. 2.28.3; 7.60.5; 10.63.2, 5; 10.185.1-3.

5. *ab* makes the position absolutely clear and continues the narration of the Ādityas and their birth. *devāḥ* in *c* are the Ādityas, the same as those in vv. 6 and 7 below. They are called *amṛtabandhavaḥ* since they were later taken to the first generation of the gods (*pūrvyá yugá* of the gods, v. 2, 3, 9) by their mother Aditi. On the other hand, the Devas mentioned in v. 8c are those of the first generation, with reference to whom the poet has started his hymn in the words *devānām jánā*.
6. The *salilá* is the primordial water in the womb or egg of Aditi, surrounding the foetus in the form of the Ādityas. We may compare the use of the word *salilá* at 10.129.3. At the time of their birth they became restless and active, like the young ones of a bird when they come out of their egg. There is no doubt that Aditi and the Ādityas are conceived as birds here as the word *mārtāṇḍá* used of the sun in vv. 8 and 9, as also the common comparison of the sun with a bird in Rgveda suggests. *tivró revāḥ*: Something like a spray of water splashed up by the activities of the Ādityas while coming out of the *salilá*, is meant by the simile.
7. *yátayo yathā*: The meaning of the word *yāti* is not quite clear. It may mean 'labourer', corresponding to the 'dancers' in v. 6. *ápin-vata*, like *átīṣṭhata* in v. 6 is ipf. 2nd plural. The stanza means to say that while the other Ādityas rose up and filled the worlds by their greatness, one among them, the *mārtāṇḍá* or Súrya, was still in his egg namely the waters. *samudrá* here is the same as the *salilá* in v. 6. The other Ādityas, however, took him out and handed him over to the mother.
8. *pārā āsyat* does not mean cast away, but temporarily left behind while she took her other sons to the earlier gods. She comes back to him as said in v. 9.

(9) Aditi went with her seven sons to the early generation of the gods. She brought back on the other hand, Mārtāṇḍa for the sake of (i.e. regulating) birth and death (of creatures).

### 85 (10.78) *Marutaḥ*

(1) Like the poet-priests with their hymns, they are full of holy thoughts; like god-devoted worshippers with their sacrifices, they are possessed of ample riches. Like brightly dressed kings, they are of a lovely appearance; they are spotless like the young suitors among men.

(2) With their chests adorned with gold, they resemble fire in their radiance; they quickly bring their protection like the self-yoked

9. *pūrvyām yugām* i.e. of the gods; see vv. 2, 3. *pūnar* 'on the other hand, as against the other seven'. *prajāyai-mṛtyāve*: 'For being born and dead' i.e. for rising and setting every day; cf. *adyā mamāra śa hyāḥ sāmāna* 'today he died; (but) yesterday he had breathed (again)' (said of the moon) at 10.55.5d. Or the words may refer to the births and deaths of the mortals; thus 'for the sake of i.e. for guiding, the birth and death of the mortals by giving rise to the notions of Kāla, or Time. In short, Aditi made him *mṛtyu-bāndhu*, while the others had become *amṛta-bandhu*. *tvat* is the neuter singular of the pronoun *tva* 'any one', here used in apposition to *mārtāṇḍām* (masculine).

### 85 (10.78) *Marutaḥ*

The whole hymn is conceived in an artificial strain. It describes the various aspects of the deities by means of similes in which some Upamānas are employed more than once for slightly different common property. The expressive particle is invariably *ná*, which usually comes after the Upamāna, but sometimes stands between it and its associative, which is either an adjective in the same case (vv. 1c; 2b, c, d; 3c; 4b, c; 5a, b), or a word in an oblique case (vv. 1a, b, d; 2a; 3b, d; 4a; 5c, d; 7a) and which may either precede or follow the Upamāna. The common property is usually given in the last word of a Pāda except in v. 5d and v. 6b, where it stands at the commencement. In two cases the common property has to be supplied, namely in v.2a (*bhrājamānāḥ* from *bhrājasā*) and v.2d (*śarmayantāḥ* from *suśārmānāḥ*). In v. 7d the Upamāna is to be understood with the addition of a word *āgatāḥ* after *parāvātaḥ* (ablative).

1. *su-āpnasāḥ*: *āpnas* from *v āp* to obtain means 'gain'; see *anap-nāsāḥ* at 2.23.9 above. *devāvī* (from *deva* and *av* to favour): See 3.29.8 above. For the simile in c cf. 1.85.8d above. d: In the *Rg-veda* *mārya* generally means ■ youth, ■ youthful suitor, or a lover, see 1.115.2b above. Elsewhere the Maruts themselves are called *māryāḥ arepāsāḥ* (1.64.2; 5.53.3).
2. *rukṁāvākṣasāḥ* is an adjective of the Maruts (2.34.8; 5.55.1; 5.57.5); so that common property *bhrājamānāḥ* is to be supplied or *bhrājasā yuktāḥ* may be taken as such. Similarly in d supply *śarmayantāḥ* (cf. 9.41.6) since *suśārmānāḥ* goes with *sómāḥ* as its adjective. Or perhaps the poet intends the repetition of the word ■

winds. They are good guides like great prophets; they are generously inclined towards a worshipper like the benevolent Somas.

(3) Roaring and dashing forward like Vātas, they are shining brightly like the tongues of Agni. Possessed of enormous strength like armoured warriors they are the bringers of good gifts like the hymns of the forefathers.

(4) Closely related like the spokes (of a wheel) of the chariots, they are the denizens of the heaven like brave victors. Showering gifts like the bride-seeking young suitors, they beautifully intonate (their song) like skilful singers singing their song.

(5) The elderly ones are swift of movement like the steeds, and liberal like our patrons driving in chariots. Rushing forth like rivers with their waters owing to low places, they assume various forms like the Āṅgirasas with their Sāmans.

(6) The sons of the Sindhu are our rich patrons like the press-stones; they are the shatterers (of foes) for ever like the bolts of the heaven. They are playful like lovely children possessed of a good mo-

common property. *rtām uan* is the same *rtāvan* of 7.61.2 above; see also 1.41.4; 8.27.20 and 9.69.3 above.

3. In *a* both *dhūnayaḥ* and *jigatnāvaḥ* express the common property. *dhūni* from √ *dhvan* to sound. *śīmivantaḥ*: *śīmī* is from √ *śam* to toil. *d*: The Maruts are winners of gifts for the poets, like the hymns of their ancestors.

4. *sānābhayaḥ* is double meaning: *nābhi* is the central wooden block in which the spokes (*arāḥ*) are fixed, as also the human *nābhi* from which the life-germ proceeds. Thus in the case of the Maruts they are *sānābhi*, that is, rising from the same parents, Rudra and Pṛṣṇi. *abhidyavaḥ* 'residing in heaven'; for the Upamāna cf. 10.154.3ab. In *c* *ghṛtā* stands secondarily for rich gifts. In *d* *suṣṭūbhaḥ* is the common property, *arkām abhisvartāraḥ* being the Upamāna.

5. *jyēsthāsaḥ* is an adjective of the Upameya only. *didhiṣú* means 'a supporter (from √ *dhā* to support), a patron'; *rathyāḥ*, its adjective suggests richness and power. In *c* *nimnāiḥ* (*gacchadbhiḥ*) *udābhiḥ* qualifies the Upamāna, namely *āpaḥ*; cf. *prā nimnéneva sindhavaḥ* ... *sómā asṛgram āśāvaḥ* 9.17.1. *ūrmīr nā nimnāiḥ dravāyanta vākvāḥ* 10.148.5. *viśvārūpāḥ* 'possessed of all forms', i.e. capable of assuming *śānta* or *ghora* forms at will; cf. *āṅgirasas ca ghorāḥ* 10.108.10.

6. *sīndhumātaraḥ* qualifies the Maruts; *Āśvinā* and *Soma* are similarly called so at 1.46.2 and 9.61.7. In all cases *sīndhu* is the celestial ocean. In *a* *sūrāyaḥ* is the common property; in *b* it is *ādardīrāsaḥ* (from *ā* √ *dr* to tear), *ādri* the Upamāna, being Indra's Vajra. The plural is sympathetic; cf. *ādardṛtam āpihitāni āśnā* (*āśan* is the same as *ādri* or Vajra) 4.28.5c. *sumātāraḥ* in *c* primarily goes with the Upamāna and suggests the great care with which the boys are dressed and decorated; at 1.123.11 *Uṣā* is compared with a young damsel



ther; yet on their march they are (formidable) like a large army of men, owing to their fury.

(7) Adorning the sacrifice like the banners of the dawns, they brightly shine with their ornaments like men seeking their auspicious (ceremony). Travelling continually like the rivers, they possess shining lances; they have measured out several leagues (like men coming) from afar.

(8) Make us, your bards, possessed of good fortune and rich gifts, O gods, while you grow powerful, O Maruts; appreciate our friendship and hymn; for rich gifts from you are there from old times.

#### 86 (10.90) *Puruṣa*

(1) The *Puruṣa* was thousand-headed, thousand-eyed and thousand-

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adorned by her mother (*susāṁkāśā mātṛmrṣtā iva yōṣā*). *śiśūla* is diminutive of *śiśu*. In *d* the common term *tvīṣmantaḥ* suggested by *tvīṣā* is to be supplied; cf. 6.66.10.

7. *śubhamyū* is one who seeks the auspicious, i.e. marriage. Cf. *vare-yāvaḥ* in v. 4. *yayīyaḥ* is the common property; like the rivers they too are always moving (*sadā-gati*). In *d* supply *āgatāḥ* after *parā-vātaḥ*; cf. 5.61.1bc; they themselves are called *pārāvata* at 5.52.11. *yōjanāni*: *yōjana* signifies a measure of length; cf. *yād āśūbhiḥ pātasi yōjanā purū* 2.16.3 (said of Indra).

8. *sakhyāśya ādhi gāta*: See note on 5.73.4 above; also 5.55.9c.

#### 86 (10.90) *Puruṣa*

The hymn is comparatively of late origin. At the time of its composition ritual was fully established so as to give rise to a mystic interpretation of it. The four castes and the three main seasons are mentioned here for the first time. The Sandhis and the structure of the verse are nearer to those of the Classical period. It is as a matter of fact a starting point of the later Vedantic philosophy and reflects the culmination of the idea of sacrifice into a social institution of the highest type. The sacrifice here has taken the form of a voluntary and cheerful submission of one's own self, one's all in all, for the good of the community on the part of the most highly placed individual. It is self-imposed and has not the least idea of rousing feelings of pity, disgust, sorrow or any other kind of mental depression in the minds of the hearer. It is thus essentially different from the helpless offering of a martyr or the self-imposed tortures of an ascetic. Though it is here described as a physical sacrifice, its tone is metaphorical and the sacrifice itself is rather a transformation than annihilation, as is clear from a consciousness on the part of the poet that the sacrificed *Puruṣa* was still guiding the creation of the world from his own self (see on v. 8). The self-sacrifice on the part of *Prajāpati* for his creatures, often mentioned in the *Brāhmaṇa* literature, is just on these lines and is intended to be a lesson for all those who are better placed than others in the social structure.



footed; having covered the earth on all sides, he stood beyond it to the length of ten *Āṅgulas*.

(2) *Puruṣa* himself is all this, that has been and that will be; and he is the ruler of immortality (and also of that) which fully grows by means of food.

(3) Thus far extended is his greatness and greater than this is the *Puruṣa* himself; a quarter of him is all the creatures, three quarters of him are the immortals in the heaven.

(4) Three quarters of the *Puruṣa* rose up erect (to the heaven); one quarter of him on the other hand, remained here. From there he variously spread himself everywhere, towards those that eat and those that do not eat.

(5) From him *Virāj* was born; from *Virāj* the (second) *Puruṣa* arose. When born, he reached beyond the earth, both behind and before.

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1. *daśa āṅgulām* is an accusative of destination, *daśa* signifying a large number like *saptā*, *pāñca* etc. *bhūmi* is mentioned here anticipatively as in v. 5, for giving an idea of relative vastness.
  2. *d*: Supply *tasya api* to complete the sentence; the *Pāda* refers to the human and the animal world which is co-ordinated with the *amṛtatvá* mentioned in c. These two, namely the mortal and the immortal world are further alluded to in v.4d by the words *sāśana* and *anaśana* respectively. *ánna* is ordinary food as at 10.117.3 and 6 below. *atiróhati* is without object like *āti rejante* at 1.143.3 above.
  3. Mark the lengthening of *pu* in *pūruṣaḥ* both here and in v. 5b (see also 10.97.4, 5, 8 and 17 below) in the 6th place of an *Anuṣṭubh* line; Cf. *Rk Prāt. IX.19 (ardharcante tu pūruṣaḥ)*; for the irregular *Sandhi* in *a* see on 8.100.11d above. *amṛtam* here is the same as *amṛtatvá* in v.2.
  4. Mark how *a* has 9 syllables here; *pu* and *ru* have to be so quickly pronounced *æ* to take the time of one letter only (*pru*).
  5. Following Geldner (*Trans. III. p.287*) I take *virāj* as a female being and compare the use of that word in a similar context at *Av. VIII. 9.8-9* and *Ṛv. 10.159.3*. The second *Puruṣa* was born from this *Virāj* and was the actual victim sacrificed by the gods and is further mentioned as *jātām agratāḥ* in v.7. The first *Puruṣa* was unborn, so that the creation of *Puruṣa* and *Virāj* cannot be regarded as mutual, as is usually done by scholars. For a similar misunderstanding about the birth of *Dakṣa* and *Aditi* see above on 10.72.4. *bhūmim*: See on v.1.

(6) When the gods performed a sacrifice with this (second) Puruṣa as the oblation, Vasanta was the ghee, Grīṣma the fuel, and Śarat the cake-offering.

(7) They sprinkled the first-born Puruṣa as the sacrificial victim on the sacred grass; the gods, the Sādhyas and the sages that were there offered a sacrifice with him.

(8) From the sacrificial offering which offered everything, clotted butter became collected; he turned that into animals which move in the air and in the forest and (those) that live in a village.

(9) From that sacrificial offering which offered everything the Ṛks and the Sāmans arose; the metres arose from it and so did the Yajus.

6. Puruṣa (the second) is conceived as an animal-offering and so represented as being accompanied by the usual *puroḍāśa*, *ājya* and fuel offerings. The seasons are mentioned in this order also at 10.161.4, where, however, we get Śarad, Hemanta and Vasanta in place of our Vasanta, Grīṣma and Śarad. Out of the other two, namely the Śisira and the Varsā, the former is not at all mentioned in the Ṛg-veda, while the latter seems to be alluded to in the word *varsyā* at 5.83.3; 10.91.5 and 10.98.5. The Devas mentioned in the two closely connected pairs of stanzas, namely vv.6-7 and 15-16, are to be understood as those who are alluded to as *amṛtam divī* in v. 3 existing before the birth of Virāj from the Unborn Puruṣa.

7. *yajñām* here and at v.8a, 9a and 16a stands for sacrificial offering, as at 1.142.3. *prokṣaṇa* is one of the preliminary rites before slaughtering the victim. *téna* i.e. *yajñéna*; cf. v.16a below. *ṛṣayah*: Along with Sādhyas and Devas, *ṛṣis* too are said to have helped in the creation; cf. 10.82.4bd. See on v.16 below.

8. *sarvahuṭ* (Tp. Cd.) literally means 'that which offers all'. *prṣad-ājyá* 'spotted ghee' i.e. ghee mixed with curds, is the material which arose from the sacrificed Puruṣa and from which the whole world was further created. It corresponds to the *ghṛtá* at 10.82.1b. *cakre*: The subject of this verb as intended by the poet is obviously the Puruṣa himself. The poet does not desire to attribute any creative activity to the gods; they merely sacrificed the Puruṣa (the second) and kept on watching as the creation gradually arose therefrom. The use of such verbs as *ajāyata*, *āsit*, *sám avarata* are significant from this point of view; at the end of the whole process the word *akalpayan* is used with reference to the gods in v.14d, yet the use of the same form in v.11b shows how the poet intends to assign only a secondary part to them in creation. For the sacrifice is conceived as a self-transformation and not as an annihilation of the Puruṣa, as said in the introductory remarks.

9. The three distinct kinds of Vedic composition namely, Ṛk, Yajus and Sāman are here mentioned together for the first time in the Ṛgveda.

(10) The horses arose from it and all those that have two rows of teeth. The cows arose from it, the goats and the sheep sprang from the same.

(11) When they divided the Puruṣa, into how many parts did they distribute him? What became his mouth and what his arms? How are the thighs and the feet called?

(12) His mouth became Brāhmaṇa; his arms were made into a Kṣatriya. His thighs became that which is Vaiśya (and) the Śūdra arose from his feet.

(13) The moon was born from his mind, the sun was born from his eyes; Indra and Agni arose from his mouth and Vāyu from his vital Breath.

(14) The mid-region sprang from his navel; the heaven came into being from his head, the earth from his feet and the quarters from his ear. In that way did they bring about the worlds.

(15) When the gods bound the Puruṣa as a victim while performing a sacrifice, seven were his surrounding sticks and thrice seven the faggots.

10. *ubhayā-dataḥ* (*ubhayā-dat*) 'having teeth in both ways' i.e. in both the jaws; *ubhayā* is ṇverb as at 10.108.6 below.

11. *vī ādadhuḥ*: For the separation and independent accent of the verb and its preposition in a relative clause, in the Pada Pāṭha, see note on 7.103.3 above.

12. *kṛtāḥ* i.e. by the Puruṣa himself; see on v.8.

13. *cākṣoḥ*: In the *Rgveda* we have often the same word ending in a consonant as well as in a vowel. For a few pairs see my note on 7.97.2 (*Rgveda Maṇḍala VII*, B.V. Bhavan, Bombay, 1963).

15. *parīdhīs* are the green fire-sticks that are put around (*pari dhā*) the fire to fence it. See 10.18.4 above. V.15 is a sort of recapitulation of what happened before the actual sacrifice began, thus picking up the thread of the narrative as it were, in order to proceed to stress the importance of sacrifice as a practice first started by the gods and intended by them to be followed by men. We may note how the two pairs of stanzas, viz, vv.6-7 and vv.15-16 are closely related owing to the mention of the Devas (they are not vv.11 and 14) and the common expression *yajñām ayaṇta* and *yajñām tanvānāḥ* or *ātanvata*.



(16) The gods offered a sacrifice with that sacrificial victim i.e. the *Puruṣa*. Those became the first ordinances. Those greatneses, indeed, attained to the heaven, where there live the ancient *Sādhyās* and the gods.

### 87 (10.97) *Oṣadhayaḥ*

(1) Let me now praise the one hundred and seven powers of the brown herbs, which the ancient ones were born three generations before the gods.

(2) A hundred, indeed, are your powers, O mothers, and a thou-

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16. *yajñām ayajanta*: *yajñām yaj* is a phrase meaning 'offer a sacrifice' like *adhvarām yaj* at 1.14.11; 6.52.12 etc. *té mahimānaḥ* 'those greatneses' i.e. the greatneses attained by following these *prathamāni dhārmāṇi* in the performance of a sacrifice. They attained to the heaven i.e. led the persons in whom they arose by such a performance to the heaven. *sādhyāḥ-devāḥ*: See v.7cd. *pūrve* stands for *pūrve ṛṣayaḥ*, the same as *ṛṣayaḥ* in v.7; cf. the *ṣayaḥ pūrve* at 10.82.4 alluded to above on v. 7.

### 87 (10.97) *Oṣadhayaḥ*

This is a hymn of a priest-physician and is comparable with 7.55 above. Our physician's services are engaged by a patient for a fee consisting of a cow or a horse and the like (v.4). His remedies are herbal and his treatment is partly rational and partly mystic (v.6cd). The herbs with Soma as their king (vv. 19-22) are his goddesses who will use their healing powers only if they are properly propitiated (vv.4, 6, 14, 22). Born even before the gods and having Soma as their chief with whom they have made an agreement (vv.1ab; 22), have descended from the heaven for saving the lives of men (v.7). For this purpose they have spread themselves both above and below the surface of the earth (vv.19-20).

Vv.1-16 contain ■ praise of the herbs in general, with an incidental definition of a physician (*bhiṣáj* v. 6), mention of his fees (v.4), references to the patient who has employed his services (by the word *puruṣa*, vv.2d, 4d, 5d, 7d, 8d, 12, 20b), as also the description of the two-fold powers of the herbs, namely the healing (*īṣkṛti*) and the purging (*nīṣkṛti*) and their different kinds (vv.9, 3, 7, 15). The reference to *Brhaspati*'s directions to them (vv.15c, 19c) for their working as well as the mention of King Soma with whom they make an agreement while descending on earth (v.22), naturally suggest sacrificial atmosphere.

1. Construe *devébhyaḥ purā triyugám* 'three generations before the gods'; *triyugám* (accusative of time) suggests a very long period. *babhrúnām*: The herbs are tawny like their king Soma.
2. *rúh* (f.) 'growth' (from *√ruh* to ascend). *amba* is singular collectively used. *imám me* Supply *puruṣam* in view of vv. 4, 5, 8, 17. Cf. also *asmai* (v. 7), *yásya* (v. 12), *yásmāi* (v. 20, 22). *śatákratu* 'having a hundred wisdom', *krātu* here referring to their healing powers. *agadám* 'without wailing', free from complaints caused by a disease; *gada* in the *Ṛgveda* does not independently occur; but at



sand are your growths. Make this (patient) of mine free from his wailings, O herbs gifted with a hundred powers.

(3) Be delighted with him, O herbs; you are possessed of flowers and of fruits. You are the variously rising (creepers), helpful and conquerors of disease in mutual comradeship, like the mares (of a team).

(4) O herbs, O mothers, I beg this of you, O goddesses, namely, that I may win a cow, a horse, a garment, and your Self, O man.

(5) Your seat is on the Ásvattha tree, while your residence was made on the Parṇa tree. You may surely win cows, when you may win back this man i.e. my patient.

(6) That priest in whom all kinds of herbs have gathered together, as the kings do at their council meeting, is called a physician, able to kill a devil and drive away a disease.

(7) I have obtained all kinds of herbs—the Ásvavatī, the Soma-  
vatī, the Ūrjayantī and the Udojas—to secure complete freedom from danger for this person.

10.116.5 we get the word *vigadā* in the sense of a battle: It thus corresponds to *vívāc* 'where opposing shouts, i.e. challenges are uttered', thus suggesting the existence of a root *gad* to roar, thunder, speak etc. *gada* in the sense of a disease is post-Ṛgvedic.

3. *sajítvarīḥ* is fem. of *sajítvan* 'a co-conqueror'. Supply *stha* (v.9) to complete the sentence. *vīrúdhah*: Possibly the root-meaning 'variously rising, growing' is meant here; cf. *vī ca áruhan vīrúdhah* 10.40 9b 'and the *vīrúdh*s grew variously in abundance'.

4. *īti* i.e. what is stated in *cd. táva ātmānam* is addressed to the patient; his *Ātman* is to be won back while that of the disease (*yákṣman*) is to be driven away (v.11). For the lengthening of *pu* in *pūruṣa* see on 10.90.3 above.

5. Ásvattha and Parṇa are large trees on or under which many medicinal herbs are said to be growing and thriving. *sanāvatha* 'if you may win back' i.e. the *Ātman* of the patient, as said in vv. 4 and 8. Cf. the forceful declaration of the physician at 10.161.5: *āhār-  
sam tvā ávidam tvā pūnar āgāḥ punarṇava/sārvāṅga sārvaṁ te  
cákṣuḥ sārvaṁ áyus ca te ávidam//*

6. *rājānaḥ sāmītāviva*: *rājānaḥ* here seem to be *rājakás* (cf. 8.21.18) or princes and the *sāmītī* is their council meeting under their sovereign. Cf. 9.92.6b, where *rājā* is one and *sāmītis* are many. *samāgmata*: Cf. *saṁgátya* in v.21. *rakṣohá*: The physician is the killer of both the devils and the diseases; the herbs help him in both kinds of healing.

7. *ásvavatī* 'winner of an *ásva*'; see v.4; *sómavatī* 'having Soma as her king'. *ariṣṭátātaye*: see note on the affix *tāti* or *tāt* at *Ṛgveda Maṇ-  
ḍala VII. p. 102* (Note on 39.1).

(8) The powers of the herbs rise up like the cows from their stall as they intend to win ~~me~~ money and your Self, O man.

(9) Your mother is known as *īṣkṛti* and you yourself are called *Niṣkṛti*. You are the winged rivers; you drive out (from the body) whatever causes injury (to it).

(10) They have crossed over all obstacles (to the injury); as a thief crosses over to the stall (of the cows); the herbs have shaken off whatever harm there was of the body.

(11) When I hold these herbs in my hand, making them assert their strength, the self of the disease runs away as one runs away before being caught alive.

(12) O herbs, you drive out the disease from him, whose limb

8. *ūd irate* 'rise up' free to operate as they like, is the common property in the simile.

9. *īṣ kṛ* to heal, to decorate; cf. *īṣkartā vihrutam pūnaḥ* at 8.20.26. *nīs kṛ* to drive away; both *īṣkṛti* and *nīṣkṛti* mean cure: one by adding, the other by removing. In c we have a *Rūpaka*: You are the winged rivers; you can wash away the disease from the body like the rivers and chase it off in the air even when it tries to fly away like a bird (cf. v.13).

10. The simile is strange; yet it is quite common. The point of comparison is a surprise attack against the target; the herbs are compared with a thief, bodily ills with the cows and the *yākṣman* with the keeper of the stall. *pariṣthāḥ* are the obstacles (from *pari* and *√sthā* to encompass, obstruct). The simile of a thief is sometimes used even with reference to the other gods. Thus Agni is compared with a thief in respect of quick movement, skill in concealment of tracks and accurate knowledge of the objective, at 1.65.1; 5.15.5; 6.12.5. *Pūṣan*, too, is similarly compared at 8.29.6; *Uṣas* at 5.79.9; *Maruts* at 5.52.12; *Dadhikrā* at 4.38.5; the Stars at 1.50.2 and the sacrificer's hands at 10.4.6.

11. *vājāyan* (causal of *vāj* to grow strong): The herbs become operative and effective only when they are held in his hand by the *Bhiṣaj*. Supply *tāyūḥ* in the simile and compare 4.38.5 (where people are said to be running after a pilferer of clothes for catching him alive). *jivagr̥bhaḥ* (f.) is 'capturing alive'; *purā* is 'before that'. The idea is that they do not allow themselves to be caught and killed, but run away of their own accord and try to operate elsewhere.

12. *madhyamaśiḥ* is not the *madhyama* prince in the *Rājamaṇḍala* of the later days, since this latter is not expected to attack his neighbours on either flank, even though he has the power to do so. He is on the other hand to be wooed by the *Vijigīṣu* for which cf. *Av.* 2.6.4cd (*saṣātānām madhyameṣṭhāḥ rājñām viḥavyo didiḥiḥa*); *Kauṭilya, Arthaśāstra* 6.2.21 (*arivijigīṣvor saṁhatāsaṁhatayor anugrahasamarthaḥ/ ...madhyamah*). Our *madhyamaśiḥ* on the other hand, is expected to attack the bodily ills on every side and

after limb, joint after joint, you reach, like a formidable (beast) lying in the middle of his prey.

(13) Fly away quickly, O Yakṣman, together with the Cāṣa, the Kikidīvin, and with the onrush of the wind. Disappear with the Nihāka.

(14) Let each one of you help the other; do you respond to one another. Thus all of you, mutually agreeing, favour this request of mine.

(15) Being commanded by Bṛhaspati may all these herbs, whether fruit-bearing or fruitless, whether flowering or flowerless, free us from all danger.

(16) May they release us from the danger that arises from a curse as from Varuṇa; (may they release us) even from the snares of Yama and from all sorts of crimes against the gods.

(17) The herbs of the heaven, while they were descending (from the heaven), declared: 'That man whom we may reach while he is still alive, shall not perish'.

in every part of the body. It is therefore better (both here and at Av. 4.9.4d) to take the word as referring to a wild beast lying in the midst of his prey, so that he may attack any among them at will.

13. *a* has only 7 Akṣaras; cf. also v. 15c; 19c and 20a.

14. *ūpa avata* 'respond to'; cf. 10.146.2 below. *vācaḥ* is the hymn, which is to accompany the rational treatment. *anyāsyāḥ* (Pada Pāṭha): But in view of 1.161.10, 10.146.2 and Av. 1.16.2 the dative *an-yasyai* is more likely.

15. *bṛhaspātiprasūtāḥ* 'urged by Bṛhaspati'; in the last Rk the poet prays to the herbs to favour his *vācaḥ*; here he suggests that his hymn has the backing of Bṛhaspati, the presiding deity of the hymns (cf. 2.23.1-2). *āmhasaḥ*: The *āmhas* is explained in v.16. *naḥ* i.e. the physician and his patient.

16. Supply *āmhasaḥ* in *ab*; the *āmhas* which has allowed the *yākṣman* to attack the patient may be either (1) a curse of an enemy, or (2) Varuṇa's displeasure, (3) or Yama's chains (mark how Yama is shown in an unfavourable light as in the post-Vedic period), (4) or an offence against the gods in general.

17-23. V.17 is an introduction to a final appeal to the particular herb, a dug-out root, along with her comrades to help the physician and his patient. Mark the Sandhi *śādhayas pári*; a change of Visarga to *s* shows a closer connection between the two words; here obviously they are *diváḥ* and *pári*, but in view of metrical consideration, the change is shifted from *diváḥ* to the next word.



(18) You are the best among the herbs, which have Soma for their king, which are many, and which have a hundred different forms (or skills). You are powerful enough to satisfy desire, and are also pleasing to the heart.

(19) You, O herbs, which have Soma as their king and which are situated in different places all over the earth, bestow with common consent your power on this herb, being commanded by Bṛhaspati to do so.

(20) May not the person who digs you out perish; nor should the person (perish) for whom I dig you. May all our bipeds and quadrupeds be free from illness.

(21) O creepers, those that hear this and those that have gone far away, do all of you bestow your power on this (herb), having come together.

(22) The herbs have made an agreement with King Soma as follows: We save that patient for whom a Brāhmaṇa employs us.

(23) You are the highest, O herb; the trees are your inferiors. May he, who injures us, be similarly inferior to us.

18. *tvám* here and in v. 23 refers to the particular selected herb which is a root as seen from v. 20. *śatāvicakṣaṇāḥ*: *vicakṣaṇā* (*vī cakṣ*) is either 'appearance,' 'form or skill'.

19. *viṣṭhitāḥ* 'variously existing' (*vī √sthā*); see Glossary. *asyaī*. See v. 21.

20. The fear of the poet is that the Oṣadhi that has been uprooted may be displeased and may on that account not only not yield the desired results, but may bring some undesired ones. Hence he seeks her favour in this Ṛk.

21. *saṁgātya*: Cf. *saṁ āgmata* in v. 6.

22. *sām vadante* is historical present. *sómena*: Like the reference to Bṛhaspati (vv. 15, 19), a reference to Soma (vv. 18-19) also suggests that sacrificial mysticism is an essential part of the physician's treatment. *kṛṇóti*: *kṛ* in the general sense of 'employ, take up'. Supply *naḥ* as the object of this verb.

23. *tvám*: s. on v. 18. *úpastī* (*upa asti*) is 'an under-officer, a dependent follower'. Just as a tree is dependent upon its roots (cf. v. 20) so should my enemy be dependent upon me. *yáḥ* refers to the poet's rival who is sought to be subjugated by the mystic powers of the same herb. For *úpastī* cf. *Av.* 3.5.6-7.



88 (10.108) *Paṇi-Saramā-saṁvādaḥ*

(1) The Paṇis: Desiring what has Saramā come to this place? For the way is indeed distant, exhausting and far away. What is your mission with us? What was the danger? How did you cross the waters of the Rasā?

(2) Saramā: Being sent as ■ messenger by Indra, I move about, seeking your ample treasures, O Paṇis; it has helped us through the fear of transgression. That is how I crossed the waters of the Rasā.

88 (10.108) *Paṇi-Saramā-saṁvādaḥ*

The hymn is one of the Saṁvāda Sūktas, being a dialogue between Paṇis and Saramā. The Paṇis had stolen the cows of the gods and concealed them in a rock-bottomed cave far away on the other side of the river Rasā. Saramā was sent in search of them and had succeeded in discovering them at this place. On reaching this haunt of the Paṇis, she demanded the cows from them and the conversation which they had with her on this occasion is recorded in this hymn. In the odd stanzas the Paṇis make their proposals to her, while in the even stanzas Saramā rejects them and warns them of the consequences of their refusal to return the cows to the gods as demanded by them through her.

It is difficult to say whether these Paṇis are to be identified with the followers of Vala mentioned at Rv. 2.24.6 and 6.39.2; cows figure in both these legends, but no piercing of the cave is suggested in our hymn, though the *nidhī* is said to be *ādribudhnaḥ*, nor is Vala even distantly suggested anywhere in it. On the other hand, in the myths of Vala, he is never associated with any river like the Rasā. It is therefore more likely that the Paṇis in our hymn are different from those who are said to have been vanquished by Indra after killing Vala at 6.39.2 and whose secret treasures of cows are said to have been looted by the Aṅgirases at 2.24.6. Like the words *vṛtrá* and *sudás*, *paṇi* seems to have become ■ common name in course of time and signified 'a crafty trader', more specifically a robber of cows of the Āryan. Vala himself is called a Paṇi in a simile at 1.32.11b (see note on the passage) and at 10.67.6d. In short the leader of the Paṇis who is making proposals to Saramā cannot be Vala; besides Vala is the least anthropomorphised among the Rgvedic demons and does not figure very much in ■ personified form.

1. *idám* i.e. *sthānam*; or it may be taken as an adverb meaning 'here'. *ānaṭ* is aor. of *ás* to reach; *jágurīḥ* 'swallowing, exhausting, engulfing' is a reduplicative adjective from *√gr* (VI P) 'to swallow'. *asmé-hitīḥ* (*asmé hiti* from *√dhā*) 'mission with us'. *páritakmyā*: See on 1.116.15.
2. *tát* is either *páyaḥ* (*nadījalam* ■ Sāyaṇa says), or an adverb meaning 'then', *rasā* being supplied as the subject of *āvat*. *atiškád* is a verbal noun (from *ati √skand*) meaning 'transgression'.

(3) Paṇis: How is this Indra, O Saramā,—what like is his appearance?—whose messenger you have come from afar? And if he may come, we shall make him our friend. And then he may become the lord of our cows (along with us).

(4) Saramā: I do not know him as one who could be harmed; he, whose messenger I have come from afar, has always harmed (his foes). The deep rivers do not conceal him (i.e. do not keep him back). Being killed by Indra, you shall lie down (dead), O Paṇis.

(5) Paṇis: These are the cows, O Saramā, which you sought running upto the very ends of the heaven, O charming one. Who might release them without fighting? And our weapons are very sharp.

(6) Saramā: Your words may be unassailable to armies, O Paṇis; your wicked bodies may be beyond the reach of an arrow. Your path may be invulnerable to an attack. But Brhaspati shall not take pity on you on either account.

(7) Paṇis: This treasure has ■ rocky bottom and is filled with

3. *idām* is adverb; see on v. 1. *mitrām dhā* or *mitrām kṛ* (cf. 10.34.14) is 'to make friendship with', *mitrām* being the same as *mitratva* in Classical Sanskrit. *enā* (Pada Pāṭha *ena*): *enā* is either an adjective qualifying a noun in the same sentence, or an adverb 'thus'. The form is shown as *ena* = *anena* in the Pada Pāṭha, when it stands for an earlier antecedent noun as here. d: 'And then, i.e. after being our friend, he may become the lord of our cows *along with us*; we shall share them with him.' Cf. v. 9d.
4. *dābhat* is rather unaug ipf. than injunctive. *sravāt* (f.) 'a river' (from √ *sru* to flow); cf. *srāvantīḥ* at 1.32.14 above. *śayadhve*: The present is used to convey the sense of immediate future.
5. *āyudhvī* = *ayuddhvī* 'without fighting' is an absolutive form with the negative *a* prefixed; cf. the dative infinitive *acīte* at 7.61.5 above. *utā* 'and' if the alternative of a *yuddha* is thought of by the gods, then remember our sharp weapons!
6. Supply *santu* in *a*; *asenyā vācāmsi* are 'words unconquerable by an army'; i.e. incapable of being withdrawn by you by force, since you think you can never be defeated. *ubhayā* (Antodātta) with this accent is an adverb meaning 'in either way; in any of the ways suggested; on any account.'
7. *rēku* (from √ *ric* to be empty) *padām* 'a place which is virtually empty for you', because we would not give its treasures to you. *ālakam* looks like a diminutive of *aram* and is used adverbially in the sense 'as a sort of insignificant decoration, so without any real advantage'. Your coming here will only prove to be a formal compliance with the order of your masters. Cf. *yādīm śṛṇōti ālakam*

cows, horses and riches, O Saramā; the Paṇis, who are good defenders, are guarding it. You have come to this empty place for no purpose.

(8) Saramā: The sages inspired by Soma, namely Ayāśya, the Aṅgirasas and the Navagavas, may surely come here. They may divide this stall of the cows among themselves and then shall the Paṇis vomit out (i.e. recant) this statement of theirs.

(9) Paṇis: And (since) thus you have come here, O Saramā, being forced to do so by the might of the gods, let me make you my sister; do not go back. Let us take out a share of our cows for you, O blessed one.

(10) Saramā: I do not understand (i.e. relish) your being my brothers, nor my being your sister. Indra and the formidable Aṅgirasas know all about it. When I came, they appeared to me eagerly longing for the cows. Go from here to a wider place, O Paṇis.

(11) Saramā: Go far away to a wider place, O Paṇis; let the cows come out, breaking (the orders of the Paṇis) according to the Ṛta, and being discovered by Bṛhaspati, Soma, the Press-stones and the wise sages.

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*śṛṇoti* 'if he listens, he merely listens as a sort of minor decoration', without understanding the meaning, at 10.71.6c.

8. *ātha* 'and then'; cf. v. 3d. *etād vācaḥ* refers to what the Paṇis have said in v. 7; see above *etād vācaḥ* at 3.33.8 above. *vāman it* 'surely they will vomit it' i.e. they shall have to recant their statement, they will not be able to digest it or retain i.e. maintain it.
9. The suggestion in *ab* is mischievous; the intention is to bribe Saramā, by suggesting that she had no heart in her mission which was undertaken only under compulsion. *kṛṇavai*: The leader speaks for himself; *āpa bhajāma*: He speaks for all.
10. *viduḥ* is ironically said: They know how to deal with this insolent proposal. *vārīyaḥ sthānam*: 'to a broader place', far away to safety. Or *vārīyaḥ* as an adverb as at 10.113.5b.
11. v. 10d is practically repeated in *a* to stress the warning; *minatīḥ*: Supply *vah ādisam* 'your command (from *mi* IX to violate); cf. 8.93.11: *yāśya te nā cid ādisam nā minānti svarājyam. rtēna minatīḥ* is paradoxical: They will disobey, but this will be according to the holy law; so that they will commit no offence. In *c*, *āvindat* is anticipative; by thus knowing their whereabouts through me correct; not *mimatīḥ* (as Oldenberg and Geldner suggest). Saramā means to say that the cows shall walk out in spite of the desire and order of the Paṇis, when Bṛhaspati arrives.



89 (10.117) *Bhikṣu*

(1) Not indeed have the gods decreed hunger as a capital punishment (to offender). And deaths approach even a well-fed person. And the riches of a liberal donor do not decrease. And he, who does not give gets no sympathiser (when he is in need).

(2) And he, who having food with him, hardens his mind against a meek, famishing beggar, longing for food and so approaching him (to beg), does not get a sympathiser (when he is in need), even though he has enjoyed (his food) for a long time.

(3) He, indeed, is a patron, who gives food to a weak wandering beggar who longs for food. He becomes helpful to him (i.e. the

89 (10.117) *Bhikṣu*

The central theme of the hymn is a recommendation of gifts of food to the hungry supplicant. It is supported by practical as well as philosophical considerations. The practical consideration is that thereby you win a friend for yourself in your hour of need (v. 3). The philosophical consideration is that owing to the unstable nature of riches, such hours of need for any one are quite possible (v. 5), and that such giving of food to the needy is in no way against the will of Gods, but on the other hand quite well favoured by them (v. 1). Vv. 1-3 and 5-8 are admonitions to the rich and fortunate person, while vv. 4 and 9 are an advice to the hungry supplicant.

1. *ab*: The argument is as follows:—Hunger should not be considered as an indication of a death-punishment inflicted upon a man by the gods, since death is not invariably associated with hunger, as even very well-to-do persons are seen to die. *cd*: These lines confirm the conclusion by an additional consideration (cf. *utá*). The wealth of the giver of food to the hungry does not decrease, and on the other hand, one who does not give food to the hungry gets no sympathiser in his hour of need (either among men or gods). So that giving of food to the hungry must be said to be favoured by the gods and not being against their will and dispensation. *ásita* is PPT of *√as* to eat (causal). *mṛtyávaḥ*: The plural suggests various kinds of death.
2. *pitvāḥ* (gen. of *pitú* 'food') *cakamānāya*: The genitive is partitive. *sthīrām mānaḥ kṛṇuté*: 'keeps his mind firm' as against 'releasing it for mercy' as Varuṇa is requested to do at 1.25.4 above. *sévate purá*: The subject is the fortunate rich person, to whom the stanza as a whole refers. As the object of *sévate*, I supply *ánnam* (from *ánna-vān*): 'Even though he enjoyed his food in the past'; *purá* with ■ form of the present tense conveys the sense of the past as at 7.88.5 above. *utó cid* 'even then' (= *tathā api*) i.e. in spite of his expectations to the contrary from his past experience; the words conjoin *sévate purá* with *ná vindate*.
3. *bhojāḥ*: Cf. 10.107.8-11 for the glories attending upon a *bhója*, i.e. a liberal donor (*bhuj*) *grhū* from *grh*, means a receiver, a mendicant; *asmai* refers to him. *yāma-hūtā*: *yāma* 'march' and *hūti* is 'call (for help)', thus 'a call for a visit to help': cf. *yāmahūtāmā* used of



beggar), when the latter calls him for a visit, and thus makes (i.e. wins) a friend for all the future times.

(4) He is not a friend who does not give (some) of his food to a friend and faithful ally. One should go away from such a friend, he is not the proper resort. One should seek another person even if he were a stranger, who gives.

(5) Let the stronger one surely give to an imploring beggar; let him take note of the longer path (of life). For surely riches roll on and on like the chariot's wheels; they have always waited upon an ever new person.

(6) A foolish man obtains food which is useless; I speak the inevitable truth. It is indeed a capital punishment to him. Since he does not feed a faithful ally or a friend, he, who eats all alone, has to share his misfortunes all alone.

(7) The plough-share which ploughs alone (and does not remain idle) makes a farmer well-fed; a traveller alone leaves his path behind him by (the movement of) his legs. An eloquent priest wins more than another who cannot speak; a liberal friend may easily excel another who does not give.

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Asvinā at 5.73.9 above; also *dyumnāhūti* at 6.26.8. Or, *yāman* is an 'attack' and *yāmahūti* would be 'a call for help in the case of an attack'; cf. *vṛtrahātye bhārahūtau* at 8.63.12 and *agnim nāro vīhvayante*.... *yāmani bādhitāsaḥ* at 10.80.5. *aparīṣu* i.e. *uṣassu*, or *rātriṣu*; see above on 1.32.13d.

4. Construe: *yāḥ pitvāḥ nā dādāti. āraṇa* (from √ *r* to attack); cf. *ari* and *yātr* from *yā* to attack. The word *āraṇa* is contrasted with *svā* at 6.75.19 and means 'a stranger'.
5. *drāghīyāṁsam panthām* 'the longer path' which leads men beyond their present conditions, i.e. the whole course of worldly life of men. We have here an image of a chariot moving along the road on its wheels, as is clear from the second half. *o (=ā u) vārtante* 'constantly rotate' i.e. do not rest anywhere for long, but always continue to move; cf. *Svapnavāsavadattam* I. 4 and *Meghadūta* 106.
6. *mōgham*: This is explained by *c*; *satyām bravāmi* 'I declare what is inevitable'; this is slightly different from *tād ṛtām vadāmi* at 10.34.12d above. The former refers to the future, the latter to what is already existing; see *Rgveda Maṇḍala VII*, Introduction, sec. 2. *aryamānam*: *aryamān* is a noble friend, a gentleman; see 10.68.2 above. For *d* cf. *Bhag. Gītā* 3.13-16.
7. *āśitam* i.e. *karṣantam naram*; cf. 4.57.8. *yān* is pr. pt of √ *i* to go. *āpa vṛj* 'to leave behind'. *vānīyān* is comparative from the root *van* 'to win'. The first three lines contain illustrations, the fourth refers to the topic in hand; a giver of gifts is compared with an active and working person, who is sure to be superior to lazy persons. In the first half too the contrast between *kṛṣān* and *akṛṣān* as also *ādhvā vī tirāṭi jantūm* at 7.58.3.

(8) The one-footed (sun) has far outrun the bipeds; the biped soon overtakes from behind the three-footed (old man resting on ■ stick). The four-footed (watch-dog) approaches at the beckoning voice of the two-footed (cow-boy), waiting on him and watching the rows of the five (i.e. cattle) for them.

(9) Though the two hands (right and left) are similar, they do not work equally; two similar milch-cows do not yield equal quantity of milk. Heroic deeds of even the twin brothers are not similar. Two patrons do not give with equal liberality, even though they are close relatives.

90 (10.119) *Laba Sūkta*

(1) This or this is my mind, namely that I would win a cow, ■ horse. Have I drunk Soma?

8. The stanza is cast in the form of a riddle; yet its meaning is pretty clear. It seeks to establish that mere superiority in numbers or possessions does not indicate real greatness, so that a rich man need not be considered great merely because of his large property. His greatness or superiority will depend upon his gifts, of food in particular, to the needy persons. The *ékapād* is the sun; *dvipād* is an ordinary healthy man, the *tripād* being an old man walking with the help of a stick serving him as his third leg. *cātuṣpād* is a hound of a shepherd and *pañktiḥ* are the herds of sheep, cows etc. In c the *dvipād* is the shepherd and *abhīsvarā* is the beckoning call to his hound. *abhī eti paścāt*: Oldenberg and Geldner compare passages like 1.115.2; 1.124.9; 8.100.1; (we may add 10.3.3); but in all these cases there is no idea of any rivalry or of overtaking, or excelling in the verb *abhī eti*; it has the mild sense of 'follow', even 'follow admiringly'. Here, however, in the context, this idea of excelling, overtaking must be considered as prominent, so that we may compare such passages as 1.80.3; 7.104.21; 9.64.13; 10.83.3 etc., where the root has the necessary sense of a rival's approach for superiority, overtaking etc. Perhaps *Av. 8.9.9 (virāt svarājam abhi eti paścāt)* may be a proper parallel for *abhī eti paścāt* of our passage.

9. Yet mere greatness is no indication of corresponding charity and so a needy person must be discriminating in his approach to rich men for begging. The first three lines contain three illustrations; the fourth contains this moral.

90 (10.119) *Laba Sūkta*

According to the ancient Sanskrit tradition, this hymn is ■ self-exposition of Indra when he was detected by his priests while drinking Soma in the form of a Lava bird. This may have its origin in the word *pakṣā* in vv. 7 and 11; but the real aim of the hymn seems to be to describe the effects and powers of the celebrated *māda* of Indra roused by drinking Soma of his worshippers. This *māda* of Indra is often besought by his worshippers for a favour and protection; cf *te mādaḥ ā naḥ gantu* at 1.175.2ab; *tām (mādam) ā naḥ bhara* at 6.19.7; *tām (mādam) no dāḥ* at 6.33.1; *tām (mādam)*

(2) Like violent winds, the drunk (juices) have lifted me up.  
Have I drunk Soma?

(3) The drunk (juices) have lifted me up as swift horses pull up  
a chariot. Have I drunk Soma?

(4) The hymn has approached me as a lowing cow does her calf.  
Have I drunk Soma?

(5) I surround the hymn with my heart, as a carpenter does a  
chariot-seat. Have I drunk Soma?

*īmahe* at 8.12.1-3; etc. As usual in our hymn the Soma is accompanied by the Stoma or the hymn (vv. 4-5). The chain of thought in the poet's mind seems to be somewhat like this:—As a result of the Mada due to drinking the worshipper's Soma, Indra at the outset declares his sweet indecision as to the nature of the reward which would be adequate for the worshipper's service (v.1). He, however, expresses the great urge which he feels as a result of the settling down of the Soma in his body, for doing some great favour to the sacrificer who brought him the Soma (vv. 2-3). Indra next describes how in addition to Soma, a hymn too has been sent to him by his worshipper and how he was greatly pleased with it at heart (v. 5). As a result of this joint offering of Soma and Stoma, Indra proclaims his unlimited powers to do any thing he likes for his worshipper and to procure for him any thing from anywhere or from any one (vv. 6-12). In the concluding stanza Indra declares that he goes away from the house of his worshipper as a well pleased receiver of gifts and thereby also secures offerings for the other gods.

1. *b: sanuṣyām* i.e. for giving it to the worshipper; cf. 3.34.9. *c*: The interrogative pronoun expects an affirmative reply: yes; I have done so.
2. *dódhataḥ* (from *dudh* to be violent) is an adj. of *vātāḥ*; *úd ayan-sata* (from *ud yam* to lift up, violently agitate); cf. 1.10.1 (*brah-māṇas tvā śatakrato úd vaṁśām iva yemire*).
3. Another simile for this *udyamana* is of the swift horses lifting up and pulling a chariot to the desired destination. It shows how Indra's rising spirits are not aimless, but shall be directed towards favouring the worshipper.
4. Indra is here compared with a calf and the hymn with a lowing cow eager to meet him. Cf. *imā u tvā sutésute náḥsante gírvaṇo gíraḥ vatsām gávo ná dhenávaḥ* at 6.45.28. Sometimes Indra is considered as a cow and the hymn as her calf; see 7.18.4; 9.69.1.
5. *táṣṭā iva vandhúram*: The simile suggests an artisan's visit to a work of art for its appreciation, as at 4.33.6cd above. *hrdā pári acāmi*: Cf. *utá hrdā utá mánasā juṣāṇāḥ uśán indra prásthitān páhi sómān* at 7.98.2.



(6) The five tribes do not count with me even as a mote in the eye. Have I drunk Soma?

(7) The two worlds together are not equal to even one side of mine. Have I drunk Soma?

(8) I have surpassed the heaven and this vast earth by my greatness. Have I drunk Soma?

(9) Indeed! I shall place this earth here, or even here. Have I drunk Soma?

(10) I shall smite down the earth here or even here, quite in a moment. Have I drunk Soma?

(11) One of my sides is in the heaven; I have drawn the other here (on the earth). Have I drunk Soma?

(12) I am the greatest of the great, lifted up to the very centre of the world. Have I drunk Soma?

(13) I go back as a well worshipped guest, carrying offerings to the gods. Have I drunk Soma?

6. *akṣipāt* ('that which falls in the eye') is a very small particle of dust.

7. *pakṣām* 'a wing, a side', the same as the *sphigī* at 3.32.11 above. Cf. also *ardhām id asya prāti ródasī ubhé* at 6.30.1. For *pakṣā* used in this sense of a side of the body, see 10.134.7d.

9-10. Indra means to say that he has the fullest powers to do what he likes with the earth and the creatures which live on it. *oṣām* (from  $\sqrt{uṣ}$  to blaze) 'in a flash, quickly'.

11. Indra's vastness is described by saying that he simultaneously reaches the two worlds. The same is elaborated in v. 12.

12. *mahāmahāh* Cf. 8.24.10a. 'great among the great'. *úd īṣitaḥ* 'sent up'. 'rising up'. *abhinabhyām: nábhya* is the same as *nábhi*; see 1.164.48b.

13. *grhāh* is nominative singular and means either 'a house or a receiving guest' the same as *grhū* at 10.117.3 above: 'I go forth as a receiver of Soma and Stoma for myself'. *āraṁkṛtaḥ* (nom. singular) 'decorated' i.e. by the hymn, and the Soma; cf. 3.35.5d. *devébhyo havyavāhanah*: This is only secondarily meant; when a sacrifice is offered to Indra, other gods too are naturally invited to partake of the offerings. The refrain of the hymn suggests Indra's preparedness to show any favour to his worshipper as he has received Soma and Stoma from him.



91 (10.121) *Hiranyagarbha*

(1) *Hiranyagarbha* existed in the beginning; as soon as he was born, he became the sole lord of the created world. He supported the earth and also this heaven. What god shall we serve with an oblation?

(2) What god, who is the giver of life and strength, to whom all gods belong and whose command they obey, whose shadow is immortality and whose also the death, shall we serve with an oblation?

(3) What god, who became the sole king of the breathing, winking and moving world by his greatness, and who rules over this two-footed and four-footed creation, shall we serve with an oblation?

91 (10.121) *Hiranyagarbha*

The god, the supreme ruler of the whole universe, is glorified here under one more name, i.e. *Hiranyagarbha*, in addition to other names like *Brahmaṇaspati* (10.72), *Viśvakarman* (10.81-82), *Āmbhrṇī Vāk* (10.125), or even *Ekam Sat* (1.164.46) and *Vṛṣabha-Dhenu* (3.38.7). In the concluding stanza of the hymn he is called *Prajāpati*, which signifies his overlordship over all creatures. In the first nine stanzas the characteristics which are combined in him, but are only separately found in other gods, are described and each stanza ends in a refrain which sharply suggests this fact. All the other gods are but aspects of Him and live on account of him (vv. 2ab, 7c). He performs the functions of *Indra* (vv. 3, 6ab), *Savitṛ* (v. 4c), *Varuna* (vv. 5ab, 6c), *Sūrya* (v. 5c) and *Agni* (vv. 7-8). His evident identification with *Agni* in vv. 7-8 has led the poet to conceive, anticipatively, this great God, who existed before everything else including the gods, as the Golden Egg or Child (*Hiranyagarbha*). In vv. 7-8 He is said to be born under his own supervision (v. 8ab) from Waters which He himself had created (v. 9c). In this respect he may be compared with the *Puruṣa* in 10.90, who created *Virāj*, but was himself born from her as the second *Puruṣa* who was offered as the sacrificial victim.

1. It is interesting to see how Heaven and Earth are mentioned in this hymn in various aspects; at v. 9ab they are said to be created by *Hiranyagarbha*; here in v. 1c they are represented as seeking his support in their weakness, while v. 5ab hints at their possible arrogance (as suggested by the adjectives *ugrā* and *dṛḍhā*), which was sure to be curbed by *Hiranyagarbha*.
2. *praśiṣam upa āsate*: *ūpa ās* in this sense of 'serve' 'wait upon' occurs also at 1.36.7; 3.2.6; 9.86.39. *chāyā* is the shadow; *amṛtam* and *mṛtyū* are his shadow, i.e. are as inseparable from him as a shadow is from a man. Cf. *chāyā iva viśvam bhūvanam sisakṣi* at 1.73.8, said of *Agni*.
3. b: *éka id rájā*: Cf. 1.84.7; 4.17.5; 6.45.16; 8.13.9; 8.96.19; *Indra* is meant in all these passages. c is a Jagati line caused by the use of the inseparable combination of the two words *dvipád* and *cátuṣpad*; see on 7.54.1d above.

(4) What god, to whom they say, belong these snowy mountains and the ocean together with the (river) Rasā owing to his greatness and of whom these quarters are the two extended arms, shall we serve with an oblation?

(5) What god by whom the heaven has become fierce and the earth firm, by whom the sun and the firmament were supported and who is the measurer of the regions in the mid-air, shall we serve with an oblation?

(6) What god, whom the mutually challenging armies have looked up to, being supported by his favour, yet trembling in their minds, and depending upon whom the sun rises and shines, shall we serve with an oblation?

(7) What god, who arose as the sole breath of the gods from the

4. *himāvantaḥ*: This mountain is mentioned only here, evidently as the northernmost part of the land of the Aryans known in those days. *samudrām* is perhaps conceived as the southernmost boundary of the same; *rasā* is a mythical and dreaded river as seen from 10.108.1, 2 and 4c. The word *bāhū* in c suggests that the poet has here the east and the west in his mind, as he had the north and the south in a.
5. The adjectives of Heaven and Earth, namely *ugrā* and *dr̥dhā* and the word *stabhitām* suggest, as said above, the power of Hiranyagarbha to curb their antagonistic attitude, if it ever became manifest. *rājaso vimānaḥ*: See note on 7.87.6 (*Ṛgveda, Maṇḍala VII*).
6. *krāndasī* is neu. dual of *krāndas* 'a shouting army' as at 2.12.8 and 6.25.4. But as Sāyaṇa says, it may be the dual of the fem. noun *krāndasī*, meaning Heaven and Earth, as suggested by the adjectives *tastabhānē* and *rējamāne* (for the former cf. 6.8.3; 7.99.3; 10.55.1; 10.89.4; for the latter, 1.31.3; 1.151.1; 2.11.9; 8.97.14); these concepts of 'fear' and 'support' conveyed by these two roots usually occur in the context of Heaven and Earth. In that case, the point made in v.5a may be considered as further elaborated here. On the irregular separation of *abhī aikṣetām* in the Pada Pāṭha see on 7.103.3 above.
7. *tātaḥ* i.e. from the Waters; cf. below 10.125.7ab. *ékaḥ ásuḥ*: Hiranyagarbha is meant as identical with the sacrificial fire. *viśvam áyan* 'went everywhere', i.e. spread themselves everywhere. The correspondence between *bṛhatīḥ* (v. 7) and *mahinā* (v. 8), *viśvam áyan* (v. 7) and *pari ápaśyat* (v. 8), as also between v. 7b and v. 8b, seems to me against construing *viśvam* with *gárbham* (as done by Geldner), which latter involves an unnecessary Dūrānvaya of words from different Pādas. V. 7 speaks of the birth of Hiranyagarbha from the cosmic waters, while v. 8 mentions how his own birth was supervised by Hiranyagarbha himself. The two stanzas are parallelly constructed as they are meant to describe the two aspects of the same event. Hence v. 7abc is as it were supplemented respectively by v. 8abc. It is therefore proper to understand all the four words *dāksam*, *aganīm*, *yajñām* and *gárbha* as referring to Hiranyagarbha (*garbha*) as identified with Agni, the sacrificial Fire. This fact may

mighty waters when they spread everywhere, holding him as their germ and generating Fire, shall we serve with an oblation?

(8) What god, who watched while the waters held in themselves that holy power and generated the sacrifice (for the gods) and who among the gods is the only matchless god, shall we serve with an oblation?

(9) May not that god injure us who is the creator of the earth and who of unfailing laws, generated the heaven and also created the mighty lovely waters. What god shall we serve with an oblation?

(10) No other god than you, O Prajāpati, has surrounded all these and those created things. May that be ours, desiring for which we offer an oblation to you; may we be the lords of riches.

92 (10.125) *Vāk Āmbhṛṇī*

(1) I move about with the Rudras, the Vasus, the Ādityas and the

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also explain the use of the nom. form *āpaḥ* in place of the accusative *āpaḥ* in v. 8a (the object of *pari āpaśyat* being not *āpaḥ* but what they did namely, spreading themselves everywhere and producing the child). Yet it must be noted that this nominative form *āpaḥ* is used in place of the accusative one *apaḥ* in five other places in the Rv. 1.23.23; 1.63.2; 1.190.7; 10.9.9; 10.4.5.

8. c: The word *ékaḥ* in both the stanzas, namely 7 and 8, is additionally employed, in spite of the metre, to stress the unrivalled greatness of god. a: *āpaḥ* is nominative; see on the last stanza. b: *dákṣam* and *yajñám* suggest Agni's (i.e. of Hiranyagarbha in the form of Agni) skilled services at the sacrifices.
9. The *apāḥ* in c are the same cosmic Waters mentioned in vv. 7 and 8. In v. 9 the poet first asks for a negative favour from this great god and then in v. 10 he seeks a positive one.
10. A significant name *prajāpati* is given here to this great Hiranyagarbha in this concluding stanza. *pári babhūva* 'surrounded' for protection. *jūhumaḥ* recapitulates as it were the words *haviṣā vidhema* of the refrain to suggest that here in v. 10 we have the answer to the question asked in vv. 1-9.

92 (10.125) *Vāk Āmbhṛṇī*

Vāk or the divine Speech is glorified in this hymn as the great sustainer of the universe, both of gods and men. The traditional view is that Vāk, the daughter of the sage Ambhṛṇa, praises herself as identified with the great Divinity in this hymn, in a philosophical mood, like Vāmadeva in 4.26. Any way the hymn describes the supreme importance of Speech, particularly the Holy Speech of the poets, and identifies it with the supreme divinity known under different names like Hiranyagarbha. See on 10.121.



Viśve Devas. I support both Mitra and Varuṇa, both Indra and Agni as also the two Aśvinā.

(2) I support the mighty Soma, I support Tvaṣṭṛ, Pūṣan and even Bhaga. I give wealth to a sacrificer who brings offerings, who is pious and who presses the Soma.

(3) I am the queen, the gatherer of riches, the wise one, the foremost among the praiseworthy gods. The gods have distributed me in different places, so as to place myself in many abodes and make me place those many abodes within myself.

(4) Through me does he eat his food who clearly sees, who breathes and who hears what is spoken. They rest in me without being aware of it; hear, O famous one, I speak to you what deserves to be believed.

(5) I myself declare this which is liked by the gods as well as by

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1. Rudras, Vasus and Ādityas are the three different groups of gods, like the Viśvedevas. They are mentioned together at some other places for which see *Rgveda Maṇḍala VII*, p. 23 (on 5.9).
  2. *suprāvī* (*su pra av*) 'faithful, pious'; a *suprāvī sūṣvi* is contrasted with a *duṣprāvī āsuṣvi* at 4.25.6. *āhanas* (*ā + han*) 'striking, kicking, urging, invigorating.'
  3. *cd*: Cf. 8.100.10ab; 10.71.3. *bhūristhātrām* (*Bv.cd*): She is made to have many homes and many things are made to dwell in her; *āveśāyantīm* i.e. *ātmani*; *bhūri* is the object. Cf. *Bhag. Gītā* 9.4 (*mayā tatam idam sarvam...matsthāni sarvabhūtāni*).
  4. *māyā sō ānnam atti* is the chief clause; it corresponds to *ūpa kṣiyanti* in *c* and has the secondary sense of 'is able to maintain himself, live etc.' Perhaps we have to repeat *māyā sakh* with each of the relative clauses. *amantāvah*: *māntu* (from *man*) is consciousness, knowledge. It corresponds to *ajānantaḥ* at *Bhag. Gītā* 7.24; 9.11. *śruta* is *voc.* (and not a verb) as indicated by *té. śraddhivām*; 'believable' (*śraddhā = śraddhi + va*; like *arṇa + va*); cf. *WK. II. 2*, p. 300.
  5. *yām kāmāye* i.e. *ugrām* etc. Construe *yām ugrām kāmāye tām ugrām kṛṇomi* etc. *ugrām* (i.e. *vīram*, cf. 6.47.16), contrasted with *ṛṣim* also at 3.43.5. *sumedhām*: the word appears with three different endings, namely *sumédha*, *sumedhā* and *sumedhās*; see *Rgveda, Maṇḍala VII*, 97.2 (p. 211).
  6. *rudrāya* and *brahmadviṣe* are datives of person (for advantage and disadvantage respectively) and *śārave* is a dative by attraction of the infinitive in place of the accusative. Thus *śarum hantave* 'for hurling the *śaru*'; cf. *aśānim nī jahī* at 3.30.16 and *vājram nī jahi* at 7.18.18, where *han* is used in the sense of 'strike, hurl'. Or else, *rudrāya* and *śārave* are both datives of person (for advantage), *brahmadviṣe* being a dative in place of the accusative, due to the attraction of the infinitive; cf. *vītrāya hantave* (often); *āhaye hān-*



men. I make whomsoever I like a fierce (warrior), a priest, a sage or a wise poet.

(6) For the sake of Rudra, do I bend his bow in order that his arrow may hit the hater of the hymn. I create a battle for man; I have entered the heaven and the earth.

(7) I generate the Father at the top of this world; my home is in the (heavenly) waters, in the celestial ocean. From there I extend myself over all created things and I touch with my top even this heaven.

(8) I myself move forward like the wind, contacting all the created worlds. Beyond the heaven, beyond this earth, thus far have I extended myself by my greatness.

### 93 (10.127) *Rātrī*

(1) The divine Night, coming to many places, has carefully watched with her eyes; she has put on all her glories.

(2) The immortal goddess has filled the vast (mid-region) and all the high and low places. She dispells the darkness with her light.

(3) The goddess has pushed aside her sister Uṣas when she came in. Indeed, the darkness has gone away.

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*tavaī* 5.31.4, where *han* has the sense of 'kill'. The translation follows the second alternative. See VGS pp. 314-15.

7. *pitāram*: Probably Rudra is meant, *asya* being *bhuvanasya*, which is mentioned in v. 7c and v. 8b. Cf. 6.49.10ab. b: Vāk is here identified with Thunder; *samudrā* is the celestial one as seen from 10.45.3a. For c cf. 2.38.7b above, and for d cf. 2.17.2d (Indra); 6.8.2d (Agni). *dyām ūpa sprśāmi* suggests the greatest height.

8. *parāḥ* is adverb governing either instrumental as here or an accusative as at 1.19.2b. *enā* is adjectival pronoun going with *prthivyā*; see on 5.73.4 above for the accent of the form. *etāvatī*: Cf. *etāvān asya mahimā* at 10.90.3.

### 93 (10.127) *Rātrī*

*Rātrī* or Night is praised here in her benign aspect as a starlit night, sending every creature to rest and sleep. Hence her light (v. 2) and her eyes (i.e. the stars in v. 1) are mentioned, with which she is expected to keep a watch over the sleeping world against the attacks of a wolf or a thief (v. 6). In v. 7 Uṣas is invoked as her bright sister, to help her in totally dispelling the darkness and thus pay off the debts owed by her to men as it were.

1. *akṣābhiḥ*: The stars are meant; for c cf. 1.85.2 and 5.57.6 above.

2. Supply *antarikṣam* after *urū*; *nivātaḥ udvātaḥ*: see on 5.83.7 above.

3. *svāsāram*: See on 7.71.1 above. *uśāsam* here stands for the whole day ushered in by Uṣas. *askṛta*: The s is developed on the analogy of the root *kṛ* preceded by *nī*, *pāri* and *sām*. *tāmaḥ āpa hāsate*: This is because of the mild light of the stars; cf.  *jyōtiṣā* in v. 2.

(4) May you (favour) us today, such as you are, at whose approach we have lied down to rest as the birds do in their nest on a tree.

(5) The hands of the villagers have gone to rest; so have the animals with feet, and the birds, as also the greedy hawks.

(6) Keep off the she-wolf and the wolf from us; drive away the thief, O Coverer. And then be easy for us to cross.

(7) The heavily smearing darkness which is black and clearly traceable, has approached me; O Dawn, make it strive away like the debts.

(8) I have brought (this hymn) to you like cattle;—choose it, O daughter of the heaven,—like an address of praise to the conqueror, O Rātri.

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4. In a supply *sutārā bhava* from v.6. In c, *vasatīm* is to be construed as a cognate object of *niviśanti* supplied to complete the Upamā Vākya.
5. bc: Cf. 1.48.6 and 8.27.12cd. *arthinaḥ* goes with all the three.
6. *ūrmye*: Cf. *ūrmye devi* at 5.61.17. *vṛka* and *stenā* similarly mentioned together at 2.28.10 above.
7. *pépīsat* is adjective of *tāmaḥ*; it is pr. pt. of the intensive form of *piś* to annoint, paint. *ṛnā iva yātaya*: This is an Upamā where *tāmāṃsi* are compared with debts and Uṣas is requested to remove them, i.e. substitute them by light. The idea seems to be that Night was expected to remove the darkness by her mild light (v. 2); but she failed to do so and thus the debt which she owed to men and creatures remained unpaid. Uṣas, her sister possessed of more powerful light, is therefore called upon to pay off the debts owed to creatures by her sister. *yātaya* is causal imperative of *yat* to struggle, strive: 'make the darkness struggle backward'. *ṛnā* is a defect, a debt; see 2.28.9 above. Cf. also *ṛtāvānāś cāyamānā ṛnāni* at 2.27.4d and *āgne kadā ṛtacid yātayāse (ṛnāni)* at 5.3.9d.
8. The simile is not fully expressed here; cf. *ūpa te stómān paśupā ivākaram* at 1.114.9, where *gāh* is dropped, while in our passage *paśupāḥ* is dropped; in addition to this word we have to supply *stómam* as the Upameya and object of *akaram* from c. Thus the whole means 'I have brought my hymn to you as its lawful owner, just as a cow-boy brings the cows back to their owner at the end of the day'. The suggestion is that Night richly deserves the hymn and this is further corroborated by the second simile, where however, *stómam* stands for both the Upameya and the Upamāna: Thus *jigyūṣe stómam nā te stómam ūpa akaram*. A *vāja* (6.46.2d) as an *āṃśa* (7.32.12ab) is due to a conqueror, like praise, s. also *Av.* 19.49. 6ab. The same *stómam* is also meant to be the object of *vṛnīṣvā* in b, which is parenthetical, occasioned the poet's eagerness to make his request immediately follow his offer (*ūpa ākaram, vṛnīṣvā*) *duhitar divaḥ*: Like Uṣas she too is the daughter of Dyū, and hence her sister. Cf. *aruśāsya duhitārā virūpe śṛbhīr anyā pipīśe sūro anyā* at 6.49.3 and *devī divo duhitārā suśīlpē uśāsānāktā* at 10.70.6.

94. (10.129) *Bhāva-vṛtta*

(1) This was neither non-existent nor existent then; there was no mid-region nor the heaven beyond it. What did it conceal? Where? Under whose protection (was it then)? Was there deep unfathomable water?

(2) There was no death nor immortality at that time; there was no knowledge of the night nor of the day. That one breathed by its own will unassisted by (even) the wind. No other thing lay beyond it.

94. (10.129) *Bhāva-vṛtta*

This is the most important creation hymn in the Rgveda. It describes the creation of the world in three distinct stages and on which many of the Upaniṣadic accounts of creation appear to be based. It describes how at the beginning there did not exist the manifold universe, but only the 'One' (*tād ékam*) and nothing beyond it (vv. 1-2). This *ékam* is the same as the *ékam eva advītyam* of the Upaniṣads and the *ékam sāt* of Rv. 1.164.46, though at the beginning it could not be called either Sat or Asat, for obvious reasons. This Ekam is called *ābhú* (v.3) as it is about to become 'existing' and is said to have become surrounded by what the author calls *tāmas* or *salilā* resembling the amniotic fluid surrounding the foetus in the ordinary creation. This is the first stage in the world-creation. Next, in v.4 we are told about the rise of Kāma or Desire, which is very aptly called the seed of the mind, in this Ekam, which is called *ābhú* in v.3. This represents the second stage and is generally expressed by words like *tad aikṣata* or *so'kāmayata* and the like in the Upaniṣads. The third stage is recorded in v.5; it consists in the Ekam becoming two-fold, so that it assumed the procreating form above and the sustaining form below, with a connecting cord or bond uniting them together for creation. Hereafter the creation followed its natural course and the poet-philosopher does not bother himself about it beyond saying that it is by the very nature of things impossible for any one including the gods, to have been an eye-witness to the Creator's work of creation.

1. Supply *idám* as the subject of *āsīt* from v. 3 or *tād ékam* from v. 2; cf. *ékam vá idám ví babhūva sárvaṃ* 8.58.2d. In c *idám* is the subject and *kím* is the object of *á avarīvaḥ*, which is ipf. intensive 3rd singular of √ *vṛ* to cover. Oldenberg and Geldner regard this as a form of *á vṛt* with the final consonant dropped 'What rolled about? Where? Under whose protection?' But the intention of the question seems to know what this Ekam had concealed in itself as the *bīja* of the creation. *kāsya sárman* and *kúha* are both to be construed with *āsīt* in d: Where and under whose protection did it exist then? *kím* in d is an interrogative particle, suggesting a negative answer, in keeping with what is said in v.1ab and v.2ab.
2. That Ekam existed and breathed even when there was no wind! It was absolutely one without a second.



(3) In the beginning, darkness was concealed by darkness; all this was water without any distinguishing feature. That one which was about to evolve and encompassed by the worthless (water), sprang into existence by the greatness of its penance.

(4) Desire which was the first seed of the mind, took possession of that in the beginning; having searched out in their heart, the sages discovered the relation of the existing in the non-existing, by means of their prayer.

(5) The connecting chord of these was extended crosswise; was it below? Was it above? (Yes); there were the bestowers of the seed

3. But from it there came into being something that may be called Darkness, pitchy Darkness, or flowing water without any indication whatsoever as to what it was. This was really the first stage in the world creation. With this worthless thing, which really cannot be called existing, that Ekam which was about to become 'existing', became enveloped, just as a germ becomes enveloped by the embryonic fluid. It should be noted that the Tamas or the Salila itself is called *tucchyá*; but the Ekam did come out of it by the powers of Tapas, which like Sacrifice, is a very important feature of the later Vedic Religion and Philosophy. For *āh* (ipf. 3rd singular of  $\sqrt{as}$  to be) cf. also 10.85.7 (where too it is coordinated with *āsīt*). b as it is, is a Jagatī Pāda; but perhaps it was intentionally introduced to stress *idām* and its existence prior to the creation. The double Sandhi *edām* would have led to a wrong construction of *ā* as the preposition.

4. In a, *tāt* is the object of *ādhi sám avartata* and *kāmaḥ*, the subject. The creative fluid (*rétas*) of the mind is said to be *kāmaḥ* 'Desire'; and this is perfectly right, since without 'desire' the mind will never be creative. In c, *sāt* is the evolved world and *ásat* is the unevolved one, the same as the *vyākṛta-nāmarūpa* and *avyākṛta-nāmarūpa jagat* of the Upaniṣads. Wise sages, on searching in their hearts, understood the relationship between the evolved and the unevolved world as well established through *kāma* or the seed of the mind. They knew from experience that between an unborn and a born child, the connecting link was the passion of the mind, and this was true even in the mental creation, which is impossible without *kāma*, or Desire.

5. I take *eṣām* as anticipative of the beings mentioned in cd, i.e. the *retodhāḥ* and *mahimānaḥ*, the *śiraścīnaḥ raśmīḥ* or the cross-wise bond uniting the two, one lying below and the other above it being probably the same *kāma*. The question in b suggests that the *ékam* had already become two-fold for the purposes of creation. These two forms are called *retodhāḥ* 'bestowers of seed' and *mahimānaḥ* 'The great ones' (capable of sustaining it) in c, while in d the same are called *prāyatīḥ* the 'stretched one' and *svadhā* 'the sustainer', though not respectively. For this idea of the One becoming two-fold for the sake of creation cf. *sa (ātmā) vai na reme / tasmād*



and there also were the great ones (as the receivers of the same). Sustaining might (was) below; the projecting urge (was) beyond (i.e. above) it.

(6) Who knows it truly? Who can say it out here? From whom and wherefor was this manifold creation born? The gods are on this side, owing to the creation of this (world to which they belong). And then who knows from whom it sprang?

(7) That god who is the supervisor of this in the highest heaven, indeed, knows; or may be, even he does not know from whom this varied creation arose, and whether he created it or not.

### 95 (10.135) Yama

(1) The Boy to Yama: Here, where Yama drinks happily with

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*ekākī na ramate / sa dvitīyam aicchat / sa ha etāvān āsa yathā strī-  
pumāṁsau saṁpariṣvaktāu / sa imam etāvantam dvedhā apātayat /  
tataḥ patīś ca patnī ca abhavatām / Br. Upa, 1.4.3. For the Pluti in  
b, see below on 10.146.1.*

6. The stanza stresses the difficult nature of this knowledge which the sages are said to have obtained after searching in their own hearts. *asyā* refers to *idām* in v. 3 before its actual creation. It is, however, called *iyām viśṛṣṭīḥ* in b and in v.7 after its creation, so that *idām* and *viśṛṣṭīḥ* are identical and serve as the subject of *ābabhāva*, though syntactically *viśṛṣṭīḥ* alone is so and *idām* is the antecedent of *yātāḥ*. Mark how the employment of *ā* in *ājatā* (our poet is fond of this preposition as seen from *ābhū* and *ābabhāva*) has turned the Pāda into an extended Triṣṭubh.
7. b seems to be intentionally kept metrically defective by two Akṣaras to lend force to the expression. The same device could not be resorted to in d since the conditional *yādi* is not introduced in the first of the two sentences as in b and so it leaves Ākāṅkṣā for the repetition of the verb in the second sentence as it does in b. *ābabhāva* suggests 'evolution', while *dadhē* indicates 'intentional creation'.

### 95 (10.135) Yama

The hymn very likely refers to an earlier form of the Upaniṣadic story of Naciketas, who was sent to Yama by his father in a fit of anger, as if he (i.e. the father) loved the Fathers there and wanted to do them some service. The boy, however, prays to Yama by means of his Ṛk and Sāman, as Śunaḥśepa prayed to Varuṇa. Yama, to whose house the boy had gone in spirit, in his chariot consisting of the Ṛk and the Sāman, is pleased with him. Vv.1 and 2 are said by the boy in the presence of Yama; vv.3-5 are said by Yama to the boy. V.6 is Yama's description of how the boy's chariot halted in front of Yama's house and how the boy got out of it from behind. V.7 is probably said by Yama's servant who leads the boy into Yama's house. The 'sinful way' of the father (v.2) which makes the boy 'dislike' him for a while (v.2c), may be his cruel behaviour, is similar to that described in the Upaniṣadic story of Naciketas at

the gods on a tree thickly covered with leaves, our father, the master of the home, loves the ancient ones.

(2) While he loved the ancient ones and behaved in this wretched way, I looked upon him with jealous displeasure. (But) I have begun to love him again.

(3) Yama to the Boy: Without proper knowledge (of the destination) you have mounted upon that new chariot which has only one single pole, but which can move in any direction, which is without a wheel, and which you fashioned with your mind, O boy.

(4) The Sāman closely followed from behind that chariot of yours

*Kaṭha* i. 1ff. The boy's return to this world is suggested in v.2d. Here too the boy is regarded as a gift to Yama as in the Upaniṣadic story, like Śunaḥśepa to Varuṇa, and hence the Sāman is conceived as the *anudēyī* or the subsidiary gift to this main gift, namely the boy (vv.5-6). The last stanza describes the grandeur of Yama's palace and the Ṛgvedic story ends here. The second and the third boons in the Upaniṣdic story are probably philosophical appendices to this original story.

1. Yama's world is metaphorically called a *supalāśā vṛkṣā*; cf. 1.164.20, 22 etc. cd: *pittā* is the boy's father; cf. v.2; *pitā* is not Yama. He is said to love the Purāṇas, i.e. his ancestors, because he has evidently sent him to inquire after them, or to do them some service. This is comparable with *mṛtyave tvā dadāmi* in the Upaniṣad. *anuvenan-tam*: Loving as an after-thought after first disliking? cf. 4.8.11a.
2. ab: *pāpāyā*: *pāpā* in Ṛgveda signifies 'miserable, wretched' even at 10.10.12; cf. 8.61.11; See also *pāpatvā* at 7.32.18; 7.94.3; 8.19.26. *pāpāyā* is adverbial instrumental meaning 'in this miserable way', cf. 1.29.5; 8.19.26; This refers to the father's angrily sending him to the ancient Fathers at Yama's house, while he was longing for them as it were! d: *asprhayam* 'longed for him' and so 'I may now return to him.'
3. b: *mānasā*: This shows that the whole affair is only in spirit: cf. 7.64.4c; 8.102.22a; 1.164.8; 1.163.6; 10.71.9; 10.85.30. The chariot in this and the next stanzas is the Ṛk hymn with whose help the boy is supposed to have gone to Yama's world, of course in a mental vision, in his own mortal body. The same is meant by *naū* in v.4... *ēkeṣam viśvātaḥ prāncam*: Usually, a chariot moves in the direction in which the pole or the *śā* moves; but this chariot, though only *ēka-īṣa*, faced all the directions and moved anywhere without changing the front! *āpaśyan*: 'without seeing, not seeing' i.e. without even caring to ascertain where the owner where exactly he wants to go. is self-propelled and takes the owner where exactly he wants to go. For such a chariot cf. *yajñām vimāya kavāyo manīṣā ṛksāmābhyām prā rātham vartayanti* at 10.114.6.
4. a: *prā āvartayaḥ*: i.e. started it on its course towards Yama's abode to meet the fathers. This ought to leave no doubt about the place where the whole scene is laid. It is the sacrificial yard of the father; See on 7.103.3 for the irregular separation of *prā āvartayaḥ* in the

in which you O Boy, started away from the priests, after it was placed in a boat from here.

(5) Who created this boy? Who completely moved out this chariot (away from the priests at the sacrifice)? Who, indeed, can speak out to us how the supplementary gift behaved (i.e. moved)?

(6) The front (of that chariot) turned just in the direction where the accompanying gift moved. The bottom (of this gift) was spread out in the front; the exit was made behind.

Pada Pāṭha. It appears that the same Ṛk-chariot is now called 'a boat' in *d* in which the Sāman is placed. The idea seems to be to show that the vehicle shall be able to move both in water and on land. The Sāman is based on the Ṛk and hence the fancy. *vīprebhyaḥ pári*: 'away from the priests' i.e. from the priests who were officiating at the sacrifice of the boy's father, towards its invisible and unknown destination.

5. *a*: *ajanayat*: cf. *ākṛṇoḥ* in v.3; *b*: *nír avartayat*: cf. *prá ávartayaḥ* in v.4; *prá ávartayaḥ* refers to the second stage of the journey i.e. 'actual starting' after the preparation of the vehicle which is the first stage; *nír avartayat* on the other hand refers to the third stage when the chariot completely (*nís*) left the place and speeded on to its destination. *b*: *nír avartayat* does not mean *gefertigt* or prepared but 'completely moved out of the sacrificial yard,' *ākṛṇoḥ*, *prá ávartayaḥ* and *nír avartayat* are the successive stages in the career of the chariot. *d*: *anudéyī*: 'a complementary gift' which as it were fulfils the defects if any, of the main gift or adds to its grace. At 10.85.6, *anudéyī* is a *hand maid* accompanying the main gift i.e. the bride, while *niócanī* is a friend intended to help the bride in making herself accustomed to. Here the *anudéyī* is the Sāman and the boy himself is the main gift. It is being taken away with the boy, the main gift, in the same chariot, namely, the Ṛk. The stanza contains the question of Yama himself; he was anxious to know who the cruel father was (*a*), who the wonderful boy was, who created, started and took out the chariot as well as his own *anudéyī* which followed him in that chariot-boat (*bcd*).

6. *ágram* is of the chariot in the form of the Ṛk; it moved according to the guidance of the *anudéyī* i.e. the Sāman, and this is natural, because the Ṛk must yield itself to the operations of the Sāman, as the latter is based on the former. *cd* perhaps refers to the external narrow at the end, i.e. the *nidhana*. But *niráyana* in the context also means an exit from the chariot; it was from behind as usual.



(7) The Boy: This is the abode of Yama which is called the mansion of the gods. Here is the trumpet blown for him and here is he, adorned with the hymns.

96 (10.139) *Viśvāvasu Gandharva*

(1) Savitr̥ has raised up his exhaustless light in the east, having the rays of the sun and yellow hair. Wise Pūṣan, the Defender goes forth under his command, carefully watching all the created things.

7. *mānam* is a spacious house; cf. 7.88.5 above. Yama's house is called *devamānām* because even the gods dwell in it (v.1). *nāḍīḥ* (nom. s.) is a pipe, a trumpet, blown to glorify Yama. Even here, probably the Sāman is meant by the word *nāḍī*, while *gīrbhīḥ* suggests the Ṛk used as the chariot. Yama's servant makes an announcement that Yama's house lay before the boy and that Yama felt greatly honoured by his Sāman!

96 (10.139) *Viśvāvasu Gandharva*

The hymn glorifies Viśvāvasu Gandharva, the celestial Genius, presiding over Soma. Savitr̥ is mentioned in v.1 in his general capacity as the great Disposer and also as a liberator of the rivers in particular (cf 3.33.6 above). In v.2 Viśvāvasu is described as watching from his home in the heaven the rivers flowing in every direction after their release by Indra *through his intervention* (and this is the chief import of the hymn as found in v.6c). In v.3 he is compared with Indra and Savitr̥, the two other gods associated with the deliverance of the rivers. He is described as a winner of wealth as he watches over all the different forms (or Soma while it was being prepared as the drink-offering). In v.4 the poet mentally goes back to the situation before the release of the rivers and addresses Soma (contained in the waters of the rivers), who has been the witness of both their imprisonment and release. The waters in the confinement of Vṛtra moved variously, i.e. went astray (*vī āyan*), while they looked up to Viśvāvasu as their liberator according to Ṛta. Indra knew about their confinement and particularly their carrying Soma in them, from Viśvāvasu (v.6c) and hastened towards them, but saw the barriers around them as well as around the sun (and the other luminaries in the cave of Vala). The Paridhis are surely the supposed barriers put up against them by the demons Vṛtra and Vala. V.5 looks like the words of request of the rivers addressed to the Gandharva, whom they knew well owing to their connection with Soma whom they were carrying in their waters and whose Genius he was. On hearing the request, Viśvāvasu discloses the presence of Soma in them to Indra, who then breaks open their barriers, securing the release of both the rivers and the cows by killing Vṛtra and Vala. The cows, whose milk is also required for the preparation of the Soma, are suggested by the word *āsmavrajāḥ* in v.6b, though the sun alone is mentioned as being behind the bars in v.4d.

1. Savitr̥ is here mentioned as the general Disposer, commanding also the activities of Sūrya and Pūṣan, who appear to be mentioned in particular as the dispeller of darkness in Vala's cave (cf. 1.62.5b) and as the protector of cattle, here of the cows in Vala's prison, respectively.



(2) This observer of men rests in the middle of the heaven, filling up both the worlds and the mid-region (with his greatness). He observes (the rivers) flowing everywhere and bringing nourishment with them, between the eastern and the western banners.

(3) He is the very bottom (i.e. foundation) of riches and the gatherer of the treasures; with his great powers he observes all the forms (of Soma in all his states). His law is unfailing like that of Savitṛ. He stands firm like Indra in a battle for riches.

(4) The rivers, O Soma, went away variously (each on her own course) when they saw Viśvāvasu Gandharva (as their liberator) according to Rta. Indra at that time ran down hastening after him (i.e. Viśvāvasu) (and) carefully watched the barriers around them and (also around) the sun.

(5) May Viśvāvasu, the heavenly Gandharva, the measurer of the mid-region, therefore, favour us, whether his law is unfailing or whether we are ignorant (of this law); may he favour our prayers alone, urging them forward.

2. Viśvāvasu Gandharva is surely meant in this stanza as is clear from 9.85.12ab. *āpaprivān* i.e. *mahitvā*; 3.54.15; 7.20.4; 8.25.18. In c supply *nadyaḥ* as the substantive; the eastern and the western banners are the places where the sun rises and sets, and causes the morning and evening twilight. For *ghṛtācīḥ* (*nadyaḥ*) cf. *ghṛtācī sārvasvatī* at 5.43.11 and *ghṛtapriṣaḥ sapta svāsāraḥ* at 8.59.4.

3. *viśvā rūpā* are all the different forms which Soma undergoes while under preparation. Cf. 6.41.3a; 9.25.4a; 9.64.8b; 9.85.12b. As a liberator of the rivers Viśvāvasu is compared with Indra and Savitṛ, for whom cf. 3.33.6.

4. The stanza refers to the situation before the release of the rivers: *ṛténa* is to be construed with *dadṛśúṣiḥ* 'looking upon Viśvāvasu as their liberator according to Rta' or construe *ṛténa* with *vī āyan*: They variously went away (i.e. from the custody of Vṛtra) according to *ṛtā*; how this happened is mentioned in cd. For *ṛténa vī āyan* see *ṛténa mīmatīḥ* at 10.108.11. *tad* in b and c is adverb meaning 'then'. *anu avā ait* 'went down after'. *āsām sūryasya* (ca) *paridhīn* 'the barriers of these and of the sun' refers to the confinement of the rivers and the luminaries as well as the cows, by Vṛtra and Vala. Cf. 1.52.5d; 3.33.6; 4.18.6 above.

5. *tāt* 'therefore'; the words are to be construed as the request of the rivers to Viśvāvasu for liberation. *rājaso vimānaḥ* is a general expression indicative of greatness as at 10.121.5. In c supply *dharma* law is unfailing or whether we are ignorant of it. The first refers to intentional violation and the second to that caused by ignorance and other factors. Cf. 5.85.8b. In d the *dhīyaḥ* are 'prayers' for liberation of the rivers to the Gandharva.

(6) Indra found out the Winner (i.e. Soma) in the bed of the rivers; he flung open the doors of those who lived in the rocky stall. The Gandharva disclosed (to Indra) the immortal (draughts) of both these, (ie. the cows and the rivers). Indra thoroughly knew the power of the Ahis.

97 (10.146) *Aranyānī*

(1) *Aranyānī*, O *Aranyānī*, O you, who seem to disappear completely as it were! How is it that you do not inquire about (i.e. the way to) a village? Does not fear, as it were, overtake you?

(2) *Aranyānī* shows herself great when the Ciccika bird responds

6. *sāsni* (reduplicative adj. from  $\sqrt{\text{san}}$ ) 'the conqueror' is Soma; cf. 9.24.4c. *cāraṇe nadīnām*: cf. 1.56.2 and 3.33.3d. *āśmavrajānām* i.e. *sudughānām gavām*; cf. 4.1.13c. *āsām amṛtāni*: *āsām* refers to both the rivers and the cows and *amṛtāni* similarly refers to the water and milk of these respectively; both these are required for the preparation of the Soma offering. cd: Viśvāvasu disclosed their *amṛtā* to Indra and Indra knew very well the power of the Ahis, thus he knew how to secure them from their custody. *pari jānāt*: Cf. *pari apaśyat* in v.4. *ahīnām*: *āhi* is used as common noun denoting a crawling demon as at 1.32.3, 4; 7.104.9.

97 (10.146) *Aranyānī*

*Aranyānī* is the Presiding Spirit of the forest; she is here conceived as a woman, wandering about fearlessly in forests and away from the villages where human beings live (v. 1). She is compared with a queen who is praised and honoured by her bards (v. 2). She is described as a Mother of wild animals as also a kind, hospitable hostess offering abundant natural food to any casual visitor (vv. 5-6). But to the unaccustomed villager who happens to visit her after sunset, she may produce strange hallucinations caused by the senses of sight and hearing (vv. 3, 4).

1. *āraṇyāni-āraṇyāni*: The second may be taken either as another vocative accented for emphasis, or an accusative of destination: 'you seem to disappear completely towards the forests'. In the last word of d we have a Pluti; the final vowel of ■ sentence involving ■ question or reflection (as in 10.129.5b above) is made Pluta according to Pāṇini 8.2.97. Further ■ vowel which is Pluta and stands at the end of a Pāda is nasalised according to *Ṛk-Prātiśākhya* 1.26.
2. *vṛṣāravā* and *ciccikā* are some kind of worms or insects; the latter name seems to be onomatopoeic. *upa āvati* 'responds, favours by its sound' (with a dative); cf. 10.97.14b above. Construe b and c together; *dhāvāyan* (masc.) qualifies *ciccikāḥ*. The meaning seems to be: When Ciccika responds to the *Vṛṣārava*, it makes this latter (supply *vṛṣāravam* as the object of *dhāvāyan*) produce a sound which resembles the one produced by an animal running with small

to the shrieking Vṛṣārava animal, making him run, as it were, to the tunes of a cymbal?

(3) And the cows, as it were, are grazing; and the house is, as it were, seen. And Aranyānī sends out small carts, as it were, in the evening.

(4) This one, indeed, calls back his cow; this one, indeed, has felled down wood. One, who lives in the forest towards the evening, thinks 'This one has cried for help'.

(5) Aranyānī, indeed, never kills; nor does any one else attack (a person, under her protection). Having eaten (enough of sweet fruit) he lies down as he likes.

(6) I have well praised Aranyānī; the mother of wild animals, emitting fragrance of unguents, sweet-scented, possessed of ample foods, though devoid of a farmer.

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bells attached to its neck. *āghātā* or *āghāṭī* (as here) is a small bell or cymbal; cf. *Av.* 4.37.5 (mentioned together with a *karkari*) and the *ghaṇṭā* in later literature. Or perhaps *āghāṭibhir dhāvāyan (rājā)* is the *Upamāna*: Aranyānī is glorified like one who makes his harbinger run with sounding cymbals (announcing his arrival).

3-4. These two stanzas describe the illusions of the eye and the ear created in the minds of a villager who is compelled to pass a night unexpectedly in the forest. He thinks he sees grazing cows, bullock-carts returning homewards from the forest, and also a cottage here and there. Similarly, he feels as if he has heard some one calling his cow back from grazing towards the village, some one breaking fire-wood for fuel, or even some one shouting for help. Scenes and sounds in the forest produce, in the dim light and absolute calmness, impressions about similar scenes and sounds to which the villager is accustomed in his village life. *sarjati* is irregular for *srjati* as at *Av.* 5.30.2, 3. *ākruṣat*: The subject is *eṣā* (some imaginary person) supplied from *a*. Construe *aranyānyām vāsan (iti) manyate*.

5. The Pada Pāṭha in *b* is *ca it na* and my trans. follows it; Sāyaṇa and Geldner (Trans.) take the words to be *ced na* in the sense of 'if some one else does not attack'. But this seems to be against the spirit of vv. 5 and 6 which describe the kindness and hospitality of Aranyānī: evidently *yathākāmam* in *d* is not intended thus to be conditioned by *b*.

6. *bahu-annām ākṛṣivalām* is surely an example of *Virodhābhāsa*, or to be more exact of the *Vibhāvanā* *Alaṅkāra* of the later days where the poet affirms the existence of an effect even in the absence of a cause, i. e. its usual cause.



98 (10.151) *Śraddhā*

(1) Our fire is kindled through faith; our oblation is poured through faith. With our hymn, we declare Faith as standing at the top of Fortune.

(2) O Faith, make this our speech beloved of him who gives, of him who also desires to give; make it beloved among the patrons and among the sacrificers.

(3) Just as the gods developed (lit. deposited) their faith in the fierce Asuras (i.e. about the powers of these latter), so make our words (dearly beloved) among our patrons and sacrificers.

(4) The gods led by Vāyu, honour faith when they sacrifice. A man obtains faith by the strong urge of the heart and then gets wealth by faith.

(5) We invoke *Śraddhā* in the morning, *Śraddhā* at mid-day, and *Śraddhā* at the setting of the sun. O *Śraddhā*, make us full of faith.

98 (10.151) *Śraddhā*

The hymn stresses the importance of *Śraddhā* or Faith, depth of feelings etc. The appeal to *Śraddhā* (who is here conceived as the Presiding Spirit of faith) in v. 2 to inspire a patron with a fondness for the poet's composition is interesting. In vv. 3 and 4, a distinction is made between minor gods headed by Vāyu and the greater gods like Indra, Agni and Varuṇa, who are here called Asuras. The former are said to be depositing their faith in the latter and are compared with the priest-poets who offer their poetic compositions to their patrons. *Śraddhā* must accompany all acts whether of giving (v. 4c) or of receiving (v. 4d) and at all times (v. 5).

2. *bhojasya* is to be supplied in *ab* from *c*; or perhaps the giver and the intending giver are the patrons who give gifts even outside a sacrificial session, as against the sacrificing patrons in *c*.
3. *devā āsureṣu*: A distinction is clearly intended between the minor gods, who are said to be *vāyūgopā* in v. 4, and the mighty ones like Mitra, Varuṇa, Aryaman, or Indra and Agni i.e. the *Ādityas*. See for a similar distinction between the *Ādityas* and the other gods at 7.66. 10-11 and my note on it. In the simile *śraddhā* is the *Upamāna* for the *uditām* of the poet and *priyām kṛdhi* seems to be regarded as the common property; cf. v. 2d.
4. *vāyūgopāḥ*: Vāyu is regarded as the leader of the minor gods even at 1.142.12 above. *hrdayyā ākūti* is an intense feeling of the heart; cf. *mānasaḥ ākūtiḥ* at 10.128.4 and 10.191.4ab below.
5. *sūryasya nimrūci*: (*nī mruc* 'to go down') 'at the sunset'; cf. *udyan ādityaḥ kṛmān hantu nimrocān hantu raśmibhiḥ* Av. 2.32.1. *śraddhāpaya* 'make us put our faith' i.e. in whatever we do and say.



## 99 (10.154) Yamalokaḥ

(1) The Soma flows for some, others live on ghee. Do you go even to those, for whom honey streams forth, (O Yama).

(2) Do you go even to those, who are unassailable by their penance, (and) who have made penance their power, (O Yama).

(3) Do you go even to those, who fight (to a success) in the battles, who as brave (warriors) abandon their lives, or who give a thousand (cows) as a Dakṣiṇā, (O Yama).

(4) Do you go, O Yama, even to those ancient Fathers, who were the early followers of Ṛta, who clung to and glorified Ṛta and who practised penance.

## 99 (10.154) Yamalokaḥ

The hymn describes the blissful state of the departed souls in the world of Yama, who in the hymn, is requested to meet them and look after their comforts. In v. 1 a brief account is given of the foods and drinks that are available there. Vv. 2-5 mention the souls who are entitled to go there; these include sages who practise severe penance (v. 2), brave fighters who die in battle bravely, and patrons who donate very liberally (v. 3), holy ancestors who followed Ṛta and helped its propagation (v. 4) and lastly poets who know thousands of hymns as well as the sages born and bred in penance as it were (v. 5).

According to the ritualistic tradition, the hymn is addressed to the newly deceased person in vv 1-3; but according to the *Sarvāṇukrama* it is addressed by Yamī to her brother Yama and this seems to be more likely. Vv. 4 and 5 are undoubtedly addressed to Yama by some one and very likely even the first three stanzas are addressed to Yama himself (and not to the departed soul) as the refrain in the fourth Pāda, which is found in all the stanzas, indicates. Tāpas is glorified here as in 10.129.3d.

1. *ghṛtām* and *mādhu* are an Upalakṣaṇa of nourishing and delicious foods in the Rgveda. *ūpa āsāte* (secondarily) 'highly value'; cf. 7.33.14; 10.151.4 above.
2. *svār* probably signifies 'eternal sunlight', 'immortal life'. Elsewhere in Rgveda its enjoyment suggests healthy and long life in this world: cf. 7.66.16.
3. *a* refers to the brave warriors who conquer in every battle; *b* to those who lay down their lives in battles while fighting.
5. *gopāyānti sūryam*: This is a reference to Atri's great feat described at 5.40.5-9.

(5) Do you go, O Yama, even to those poets who sing a thousand hymns (and) who guard the sun, as also to those sages who are born from penance and who practise penance.

100 (10.168) *Vāta*

(1) (Let me now proclaim) the greatness of *Vāta*'s chariot. Its sound goes forward battering and roaring; it goes touching the heaven, making all things red and (also) moves over the earth, throwing up the dust.

(2) The different kinds of his camp followers move on together after *Vāta*; they approach him as women do a festival gathering. The god goes together with them in the same chariot being the king of this entire creation.

(3) Going along his paths in the mid-air he never rests on any day. Where, indeed, was this first-born holy friend of waters born? Whence did he arise?

(4) This god, this life-breath of the gods, the germ of the universe, moves about as he likes. His sounds alone are heard, but his form is not (seen). We serve that *Vāta* with an oblation.

100 (10.168) *Vāta*

1. Supply *prā vocam* in *a*; cf. 1.32.1; 1.154.1 etc. similarly *rajāmsi* in *c* after *aruṇāni*; cf. *dyām varṣayatam aruṇām arepāsam* 5.63.6d, the reference being to a storm which precedes a heavy shower of rain. Perhaps the *aruṇatva* may be intended as due to the dust as seen from *d* (and not to lightning). In that case the whole hymn must be taken as referring to a very violent dust-storm. *prthivyā* is instrumental.
2. *ānu sām prā irate* (intransitive) 'move forth together after him'. *vātasya viṣṭhāḥ*: *viṣṭhā*, from *vi sthā* 'to stand variously', here seems to refer to the minor storms gathering together in different places and conceived as female followers of the great god *Vāta*, who puts them all on his own chariot and triumphantly moves onwards like a king. For *Varuṇa's viṣṭhāḥ* cf. *Av.* 5.1.8.
3. *apām sakhā*: Usually such storms are followed by showers of rain.
4. *śṛṇvire*: With *ghóṣāḥ* it has its primary meaning, while with *rūpām* it means 'its existence was never heard,' much less seen by any one. *haviṣā vidhema*: Cf. 2.35.12b; 8.48.12c; 10.121.1d.

101 (10.191) *Samjñānam*

(1) You collect together all (treasures) away from the enemy, O mighty Agni. You are kindled in the seat of Iḍā; such as you are, bring us treasures.

(2) Go together; speak together. Let your minds agree in thought, just as the ancient gods receive their share, agreeing with each other.

(3) Common is the Mantra of these, common their gathering, common their mind and common their thought. I sanctify your common Mantra; I offer a sacrifice with a common oblation for you.

(4) Common is your intention and common are your hearts. May your mind be common so that your common well-being may take place.

101 (10.191) *Samjñānam*

The aim of the hymn is to establish unity of purpose and mind among the priests at a sacrifice by means of an offering as indicated by v.2cd and v.3cd. Naturally Agni as the divine priest and carrier of the offerings to the gods is invoked at the commencement to bring them riches after collecting it from the enemy.

1. *sām sam yuvase*: The verb suggests unifying capacity of Agni, who thus should bring together all discordant elements among the priests. *ilās padé* i.e. at the sacrificial altar. See above 3.29.4a. *aryá ā* 'away from each enemy separately'.
3. The different aspects of inner consciousness seem to be conveyed by the different words like *mántra*, *mánas*, *cittá*, *ākūti* and *hṛdaya* in vv.3 and 4.
4. *ākūtiḥ-hṛdayāni*: See *hṛdayayā ākūtyā* at 10.151.4 above. *súsaha* is an adverbial form (*su saha*) meaning 'in a good common manner'. Cf. *sahá cittám eṣām* in v.3, and *káran susáhā* at 1.186.2d.

## SELECT GLOSSARY

[Abbreviations: Adjective (a); Adverb (adv.) Aorist (AO) Causative (CS) Comparative (comp.) Denominative (denom.) Desiderative (DS) Feminine (f) Future (FT) Gerund (GD) Imperative (IPV) Imperfect (IPF) Infinitive (INF) Injunctive (INJ) Intensive (INT) Masculine (m) Neuter (n) Optative (OP) Participle (PT) Passive (PS) Past Passive Participle (PP) Perfect (PF) Plu-perfect (PPF) Potential see Optative; Present (PR) Present Participle (PT) Subjunctive (SB) Superlative (Super); Unaugmented (Unaug.) Roman Numbers after ■ verb indicate the Conjugation (Gaṇa); P and A respectively indicate the Parasmai and the Ātmane Padas (Active and the Middle forms). Absence of either P or A indicates that either the Pada is not clearly known or that the root belongs to both.]

*amśū* m stalk (of Soma plant) 3.48.2  
*āmśa* m shoulder 5.57.6  
*āmhas* n danger, calamity, disaster 1.115.6; 118.8; 2.23.4, 5; 2.28.6; 2.33.2; 3.59.2; 7.71.5  
*ākṛṣivāla* Bv having no farmer to till 10.146.6  
*aktū* m (√*añj*) glowing light; night 1.50.2, 7; 1.143.3; 10.14.9  
*ākra* m horse—metaphorically of Agni 1.143.7  
*akṣā* m dice. 10.34.2, 4, 6, 7, 13  
*akṣān* n eye, sense organ 7.55.6; 10.127.1  
*akṣipāt* Tp mote, particle; lit. what falls in the eye 10.119.6  
*akkhalikr* (onometo.) produce a sound 7.103.3  
*agadā* By free from disease 10.97.2  
*agnitāpas* Tp burning like fire 10.68.6  
*agniṣvāttā* Tp (√*svāta* from √*svad*) sweetened by fire 10.15.11  
*āgra* n beginning, commencement, best portion 4.46.1 *agre* (Loc. adverbially used) 3.48.2; 5.1.4, 5; 80.2; 7.68.9; 9.69.1; 10.18.7; 10.129.3, 4; 10.135.6  
*agrabhaṇā* Bv having nothing to hold 1.116.5  
*agrū* f maiden, unmarried girl 3.29.13; 4.30.16  
*aghā* n crime, wicked deed 7.83.5.  
*aghāśaṃsa* Bv slanderer, reviler 6.28.7  
*aghāśva* Bv nickname of Pedu. Lit., one who has bad horses 1.116.6  
*āṅgā* a particle of familiarity 1.1.6; 118.3; 3.33.11; 10.129.7; 10.146.4  
*āṅga* n limb 2.33.9; 10.97.12.  
*āṅgira* m name of ■ sage 4.51.4  
*āṅgirastamā* f best ■mong the Āṅgirasas 7.75.1  
*ac* go to, approach, bend (I) PR (*pari*) *acāmi* 10.119.5; IPV (*ud*) *aca* 5.83.8  
*ABS* (*ā*) *acya* 10.15.6  
*ācarat* not moving 1.185.2  
*acit* a ignorant; ignorance 7.61.5; 86.7  
*ācitti* f ignorance, unmindfulness 4.54.3; 7.86.6; 89.5  
*acyutacyūt* ■ mover of the unmoved 2.12.9

*ācchokti* f (*accha*+*ukti*) invocation, address 1.184.2  
*aj* drive, urge (I) IPF (*apa*) *ājat* 10.68.5; *ud ājat* 2.12.3; 4.50.5; 10.68.7  
*ajāmāyu* Bv (√*mā*, to bleat) having the voice of ■ goat 7.103.6, 10  
*ajarayū* a not aging 1.116.20  
*ājasra* a (√*jas*) exhaustless 2.38.8; 10.139.1  
*ajāvī* Dv goats and sheep 10.90.10.  
*ajāśva* Bv having goats for his horses 6.55.3, 4  
*ajirā* a (√*aj*) swift, active 3.9.8  
*ajuryā* ■ (√*jur*) not wanted, despised 7.75.1  
*añj*, anoint, decorate (VII P. Transitive, A. Reflexive) PR *anakti* 10.68.2, *aṅkte* 5.1.3, 8.29.1; PS *ajyase* 9.85.5; PP. *akta* 7.77.3; 10.14.9; 10.127.7  
*āñjas* n smoothness, ease. Used adverbially in the Acc. and Instr.; smoothly, easily 1.32.2; 6.54.1  
*añji* m.f.n (√*añj*) ointment, ornament decoration 1.85.3; 8.29.1; 10.78.7  
*at*, wander (I) PT *atamāna* 2.38.3  
*atithin* a ( *at*) freely moving 10.68.3  
*atirātrā* a a kind of Soma sacrifice 7.103.7  
*atiśkāda* f crossing, jumping 10.108.2  
*ātiśthat* a (√*sthā*, pr. pt.) not standing 1.32.10  
*ātūtuji* a sluggish, dull 7.28.3  
*ātka* m garment, cover 2.35.14; 4.18.5; 9.69.4  
*ātya* m horse 3.32.6; 9.85.5, 7  
*ad*, eat (II) PR *atti* 1.143.5, 2.35.7, 10.125.4; *adanti* 10.146.3; IPV *addhi* 10.15.12; *atta* 10.15.11; *attu* 10.15.8; IPF *jagdhāya* *ādat* 10.68.6  
*ādabdhā* a (√*dabh*) not deceived, uninjured etc. 1.143.8; 2.28.3; 4.50.2; 9.85.3  
*ādābhya* a (√*dabh*) undeceivable, unassailable 9.85.6  
*āditi* f name of a goddess; or an adj. meaning unrestricted 2.28.3; 4.54.6; 7.88.7; 8.48.2; 9.69.3



*āditsat* ■ (  $\sqrt{dā}$ , Desi.) not wishing to give 6.53.3  
*ādr̥pita* a not proud, cautious 1.143.8  
*ādeva* ■ goddess 2.23.12; 3.32.6  
*addhā* surely, a particle of emphasis 10.129.6  
*admasād* m (*adma*, from  $\sqrt{ad}$ , an offering) a priest who supervises over the cooking of offerings 7.83.7 (s.n.)  
*ādri* m (1) the press stone 1.118.3; 7.68.4  
     (2) rock 1.85.5; 3.32.16; 4.18.6  
     (3) thunderbolt of Indra 10.78.6  
*ādr̥idugdha* Tp yielded by the press-stones 4.50.3  
*ādr̥ibudhna* Bv having a rock for its bottom 10.108.7  
*adriyat* a wielder of the Bolt, usually Indra but used of Varuṇa at 7.89.2  
*adr̥iḥ* Bv free from wickedness, non-injuring kind 1.19.3; 3.9.4  
*adroghā* Bv (  $\sqrt{druḥ}$  ) non-injuring kind 3.32.9  
*ādvayat* a (denom.  $\sqrt{dvay}$ ) not double-dealing 3.29.5  
*adhipā* m protector, ruler 7.88.2; 10.84.5  
*adhimānthana* n churning implements 3.29.1  
*adhivaktr̥* m advocate, defender 2.23.8  
*ādhr̥ṣṭa* a (  $\sqrt{dhr̥ṣ}$  ) unopposed, invincible 10.108.6  
*adhoakṣā* a flowing under the axle 3.33.9  
*ādhyakṣa* m supervisor 10.129.7  
*ādhriḡu* a dashing forth unopposed 5.73.2  
*adhvaraśrī* a ornament of the sacrifice 10.78.7  
*adhvaryū* m chief priest 7.103.8  
*adhvasmān* a (*dhvasmān*; dust, darkness) undarkened, pure, dustless 2.35.14  
*an*, breathe (I, II, VI) II PR (*pra*) *aniti* 10.125.4; PT *anat* 10.121.3; IPF *ānit* 10.129.2  
*ānagnidagdha* ■ not consumed by fire; —*pitarah*; semi-divine manes who do not die 10.15.14  
*ananukṛtyā* (*anu*+  $\sqrt{kr̥}$ ) inimitable 10.68.10  
*ananudā* ■ (*anu*+  $\sqrt{dā}$ ) unyielding 2.23.11  
*anapnās* a (  $\sqrt{āp}$  ) having no property 2.23.9  
*ānabhimlātavarṇa* Bv (*mlāta* pp. of  $\sqrt{mlai}$ ) having unfading colour 2.35.13  
*anamivā* Bv ■ healthy 3.59.3; 10.18.7  
     n health, freedom from disease 10.14.11  
*anarvān* (*arvan*: one who attacks) resistless (Loc. used adverbially) in an unopposed way 1.116.16  
*anavabhṛārādhās* a (*avabhṛa* from *ava*+  $\sqrt{bhṛ}$  to take away) having lasting gifts 5.57.5

*ānaṣṭavedas* Bv whose property (*vedas*) is never lost 6.54.8  
*ānas* n cart 4.30.11; 3.33.9, 10; 8.91.7  
*anā* adv (= *anayā*) thus 4.30.3  
*ānādhṛṣṭa* a (  $\sqrt{dhr̥ṣ}$  ) unassailable 1.19.4  
*anadhṛṣyā* a (  $\sqrt{dhr̥ṣ}$  ) unassailable 4.18.10  
*anārambhaṇā* Bv (*ā*+  $\sqrt{rabh}$ ) supportless 1.116.5  
*anāsthānā* Bv which does not offer place for standing 1.116.5  
*anidhmā* Bv not fed with fuel 2.35.4  
*ānīm̐ṣ* not winking; used adverbially in accu. and instr. 3.59.1; 7.61.3  
*ānirā* f (*irā*, nourishment) inanition 7.71.2; 8.48.11  
*āniviśamāna* a not encamping 7.49.1  
*ānivṛta* (*ni*+  $\sqrt{vr̥}$ , to check) unchecked 3.29.6  
*aniveśanā* Bv not requiring camping 1.32.10  
*aniṣavyā* a not accessible to arrows 10.108.6  
*ānika* n (  $\sqrt{an}$  ) face 1.115.1; 2.35.11; 7.88.2  
*anudēyī* f (*dēyī* from  $\sqrt{dā}$ ) subsidiary, secondary gift 10.135.5, 6  
*anupaspasānā* (pf. pt. of *anu*+  $\sqrt{spas}$ ) discovering, finding 10.14.1  
*anumādya* ■ (*anu*+  $\sqrt{mad}$ ) fit to be greeted with joy 1.115.3  
*ānuvṛata* ■ obedient; faithful 10.34.2  
*anūcinā* a continuous, closely following each other 4.54.2  
*anenās* a not associated with guilt 7.28.4; 7.86.4  
*anehās* (  $\sqrt{ih}$ , to go, approach) beyond the reach of attack 3.9.1  
*antarikṣaprūt* flying through mid-region 1.116.3  
*āntivāma* Bv having wealth with her 7.77.4  
*āndhas* n 1) darkness 7.88.2  
     2) intoxicating drink i.e. Soma 1.85.6; 3.48.1; 7.68.2  
*apād* Bv footless 1.32.7  
*apadhā* f opening, uncovering 2.12.3  
*apabhartr̥* (*apa*+  $\sqrt{bhr̥}$ ) remover 2.33.7  
*āpara* lower, younger, another 10.18.4, 5; 10.139.2  
*āparām* adv in future 1.32.13; 1.184.1; 2.28.8; 10.117.3  
*āpas* n work 1.85.9; 2.38.6; 4.33.9; 7.63.4  
*apās* m 1) active, skilful artist 1.160.4; 4.33.1  
     2) work, activity 2.28.5  
*apiśarvarā* advanced night 3.9.7  
*apicyā* ■ (*api*+  $\sqrt{ac}$ ) secret, hidden 2.35.11  
*āpodaka* a untouched by water 1.116.3  
*apt̥r̥a* a (*ap*+ *tur* from  $\sqrt{tr̥}$ ) active 1.118.4

apnas (āp+nas cf. ar̥nas, bharnas and svapnas anapnas) work or possession; see anapnās.

āpya a watery 2.38.7, 8

apraketā a without distinguishing features 10.129.3

apratī Bv inimitable, matchless or (adv.) without opposition 7.83.4

āpratīta (a+prati+ita) unopposed 4.50.9

apramṛsyā (pra+√mṛs to neglect) unforgettable, not to be neglected 2.35.6

āprayucchat (√yuc=yucchā) not negligent, careful 1.143.8

āprāyu (a+pra+āyu from √i) permanently 5.80.3

āpsas n breast-garment, bodice 5.80.6

abhidipsū a eager to injure, wicked 2.23.10, 13

abhidya a turning to—eager for—heaven 10.78.4

abhidrohā n wickedness, crime, sin 7.89.4

abhinabhyām adv. towards the clouds, high 10.119.12

ābhinna a unbroken 6.28.2

abhibhātī a overpowering, mighty 1.118.9

abhibhutyōjas a having an overpowering might 3.48.4

abhimāti f (abhi+√mā, to measure) insolent, overbearing, proud foe 1.25.14; 10.18.9

abhimātīn (=abhimāti) a proud foe 1.85.3

abhiṣṛṣṭa drenched in rain 7.103.4

abhiṣṭi f (abhi+sti from √as) succour, help from a superior 4.46.2

abhiṣṭi a helpful 1.9.1; 3.34.4; 10.104.10

abhiṣṭidyumna Bv rich in giving help 4.51.7

abhiṣṭiśavas Bv one whose strength is for help 3.59.8

abhisvarā (√svr) beakoning call 10.117.8

abhisvartr (√svr) bard, singer 10.78.4

abhīka n (abhi+ac) vicinity, presence 1.116.14; 1.118.5

abhīṣu m reins 6.57.6

abhrā n cloud, rain-cloud 5.63.3, 4, 6; 10.68.5

abhriya n rain-cloud 1.116.1; 10.68.1

abhriyā a belonging to-roaring like—a cloud 10.68.12

ābhva n (a+√bhū) unusual sight or power; mysterious forces of nature 2.33.10; 4.51.9

am, attack (II) CS āmayati 10.97.9

amantī (√man) ignorant 10.125.4

amārman having no vital parts 3.32.4

āmahīyamāna not being respected 4.18.13

amā ind homewards 2.38.6

amitra m enemy, rival 2.12.8; 7.77.4

amitrādāmbhana a destroyer of enemies 2.23.3

amitrāyūdh fighter of the enemies 3.29.15

āmītavarna Bv (√mī, to destroy) of unfaded colour 4.51.9

amīvacātana ■ destroyer of disease 10.97.6

amīvahān m killer of disease 7.55.1

āmīvā f disease (becomes amīva in compounds) 1.35.9; 2.33.2; 6.74.2; 7.71.2; 8.48.11; 9.85.1

amuyā adv (adas) in this manner, thus 1.32.8; 4.18.1; 10.135.2

āmūra not foolish, wise 5.61.5

āmṛkta (√mṛc, to injure) uninjured, unused 9.69.5

amṛta a immortal 1.35.2; 3.29.5; 5.57.5; 8.48.3; 10.90.3, 121.2, 129.2

n (as a collective noun used in the sense of) all gods 1.35.6; 3.61.3; 5.57.8; 7.63.5, 75.3; 8.48.3; 10.139.6

amṛtabandhu related to immortality 10.72.5

āyajyu non-worshipper 7.83.7

āyajvan non-worshipper, non-sacrificer 7.61.4

āyana n (√i, to go) passage, outlet 3.33.7

ayā ■ (idam) thus 1.143.6

ayās a (√yas, to wear out) untired, unwearied 1.154.6; 9.89.3-4

ayāsya name of a sage 10.108.8

ayoddhṛ Tp a bad fighter (irregular accent) 1.32.6

arā m spoke of a wheel 1.32.15; 10.78.3

ārāṇa (√ar, to go, attack. cf. ari) stranger 10.117.4

ārāṇi f fire-producing stick or wooden block 3.29.2

aranyāni or-nī f forest 10.146.1-6

arapās ■ (rapas √rap, to injure) uninjured 2.33.6; 10.15.4

āram adv quickly, willingly, adequately 6.74.1; 7.68.2, 86.7; 10.97.18, 117.3

ārāmṛta a well-furnished (to be distinguished from arāmṛt, an attendant) 10.14.13, 119.13

arāmati ■ wise, quick-witted 2.38.4

ārāti f (1) enmity 4.50.11; 7.83.3, 88.5; 8.48.3

(2) enemy 1.116.21; 2.23.5, 9; 2.35.6, 38.9; 10.34.14

ārāvan (√rā, to give) non-giver, enemy in general 7.68.7

arī m (1) noble, rich patron 1.116.6, 118.9

(2) (√ar, to attack) enemy 1.184.1; 2.12.4, 23.13, 15; 4.50.11; 7.68.2, 83.5; 8.48.8

aritra n (√ar, to go) oar. cf. śatāritrām nāvam 1.116.5

āriṣṭa a (√riṣ, to perish) uninjured 6.54.7

arīṣṭātī f complete freedom from danger 10.97.7

ārīḍha a (√riḥ) unlicked 4.18.10

*arunā* ■ reddish, brown 5.63.6, 80.3; 10.15.7, 168.1  
*arunāpsu* ■ (psu-  $\sqrt{bhās}$  form, colour) 1.49.1; 5.80.1  
*aruṣā* a ruddy 1.85.5; 118.5; 3.29.6; 5.1.5, 73.5; 7.71.1, 75.6  
*aruṣāstūpa* having red columns of smoke 3.29.3  
*areṇū* a dustless 1.35.11  
*arepās* a (  $\sqrt{rip}$  ) spotless 5.57.4, 63.6, 73.4, 6; 10.78.1  
*arkā* m (  $\sqrt{rc}$ , to sing, shine ), (1) bard 5.57.5 (2) hymn 1.19.4, 85.2; 10.15.9, 68.1, 6; 78.4 (3) sun 10.68.4, 9  
*arc*, sing, praise (I) PF *ānrcuḥ* 1.19.4; PS (sam) *ānrcē* 1.160.4; PT *arcant* 1.85.2; 3.32.3; 7.28.5; 8.29.10; INF (Dat.) 7.61.6  
*arci* m (  $\sqrt{arc}$ , to shine ) ray, flame 1.48.13  
*ārjuna* ■ bright, white 1.49.3; 7.55.2; 9.69.4  
*ārṇa* n (  $\sqrt{r}$  ) flood 3.32.5  
*arṇā* m name of a person 4.30.18  
*arṇavā* n flood 1.85.9; 2.23.18  
 ■ billowy 1.19.7; 7.63.2  
*ārṇas* n (  $\sqrt{r}$ , to urge ) flood 3.32.11  
*ārtha* m.n destination, goal 7.63.4; 10.18.4  
*ard* see *rd*  
*arp* caus. see under  $\sqrt{r}$   
*arbhakā* ■ small, young 8.30.1  
*ārbhaga* ■ young, youthful 1.116.1  
*aryā* m noble, rich 2.23.13, 35.2; 7.86.7; 10.34.13  
*aryamān* m (1) ■ good friend, match-maker 10.68.2, 117.6; (2) name of ■ deity 2.38.9; 4.30.24; 7.63.6  
*ārvat* m (  $\sqrt{r}$ , to go ) horse, runner 1.116.17, 118.2; 2.33.1; 6.54.5  
*ārvan* m horse 6.28.4  
*arvāvāt* f a nearer place, ■ contrasted with *parāvāt* 5.73.1  
*arṣ* see *rṣ*  
*arh* (I) deserve, be worth, valuable etc. SB *arhāt* 2.23.15 PT *arhant* 2.33.10  
*ālakam* adv in vain 10.108.7  
*av*, (I) favour, please, protect PR *avāthah* 5.63.1; *avati* 2.12.14; 5.83.4; (upa) *avati* 10.146.2; *avanti* 2.23.19; 2.35.15; 4.50.9; SB *avāthah* 7.61.2; IPV *ava* 3.32.12; (pra) *ava* 1.49.2; *avatam* 7.83.1, 5; (pra) *avatam* 9.69.10; (upa) *avata* 10.97.14; (pra) *avata* 10.97.14; *avatu* 10.97.14; AO. IPV *aviṣṭam* 4.50.11; IPF (pra) *āvah* 4.30.6; *āvatam* 1.116.21; (pra) *āvatam* 7.83.4, 6; *āvat* 1.85.7; 3.32.12; 3.48.1; 10.108.2; PRC *avyāh* 2.38.10; 10.139.5  
*avatā* m well 1.85.10, 11; 1.116.9, 22; 4.50.3  
*āvadat* not speaking 10.117.7  
*avadayā* n sin, defect 1.115.6; 4.18.5, 7; 10.14.8

*avadhrā* a benevolent, not killing 7.83.10  
*avāni* f (  $\sqrt{av}$ , to favour; or *ava*, prep.) river 5.11.5  
*avabhra* (ava+  $\sqrt{bhr}$ ) small, easily taken away; see *anavabhrarādhas*  
*avayātr* m remover, attacker 8.48.2  
*āvarti* f (ava+  $\sqrt{r}$ , to go down) poverty 1.118.3; 4.18.13  
*āvas* n (  $\sqrt{av}$  ) protection, favour 1.35.1, 48.14, 85.11, 118.10; 2.12.9; 3.32.13, 59.6; 5.57.7; 7.83.1, 3; 88.7; 10.15.4, 121.6  
*avasāna* n resting place, home 10.14.9  
*āvasita* ■ (ava+  $\sqrt{so}$  pp.) immovable, resting 1.32.15  
*avāstāt* adv below 10.129.5  
*avaspartr* m defender, saviour 2.23.8  
*avasy* (denom. from *āvas*) to seek favour 1.116.23  
*arasyū* a desiring favour 1.25.19; 3.33.5; 4.50.9  
*āvi* m sheep. see *avya*, *avyaya*.  
*āviṣṭha* ■ best defender 7.28.5  
*aviṣyā* f greed 2.38.3  
*avīra* Bv sonless 7.61.4  
*avṛkā* Bv kind, benevolent 1.48.15; 7.88.5; 10.15.1  
*āvya* a (from *avi*) made of sheep's wool 9.69.3, 9  
*avyathyā* ■ (  $\sqrt{vyath}$  ) invincible 2.35.5  
*avyāya* ■ (from *avi*) made of sheep-skin 9.69.4, 85.5  
*āvyaṣṭa* a (  $\sqrt{vas}$  ) not yet dawned 2.28.9  
*ās* (V) enjoy, reach PR *āsnoti* 3.59.2 *āsnute* 6.28.4 *āsnuvate* 7.103.9 SB *āsnavāmahai* 10.97.17 *āsnavat* 1.1.3; 2.23.4 OP *āsyān* 1.154.5 *āsiya* 2.33.2, 6; PT *āsnuvat* 1.116.25 PF *āsuḥ* 4.33.4 *ānaṣuḥ* 2.23.2 AO *āsata* 1.85.2; 9.69.7 (pra) *ānaṣ* 10.108.1 INF (*aṣṭave*) 4.30.19  
*ās* (IX) eat PF *āsāte* 1.25.6 CS PP *āsita* 10.117.1, 7  
*āsāni* f thunderbolt 1.143.5  
*āśman* m rock, rock-like cloud 2.12.3; 3.29.6; 7.88.2; 10.68.4  
*āśmavraja* Bv having the rock (of Vala) as their stall 10.139.6  
*āśrīrā* ■ (*śrīra* from  $\sqrt{śrī}$ ) gloomy, pale 6.28.6  
*āśvatthā* m a kind of tree 10.97.5  
*āśvamagha* Bv having horses for his gift 7.71.1  
*āśvasā* ■ winner of horses 6.54.10  
*āśvya* a belonging to ■ horse 1.32.12  
*āśādha* ■ (  $\sqrt{śah}$  ) invincible 7.28.2  
*āstrā* f goad 6.53.9  
*as* (II) be, exist. *api*, closely associate with (with loc.); ■ *bhi*, overpower; *pra*, be eminent PR *smaṣi* 6.54.9; 8.48.9; *asi* 3.9.3; (pra) *asi* 5.1.8; *sṭha* 10.18.6; (pari) *sṭha* 7.103.7; *sṭhāna* 9.69.8; *asti* 2.33.7;



3.29.1; 4.18.4; 7.86.6; 8.100.3; *santi* 10  
90.16; (*abhi*) *santi* 2.23.9. IPF *ās* [3s.]  
10.85.7; 1.129.3; *āsīt* 1.32.9, 11;  
10.90.6, 12, 14; 10.121.1, 8; 10.129.4, 5;  
10.90.6, 12, 14; 10.121.1, 8; 10.129.4, 5;  
*āsan* 3.32.4; 4.18.12; 10.90.15, 16; PF *āsa*  
7.86.4; 10.129.2; *āsuh* 4.51.1; IPV *astu* 6  
.86.8; 8.100.2 (*abhi*) *astu* 2.28.1; (*pra*)  
*astu* 3.59.2; SB *asaḥ* 8.100.2; *asat* 1.143.6;  
2.23.14; *asatha* 8.30.2; 10.97.5; OP *syām*  
1.116.25 *syāma* 2.28.2; 2.38.10; 4.51.11;  
8.48.13 (*api*) *syāma* (*saumanase*) 3.59.4;  
10.14.6; (*abhi*) *syāt* 10.117.7; PT *santau*  
10.117.9

*as* (IV) P throw IPF (*parā*) *āsyat* 10.72  
.8 (*vi*) *āsyat* (*śatam purām*) 4.30.20; PF  
(*parā*) *āsa* [3s.] 4.18.8; PT *asyan* (*renum*)  
10.68.1; PP (*vi*) *astah* (*vṛtrah*) 1.32.7

*asaṁmrṣṭa* a (*sam*+ $\sqrt{mrj}$ ) not cleansed 5  
.11.3

*asaścāt* Bv ( $\sqrt{saśc}$ ) incomparable, freely  
moving or giving, having no enemy, 1.142  
.6, 160.2; 9.85.10

*āsasat* a wakeful, not sleeping 1.143.3

*āsāmi* adv completely 1.25.15

*asutr̥p* a feeder on life, loving to snatch  
away life 10.14.12

*āsuntī* f Leader of life—a deity 10.15.14

*āsura* a ( $\sqrt{as}$ , to overthrow) mighty 1  
.35.7, 10; 2.28.7; 3.29.14; 5.83.3, 6, 7

*asuryā* a mighty 2.23.2, 35.2

n might, power 2.33.9

*asenyā* a unfit for an army, weak, 10.108  
.6

*āsta* n home 1.116.5, 25; 10.14.8, 34.10

*asmayū* a fond of us 1.142.10; 2.23.8

*āsmēra* a ( $\sqrt{smi}$ ) modest, not smiling 2  
.35.4

*asméhiti* f task, mission with us 10.108.1

*asremán* m ( $\sqrt{srā}$ =*sriv*) unmaimed, un-  
injured 3.29.13

*ah* put together, collect PF (*sam*) *anāha* (2  
pl.) 8.48.5

*ahastā* ■ handless 1.32.7; 10.34.9

*āhi* m serpent, name of Vṛtra 1.32.1-5,  
8, 11, 13-14; 2.12.3, 11; 3.32.11, 33.7; 10  
.139.6

*āhigopā* Bv having Ahi i.e. Vṛtra as their  
master 1.32.11

*ahihātya* n slaughter of Ahi 3.32.12

*ahihān* m killer of Ahi (here standing for  
enemy in general) 1.118.9

*ahī* f wife of Ahi 10.139.6

*ahyārṣu* a eagle, one who rushes at ■  
serpent 2.38.3

*āhūtī* f feeling, intention 10.191.4

*āgamīṣṭha* a ( $\sqrt{gam}$ , Super.) coming  
most easily and willingly 10.15.3

*āgas* n wrongful act, crime 2.28.5; 7.86.  
4, 88.6; 10.15.6

*āghāṭī* m small bell 10.146.2

*āghr̥ṇi* a ( $\bar{a}$ + $\sqrt{ghr}$ =*hr̥* to glow) fierce,  
haughty glowing 6.53.3, 8, 9; 55.1.3

*ācārana* n ( $\sqrt{car}$ ) arrival, faithful at-  
tendance 1.48.3

*ājī* m race, fight 1.116.2, 15; 7.83.2, 6;  
10.68.2

*āñjanagandhi* f having the smell of oint-  
ment 10.146.6

*āñi* m axle-end 1.35.6

*āndā* n egg, child 10.68.7

*ātāp* m tormenter 5.73.5

*ātmadā* m giver of life-energy 10.121.2

*ātmavāt* a animated 1.116.3

*ādardirā* ■ ( $\bar{a}$ + $\sqrt{dr}$ , to break), breaker,  
accustomed to break 8.100.4; 10.78.6

*āduri* a ( $\bar{a}$ + $\sqrt{dr}$ ) breaker, destroyer 4  
30.24

*ādhrā* ■ poor, meek 10.117.2

*ānuśāk* adv (*anu*+ $\sqrt{sac}$ ) in due order  
5.26.8

*āp* (V) obtain PF *āpa* 4.51.7

*āpī* m ( $\sqrt{ap}$ ) relative 2.28.11, 38.11; 7  
88.6; 10.117.7

*āpya* n (*āpi*) relation, friendship 7.83.1

*ābhū* n ( $\bar{a}$ + $\sqrt{bhū}$ ) what is about to  
exist 10.129.3

*āmā* a unbaked 2.35.6

*āmitrā* m inimical, belonging to enemy  
6.28.3

*āyā* m ( $\sqrt{i}$ , to go) arrival, approach 2.38  
.10

*āyū* m ( $\sqrt{i}$ ) a living being, man 3.59.9  
*āyus* n life, vigorous life 1.25.12; 116.10,  
19, 25; 2.38.5; 7.77.5; 103.10; 8.48.4, 7,  
10.11; 10.14.14; 18.5, 6

*ārā* n distance: used adverbially only in  
abl. and loc. 2.28.6, 6.56.5

*ārā* f weapon of Pūṣan 6.53.5, 6, 8

*ārēagha* ■ far removed from danger 6  
.56.6

*ārcatkā* m a patronymic 1.116.22

*āsā* f direction, quarter 10.72.3, 4

*āsita* ( $\sqrt{as}$  CS PT) well-fed 10.117.1, 7

*āsuhēman* Bv (*heman*— $\sqrt{hi}$ , to urge)  
possessed of quick fervour, zeal or im-  
pulse 1.116.2; 2.35.1

*ās* (II A) sit *adhi* (trans.) settle; *pari*, sit  
around *sam*, sit together PR *āste* 7.55.6;  
10.139.2; *āsate* 1.48.6; *adhi āsate* 1.25.9;  
*pari āsate* 3.9.3; *sam āsate* 3.9.7 PT  
*āsināḥ* 10.15.7

*āsān* n mouth 1.116.14; 5.73.6; 9.69.2

*āsūrā* ■ belonging to *asura* 3.29.11

*āhanās* a ( $\sqrt{han}$ ) striking, mighty 10  
.125.2

*āhavā* m battle 2.23.11

*i* (IIP) go *anu*, follow; *ati*, cross; *apa*, de-  
part; *api*, go in; *abhi*, set out; *ava*, des-  
cend; *ā*, come; *ud*, rise; *upa*, approach;  
*parā*, depart (to another world); *pari*, go  
round; *pra*, go forward; *vi*, separate; *sam*,  
go with PR (*emi*) 8.100.1; 10.34.5 (*upo*)  
*emi* 7.86.3 (*adhi*) *imasi* 8.91.3 (*upa ā*)  
*imasi* 1.1.7 *esi* 8.91.2 (*ati*) *esi* 5.1.9



- (ud) eṣi 1.50.5 eti 10.34.6 117.8 (anu) 5.80.4 (api) eti 3.33.2 (abhi) eti 10.117.8 (ud) eti 7.61.1; 63.1-4 (upa) eti 7.103.3; 10.34.10 (sam) eti 7.103.7 yanti 10.18.5 (ati) yanti 9.69.9 (apa) yanti 1.50.2 (abhi+upa) yanti 6.28.4 (upa) yanti 3.9.3 (prati) yanti 9.69.4 (sam) yanti 2.35.3 IPF āyam 10.108.10 aita 10.18.2 (apa) āyata 10.72.6 (ud) ait 10.90.4 (upa+pra) ait 10.72.8, 9 āyan 3.33.7 (abhi) āyan 7.103.2 (upa)āyan 4.33.2 PF iyuh 10.15.1, 2 (parā)iyuh 10.14.2, 7 IPV (anu+pra) ihi 6.54.6 (ā) ihi 5.83.6; 10.14.8; 18.8 (upa) ihi 10.14.10 (parā) ihi 10.18.1 itana 3.29.9 ita 10.108.11 (apa) ita 10.14.9; 108.10 (vi) ita 10.14.9 (anu) etu 6.54.5 (upa)etu 8.100.11 (pra)etu 1.154.3 yantu 8.100.12 (ud)yantu 10.108.11 SB ayan 7.61.4 OP (ava)iyām 7.86.4 (apa+pra) iyāt 10.117.4 PT yan 10.117.7 yate 9.69.3; 10.78.2 (ud)yan 1.50.11 (parā) yadhyaḥ 10.34.5 (pra)yati 3.29.16 yatīḥ 8.91.4 (ava) yati 8.91.1; (ā) yati 10.127.1, 3 (parā)yatim 4.18.3 iyanāḥ 7.68.2 ayamānāḥ 8.100.8 iyivāmsam 3.9.4 (parā)iyivāmsam 10.14.1 INF (Dat) etavai 10.108.6 (ati) etavai 5.83.10 (Abl) etoh 2.38.3
- idā f food, sacrificial food. 1.48.16; 3.29.3, 4; 4.50.8
- idāūti n affording protection hereafter 7.68.6
- idām adv just here. 2.38.9; 4.18.6; 7.89.4; 10.108.1
- idā adv just now, at this moment 4.33.11
- idh (VILA) kindle (trans.), flare, blaze up (intrans) sam kindle PR (sam) indhate 2.35.11 PF (sam) idhire 5.11.2 PT indhānaḥ 1.143.7 (sam) idhānaḥ (trans.) 1.143.7 (intrans.) 1.143.2 PP iddhaḥ 5.1.6; (sam) iddhaḥ 1.142.1 (sam) iddham 3.9.7 (sam) iddhasya 5.1.2 INF (Dat) (sam) idhe 7.77.1
- idhmā m fuel, fire-stick 10.90.6
- indu m a bright drop of Soma—always used of Soma; the later meaning viz. 'moon' is absent in the Rv. 4.50.10; 8.48.2, 4, 5, 8, 12, 13, 15; 9.69.10; 85.1, 3, 4, 7, 8
- indrajūta Tp inspired by Indra 1.118.9; 3.33.11
- indrajyeṣṭha Bv where Indra is the greatest 4.54.5
- indravat m led by or associated with Indra 1.116.21, 4.33.3; 5.57.1
- indraśatru Bv one whose slayer is Indra 1.32.6, 10
- indrasārathi Bv having Indra as his car-companion 4.46.2
- indriyā n Indra-like, peculiar to Indra 1.85.2; 4.30.23
- inv (IP) urge, impel, sam, urge IPV sam invatam 1.160.5
- irā f nourishing food 5.83.4
- irīna n game-board 10.34.1, 9
- irya a watchful, active 6.54.8
- iṣ (IV, IX), urge, send pra, urge, impel PR (pra)iṣye 4.33.1 PS iṣyate 9.69.1 PT iṣaytiḥ 3.33.12 PP iṣitā 1.108.2 (also indreṣitā) iṣitaḥ 3.32.4, 16; 3.33.11 iṣitam 2.38.5
- iṣ (VI) desire =icch PR icchāmi 6.28.5 IPF aicchaḥ 10.108.5 IPV iccha 6.53.6 icchatu 7.102.1 OP icchet 10.117.4 PT icchanti 10.108.1, 2 icchantiḥ 1.25.16 icchamānāḥ 4.18.10; 10.34.10 icchamānāḥ 3.33.7 GD (prati) iṣya 10.129.4
- iṣ f food, nourishment 1.48.15; 3.59.9; 7.68.9, 77.5; 8.100.11
- iśā a eager, enthusiastic 1.184.6
- iṣany (√ iṣ IV) urge, impel PT iṣanyan 3.61.7
- iṣay (denom. iṣ) seek food, nourishment PT 3.33.12
- iṣirā (√ iṣ IV) active, vigorous 8.48.7; 10.68.3
- iṣkṛti f healing 10.97.9
- iṣṭāvratā Bv obedient to law 3.59.9
- iṣṭāpūrtā Dv merit due to sacrifices, 'iṣṭa' and other pious acts, 'pūrta' 10.14.8
- iṣṭi f (√ iṣ, to impel) (1) guidance, urge 2.28.7; (2) impeller 1.143.8
- iṣṭi f (√ iṣ=icch) desire, search, object of desire cf. kāma and manoratha 1.25.4, 143.8; 6.74.1
- i (IV A) go, approach, request PR īmahe 6.54.3 iṣate 1.35.9; 160.1 PT iṣamānāḥ 10.168.2
- ikṣ (I) observe, abhi, observe IPF (abhi) aikṣetām 10.121.6
- īnkh, go SB īnkhavāvahai 7.88.3 CS īnkhayanti 1.19.7
- ijānā (√ yaj PT) sacrificer 4.51.7
- īd (II A) praise, request, beg PR īde 1.1.1; 4.33.1 idate 5.1.7 IPF aitta 3.48.3 PP iditāḥ 10.15.12 GDV idyaḥ 1.1.2; 3.29.2 idyam 3.9.8; 29.7 idenyaḥ 5.1.9
- īr (II A) go forth, send forth PR irate 9.69.6 (ud) irate 5.83.3; 10.97.8 (pra) irate 9.85.7 (sam+pra) irate 10.168.2 IPF (ud) airatam 1.118.6 (ni) airayat 6.56.3 airayatam 7.82.3 PF (ā) irire 1.143.4; 3.29.15 IPV (ud) irṣva 10.18.8 (ud) iratām 10.15.1 (ud) iraya (CS) 1.48.2 SB (pra) irayāva (CS) 7.88.3 CS (pra) irayami 2.33.8 PT irayanti (CS) 3.61.2
- irmā adv just here, already 5.73.3
- iś (II A) rule, govern PR iśe 2.28.6 (1s.) iśe 7.75.4 (3s) AO iśata 2.23.10; 6.28.7; 8.48.14; 9.85.8 PT iśānaḥ 10.92.2 iśānam 6.54.8; 55.2 iśānāt 2.33.9
- iṣ (I) go, run away PR iṣate 5.83.2
- ukthā n hymn, prayer 1.181.4; 3.33.8; 4.30.16, 33.10, 51.7
- ukthyā a deserving a hymn 1.48.12; 2.23.14; 5.26.6
- ukṣ (VI P) sprinkle IPF aukṣan 3.9.9; (pra) aukṣan 10.90.7 IPV ukṣatam 5.63.5 PT ukṣamānāḥ 5.57.8

uks (VI) grow PT *uksamānāḥ* 5.57.8 PP  
*uksitāḥ* 1.85.2  
*uksan* m bull ( $\sqrt{uks}$ , sprinkle) 9.69.4,  
 85.10  
*ucātha* n ( $\sqrt{vac}$ ) hymn, prayer 1.143.6  
*uccābudhna* a having its bottom turned  
 on high 1.116.9  
*ucch*, see *vas*  
*uttānapad* Bv having outstretched legs  
 for delivery 10.72.3, 4  
*ūtsa* m ( $\sqrt{ud}$ ) spring, fountain 1.85.11,  
 154.5; 5.57.1  
*ud* (VII) moisten PR (vi) *udanti* 1.85.5;  
 IPV (vi) *undhi* 5.83.8  
*udanyū* a (from denom.) thirsty 5.57.1  
*udānvāt* a watery, water-filled 5.83.7  
*udaprūt* a swimming in water 10.68.1  
*udameghā* Tp ocean 1.116.3  
*udāyana* n ( $ud + \sqrt{i}$ , to go) rising place  
 of the sun 1.48.1  
*udumbalā* a having ample strength 10.14  
 .12  
*ūdojas* a very powerful 10.97.7  
*udvāt* f high place 1.35.3; 5.83.7; 10.127  
 .2  
*upapārcana* n mixture 6.28.8  
*upaprc* a closely associated 1.32.5  
*upamā* a (super. of *upa*) highest, best 8  
 .29.9  
*upamāśravastama* a most famous 2.23.1  
*ūpara* a (comp. of *upa*) later, nearer, bet-  
 ter 10.15.2  
*ūpavasū* Bv wealthy 6.56.6  
*upastāraṇa* n seat-cover 9.69.5  
*ūpasti* m subordinate 10.97.23  
*upastir* f seat-cover 4.33.1  
*upāstha* m bosom, lap 1.35.5, 6, 115.5; 2  
 .35.9; 3.29.14, 33.1; 5.1.6; 7.63.3, 88.7;  
 10.15.7, 18.10  
*upahatnū* a ( $upa + \sqrt{han}$ ) inclined to kill  
 2.33.11  
*ūpāka* a ( $upa + āka$  from *ac*) closely as-  
 sociated 1.142.7  
*upāyana* n ( $upa + \sqrt{i}$ ) arrival 2.28.2  
*upārā* n ( $upa + āra$  from *ar*) guilt, crime  
 7.86.6  
*ubj* (VI P) force out IPF (*nir*) *aubjat*  
 2.23.18; (*nir*) *aubjat* 1.85.9  
*ubhayā* adv. on either way; on any ac-  
 count 10.108.6  
*ubhayādat* a having teeth on both sides  
 i.e. above and below 10.90.10  
*urukramā* Tp wide-striding 1.154.5  
*urugāyā* Tp (*gāya* from  $\sqrt{gā}$  to go.  
 (1) a wide-striding 1.154.1, 3, 6; 8.29  
 .7; (2) n wide-expanse 6.28.4  
*urucākṣas* Tp far-sighted 1.25.5, 16; 7.63  
 .4

*uruvyāc* a ( $vi + \sqrt{ac}$ ) far-striding 5.1.12  
*uruvyācas* a ( $vi + \sqrt{ac}$ ) extensive, vast 1  
 .160.2; 10.18.10  
*urusāmsa* (1) ■ greatly-praised 2.28.3; 8  
 .48.4; (2) m great-singer 2.38.11  
*uruṣyū* a ( $\sqrt{uruṣy}$ , to protect) eager or  
 willing to defend 8.48.5  
*urvārā* f corn-field 10.142.3  
*urviyā* adv widely, broadly 2.35.8  
*ulkā* f fire-brand 10.68.4  
*uśat* see  $\sqrt{vaś}$   
*uśmasi* see  $\sqrt{vaś}$   
*usrā* a ( $\sqrt{vas}$ ) brilliant, shining i.e.  
 dawns 2.23.2  
*usrāyāman* a moving at day-break 7.71.4  
*usrīyā* f brilliant-coloured (cow) 4.50.5;  
 7.75.7; 10.68.6, 7  
*ūti* f ( $\sqrt{av}$ ) favour, protection 1.35.1, 48  
 .14; 2.12.14, 23.1; 3.9.1, 48.5; 8.48.15;  
 10.15.4  
*ūdhan-ūdhar-ūdhas* n udder 3.29.14, 48  
 .3; 9.69.1  
*ūrū* m thigh 10.90.11, 12  
*ūrj* f vitality, nourishment 1.116.8, 118.7;  
 8.100.10; 10.15.7  
*ūrjay* (denom. from *ūrj*) strengthen 2.35  
 .7; 10.97.7  
*ūrnamradas* a gently-pressing like wool  
 10.18.10  
*ūrṇu* (II) cover *vi*, uncover *ūrṇuṣe* 4.54  
 .2; IPV *ūrṇuhi* 10.18.11; PT (*vi*) *ūrṇvat*  
 5.80.6  
*ūrmyā* f night 10.127.6  
*ūrvā* m stall, store-house 2.35.3; 3.32.16;  
 4.50.2; 10.108.8  
*ūh* (I A) consider PR *ohate* 2.23.16  
*r* (III V) go, send III PR *iyarmi* 1.116.1;  
*iyarti* 3.61.2; 7.68.3 AO (*pra*) *āran* 1.49  
 .3. IPV (*ā*) *aratām* 3.33.13. INT. *alarti*  
 8.48.8 CS IPV (*ud*) *arpaya* 2.33.4; CS  
 PP *arpita* 1.142.9 PT (*sam*) *ārāṇa* 3.33.2.  
 V PR (*abhi*) *ṛṇoti* 1.35.9. SB (*vi*) *ṛṇavaḥ*  
 (2s.) 1.48.15  
*ṛkvat* m bard, singer 4.50.5  
*ṛkvan* m singer 10.14.3  
*ṛghāy* (denom. from *ṛghā*) be furious 4.30  
 .5  
*ṛc* see *arc*  
*ṛc* f stanza 2.35.12; 10.90.9  
*ṛṇśā* a ( $\sqrt{rj}$ ) rushing straight, impe-  
 tuous 1.32.6  
*ṛṇśin* a impetuous 3.32.1  
*ṛjūy* (denom. from *ṛju*) be honest, straight  
 -forward 1.116.23  
*ṛñj* (VI) direct, urge *ni*, bend PR *ṛñjate*  
 1.143.7. (*ni*) *ṛñjate* 1.143.5  
*ṛṇā* n defect, debt, weakness 2.28.9; 10  
 .127.7  
*ṛṇacit* a ( $\sqrt{ci}$ , to know) knower of de-  
 fects 2.23.17  
*ṛṇayd* a ( $\sqrt{yā}$ , to go) attacker of de-  
 fects 2.23.11, 17  
*ṛṇavān* ■ debtor 10.34.10

*rtā* n (1) eternal, beginningless or settled law 1.1.8; 2.28.4, 5; 3.61.7; 4.51.8; 5.1.7, 63.7, 80.1; 7.63.1, 75.1; 10.108.11, 139.4  
 (2) beginningless truth 2.23.17; 5.80.4; 8.100.4; 10.34.12  
 (3) sacrifice as the representative of this law 1.142.7, 143.7; 2.23.3; 7.95.6; 8.100.5; 9.69.3; 10.68.4, 78.2  
*rtājātasatya* a born in Rta and unfailing 4.51.7  
*rtayūj* ■ yoked according to Rta 4.51.5; 7.71.3  
*rtāvan* ■ holy, pious 1.160.1; 2.28.6, 35.8; 3.33.5; 4.18.6; 5.80.1; 7.61.2; 10.168.3  
*rtavṛdh* a furtherer of Rta 1.142.6  
*rtasprś* ■ associate of Rta 4.50.3  
*rté* ind without, used with Abl 2.12.9; 4.33.11; 9.69.6  
*rtvij* m (*rtu*+*ij* from  $\sqrt{yaj}$ ) ■ priest who worships at the proper season, Agni 1.1.1; 5.26.7  
*rtviya* (*rtu*+ $\sqrt{vi}$ ) punctual 1.143.1; 3.29.10  
*rd* (VI P) go down CS *ardaya* 2.23.14  
*rdūdāra* Bv (*rdū* from  $\sqrt{rd}$ ) soft-minded 2.33.5; 8.48.10  
*rdh* (V P) fulfil, lead to success IPV *rdhyāma* 2.28.5; OP *rdhyāh* 8.48.2  
*rdhak* adv separately, away 4.18.4; 7.61.3  
*rbisa* m abyss 1.116.8  
*ṛṣabhā* m bull 6.28.8  
*ṛṣibandhu* Bv ■ relative of the sages 8.100.6  
*ṛṣṭi* f lance 1.85.4; 5.57.6; 7.55.2  
*ṛṣvā* ■ ( $\sqrt{ṛṣ}$ ) high, lofty 1.25.9; 3.32.7; 7.61.3, 77.6  
*ekaparā* Tp devoted to one only 10.34.2  
*ékeṣa* Bv (*iṣā*, pole) one-poled 10.135.3  
*étagva* a (*ā*+*ita*+*gva* from  $\sqrt{gā}$ , to go) accustomed to go to the usual destination 1.115.3  
*étaṣa* m chief horse of the Sun 4.30.6; 7.63.2  
*enat*=*etat*  
*éna* n sin, crime 2.12.10, 28.7; 6.74.3; 7.86.3  
*énaśvat* a guilty, sinful 7.88.6  
*enā* adv (Instr. of *idam*) thus, here 5.73.4; 7.71.4; 10.14.2; 108.3  
*éva* n custom, intention, habit, nature 3.33.5; 4.33.1  
*evā* ind (1) thus, in this way 2.33.15; 4.33.6, 50.6, 54.5; 10.18.5, 108.9  
 (2) only, alone in particular, ■ soon as 1.1.3; 2.12.1; 3.29.8; 4.50.8, 51.8; 6.54.1, 2; 10.18.9, 90.2, 125.5, 8  
*ókas* n ( $\sqrt{uc}$ , IV) habitual haunt, home 2.38.5; 4.50.8; 10.117.4  
*ojāy* (denom. from *ojas*) put forth one's vigour 2.12.11; 3.32.11  
*óñiyas* a stronger 2.33.10  
*ódati* f ( $\sqrt{ud}$  PT) oozing; being wet with eagerness 1.48.6

*omān* n ( $\sqrt{av}$ ) favour 1.118.7; 7.68.5  
*ośām* adv quickly 10.119.10  
*óśadhi*-ī f medicinal plant 4.33.7; 5.83.1, 4, 5, 10; 7.61.3, 102.2; 10.97.8  
*kakūbh* f peak, summit 1.35.8  
*kakuhā* m a tall animal 1.184.3; 5.73.7  
*katamā* a which one 1.35.7; 4.51.6; 10.168.3  
*katidhā* ind in how many parts 10.90.11  
*kan*=*kā* (IV) love, enjoy PF (*ā*) cake 1.25.19; PT *kāyamāna* 3.9.2  
*kānikṛddat* see *kṛand*  
*kāniṣkan* see *skad*  
*kanī* f ( $\sqrt{kan}$ ) maiden 1.116.10  
*kanyā* f maiden 3.33.10; 8.91.1  
*kanyā* f maiden 3.33.10; 8.91.1  
*kapardīn* a having matted hair 6.55.2; 7.83.8  
*kam* a particle of emphasis 1.154.1; 2.28.8; 4.30.6; 5.83.10; 7.88.3  
*kam* (X A) love PR *kāmaye* 10.125.6; PT *cakamāna* 10.117.2  
*karambhā* m gruel 6.57.2  
*karambhād* a (*karambha*+ $\sqrt{ad}$ , to eat) 6.56.1  
*kāruḍatīn* m having a broken tooth, 4.30.24  
*kārtva* n thing to be done 1.25.11  
*karmāra* m smith 10.72.2  
*kalmatikīn* m radiant, bright 2.33.8  
*kavi* m ( $\sqrt{kū}$ , to see) wise man (adj. or noun) 1.116.4, 142.8; 2.23.1, 28.1; 3.29.5, 12; 5.1.6, 12, 11.3, 57.8; 6.53.5; 7; 7.86.3; 9.85.9; 10.129.4  
*kavikratu* Bv having the wisdom of a Kavi 1.1.5; 5.11.4  
*kavitara* a wiser 7.86.7  
*kavyā* m a class of Manes 10.14.3, 15.9  
*kāśa* f whip 5.83.3  
*kāmya* a ( $\sqrt{kam}$ , to love) loved, covetable 2.38.11, 9.85.4  
*kārū* m ( $\sqrt{kr}$ , to sing) bard, singer 1.184.4; 3.30.9, 33.8, 10; 7.68.9  
*kāruḍhāyas* ■ (*dhāyas* from  $\sqrt{dhā}$ ) supporter of the bard 3.32.10  
*kārotarā* m strainer, sieve 1.116.7  
*kārṣman* n ( $\sqrt{krṣ}$ , to draw) boundary, limit 1.116.17  
*kāś* (IA) shine brightly IPF (*abhi*) *acākaśam* (from INT stem) 10.135.2  
*kāśthā* f limit, boundary, river-bed 1.32.10  
*kīṁyū* a longing for what 3.33.4  
*kikidivīn* m kind of bird 10.97.13  
*kikirā* adv ( $\sqrt{kr}$ ) strewn to pieces 6.53.7, 8  
*kitavā* m gambler 10.34.3, 6, 10, 11, 13  
*kir* see *kr*  
*kūrténya* a ( $\sqrt{kirt}$ , to sing FT.PP.) 1.116.6  
*kīrī* m ( $\sqrt{kr}$ , to praise) bard 2.12.6  
*kucarā* a moving in difficult places 1.154.2



*kup* ((IV) be restless CS *kopayatha* 5.57.3; PP *kupita* 2.12.2  
*kumārādeṣṇa* Bv (*deṣṇa* from  $\sqrt{dā}$ ) having a gift like a child's 10.34.7  
*kūliśa* m (*ku+liśa* from *riś*) hatchet 1.32.5  
*kulyā* f stream 5.83.8  
*kuvīd* Interrogative particle with an expected affirmative reply, used with SB or OP. 1.143.6; 2.35.1, 2; 3.42.2, 4; 10.119.1-13  
*kuṣāvā* f (*ku+savā* from  $\sqrt{sū}$ , to produce) a female devil 4.18.8  
*kūha* where 1.184.1; 2.12.5; 10.129.1  
*kr* (V, VIII, also II) do, make V PR *kr̥no-*mi 10.34.12, 125.5, 6. (*āvih*) *kr̥nomi* 1.116.12. *kr̥noti* 1.48.8; 4.50.9; 10.34.8, 97.22, 117.7; *Ā kr̥nutha* 6.28.6; *kr̥nute* 1.115.5; 10.117.2, 3; (*āvih*) *kr̥nute* 5.83.3 IPF *akr̥noḥ* 10.135.3; *akr̥not* 1.116.10, 14; (*āvih*) *akr̥not* 10.68.6; *akr̥nvan* 4.33.7. IPV *kr̥nu* 3.29.12; 6.53.7, 8; 9.85.4. *kr̥nuhi* 6.53.10; 8.48.6. *kr̥nuta* 5.57.7; 10.78.8 SB *kr̥navāma*, 4.33.5; *kr̥navah* 8.100.1; *kr̥navat* 4.18.4; 7.88.6; 8.48.3; *kr̥navan* 4.51.1, 7.63.1; *Ā. kr̥navai* 10.108.9. PT *kr̥navat* 2.28.7; 5.80.2; 7.103.8. *kr̥nvāna* 5.80.4; 7.75.1. II PR (*nis*) *kr̥tha* 10.97.9; PF *cakr̥ma* 4.54.3; 7.86.5; 10.15.4; (*ā*) *cakrathuḥ* 1.116.9, 22; *cakartha* 4.30.8; *cakāra* 1.31.1, 116.16; *cakruḥ* 4.33.3, 6, 8; 7.63.5. *Ā. cakre* 1.25.15; 5.80.3; (*ā*) *cakre* 3.32.13, 48.3, 4; 10.68.5; *cakrire* 1.85.2, 7, 10. PPF *acakrat* 4.18.21. AO root (*upa*) *akaram* 10.127.8; *akarma* 10.68.12. (*ni*) *kar* 3.33.8; (*mā*) *kar* 4.18.1; 7.75.8; *akar* 5.83.10, (*vi+ā*) *akar* 2.38.8; *akran* 4.33.2; 6.28.1; 10.14.9. *Ā. kṛta* 9.69.5; (*niḥ*) *askṛta* 10.127.3; *akrata* 7.103.8; 10.34.5; *akāri* 1.184.5. FT *kariṣyasi* 1.1.6; FT.SB *kariṣyāḥ* 4.30.23. IPV *kṛdhi* 2.23.7; 7.77.4. *Ā. kṛsya* 2.23.14; *kṛta* 10.97.2; *kartana* 1.142.12. INJ (*ni*) *karma* 2.23.12. SB *karāṇi* 7.86.7; *karati* 2.35.1; 10.18.6; *karat* 7.102.3; *Ā. karāmahe* 1.25.5; *karate* 7.88.1. PP (*aram*) *kṛtaḥ* 10.14.13; *kṛta* 1.25.11, 85.6; 3.29.1; 10.90.15, 97.5. GDV *kartva* 1.25.11; 4.18.2. GD *kṛtvī* 10.15.12. INF *kartave* 1.85.9; *kartoḥ* 1.115.4; 2.28.4  
*kṛt* (VI, P) cut GD (*vi*) *kṛtya* 10.68.8  
*kṛtā* n a lucky throw of the dice, as opposed to *kali* 10.34.6  
*kṛtādhvaj* Bv having raised banner 7.83.2  
*kṛtā* f an adopted mother, nurse 2.35.5  
*kr̥p* (VI A) beg, beseech IPF *akṛpanta* 9.85.11 CS IPF *akṛpayat* 10.68.10 PT *kr̥pamāṇa* 1.116.14  
*kr̥śana* n pearl 1.35.4; 10.68.11  
*kr̥ś* (I, VI) draw, drag AO *acikṛśam* 10.119.11; IPV (*su*) *kar̥śa* 5.83.7; *kr̥śasva* 10.34.13; PT *kr̥śat* 10.117.7  
*kr̥śi* f ( $\sqrt{kr̥ś}$ ) arrable land 10.34.13  
*kr̥śti* f ( $\sqrt{kr̥ś}$ ) man, people: always in the plural 1.160.5; 3.59.1; 4.30.2; 5.1.6; 9.69.7; 10.119.6  
*kr̥* (VI P) scatter, shower IPF *akirat* 1.32.13

*klp* (I A) arrange CS IPF *akalpayan* 10.90.14; (*vi*) *akalpayan* 10.90.11; IPV *kalpaya* 10.15.14; 18.5  
*kéta* m ( $\sqrt{kit}$ =cit, to know) desire, intention 2.38.5  
*ketú* m ( $\sqrt{kit}$ =cit, to know) banner, banner-like twilight of the Sun 1.50.1, 3; 3.29.5, 61.3; 5.11.2, 3; 10.78.7, 139.2  
*kévaṭa* m ditch. 6.54.7  
*kévalāgha* Bv having evil alone 10.117.6  
*kevalādin* Tp one who eats without giving 10.117.6  
*kōsa* m box, pitcher 3.32.15; 5.83.8; 6.54.3  
*krātu* m ( $\sqrt{kr}$ ) mental power, wisdom 1.143.2; 2.12.1; 3.9.6; 4.33.9; 7.61.2, 89.3  
*krātumat* a powerful, effective 2.23.15  
*krand* (IP) shout AO s: *akrān* 9.69.3; red: *acikradan* 8.100.5; IPV (*abhi*) *kranda* 5.83.7; INT. PT *kanikradat* 4.50.5; 5.83.1, 9; 9.85.5  
*krānda* n shouting, roaring 2.12.8; 10.121.6  
*kram* (I) walk, go IPF (*vi*) *akrāmat* 10.90.4; PF (*vi*) *cakrame* 8.29.7; 10.117.8; AO root: *akramuḥ* 10.97.10; AO iṣ: (*ati*) *akramit* 9.69.4; IPV (*vi*) *kramasva* 4.18.11; 8.100.12; PF. PT *vicakramāṇa* 1.154.1  
*kṛdī* a ( $\sqrt{kr̥id}$ ) playful 10.78.6  
*krudh* (IV P) be angry AO. INJ *cukru-dhāma* 2.33.4  
*kruś* (I A) cry, shout AO *akrukṣat* 10.146.4; PT *saṅkrośamāna* 4.18.6  
*kṣatrá* n ( $\sqrt{kṣad}$ ) martial power 1.160.5; 7.28.3; 10.18.9  
*kṣatraśrī* Tp one who adorns, or shines with, martial power 1.25.5  
*kṣad* (I A) eat, cut PR *kṣadase* 1.25.17; PF PT *cakṣadāna* 1.116.16  
*kṣap* I night 1.116.4  
*kṣam* (I A) endure *abhi*, take pity PF OP *cakṣamithāh* 2.33.7. IPV (*abhi*) *kṣa-madhvam* 2.28.3; OP (*abhi*) *kṣameta* 2.33.1  
*kṣām* f earth 1.25.18; 4.30.12  
*kṣāya* m ( $\sqrt{kṣi}$ ) home 4.54.5  
*kṣar* (I P) flow IPF (*sam*) *akṣarah* 9.85.5; *kṣaran* (augmentless) 1.116.9  
*kṣā* f ( $\sqrt{kṣi}$ ) earth 3.32.11  
*kṣāman* n ( $\sqrt{kṣi}$ ) earth 9.85.11  
*kṣi* (I P) rule PR *kṣayati* 1.32.15  
*kṣi* (II P) dwell PR *kṣeti* 4.50.8; (*adhi*) *kṣiyanti* 1.154.2; (*upa*) *kṣiyanti* 10.125.4. PT *kṣiyat* 2.12.11; 3.59.3; 7.88.7; 10.68.8  
*kṣiti* f ( $\sqrt{kṣi}$ ) (1) home 7.88.7 (2) people 5.1.10; 7.28.4, 75.4  
*kṣip* (VI P) throw, urge PT (*abhi*) *kṣipat* 5.83.3 (*ava*) *kṣipat* 10.68.4  
*kṣip* f finger 9.85.7  
*kṣéma* m ( $\sqrt{kṣi}$ , to dwell) restfulness 7.86.8



kṣemay (denom.) seek rest

PT kṣemayat 4.33.10

kṣódas n (√ksud) dashing stream 7.95.1

khā n hole 8.91.7

khanitr m dagger 10.97.20

khanitrima a secured by digging 7.49.2

khā f well, ditch, source 2.28.5

khilyā m pasture-land 6.28.2

khyā (II) see IPF (vi) akhyat 1.35.7, 8;

10.127.1 (vi) akhyat 1.35.5. INJ (abhi)

khyam 7.86.2

gabhīrā a deep 3.32.16; 10.108.4, 129.1

gabhīrāvepas Bv (vepas from √vip)

having deep inspiration or insight 1.35.7

gam (I)=gacch, go. anu follow; abhi, ap-

proach; ā, come; upa, go near; sam, unite

PR (abhi) gacchati 10.146.5; (upa) gac-

chanti 10.117.1. IPF agacchat 1.32.14.

PF jagama 7.88.5; 89.3; (ā) jagantha 10

108.7, 9; jagāma 8.100.14; (anu) jag-

muḥ 4.33.6 (ava) jagmuḥ 1.32.2; PF. OP

jagamyām 1.116.25 PPF ajagan (2s) 3.9.2

AO root: (mā) gamam 7.89.1; aganma

1.50.10; 3.33.3; 8.48.3, 11; (mā) gamma

2.28.7; (ā) agman 6.28.1; ā. (sam)

agmata 10.97.6: AO. IPV (ā) gahi 1.49.1,

142.13; 6.54.7; 10.14.5; (aram) gantam

(2d) 7.68.2; (ā) gata 10.15.4; (ā) gan-

tana 5.57.1; (ā) gamantu 10.15.5; AO

INJ (sam) gamemahi 6.54.2; (ā) gamat

1.1.5; (ā) gaman 10.108.8; AO SB

(anu) gamāni 4.18.2, 3; FT gantā 2.23.13.

IPV ā. (sam) gacchasa 10.14.8; (ā)

gacchata 10.15.11. SB (ā) gacchāt 10.168

.3; PF. PT jaganvān 7.88.2; jagmivas 10

117.2. GD gatvāya 8.100.8; (sam) gatyā

10.97.21. INF gamadhyaī 1.154.6

gāmiṣṭha a (√gam Super.) going most

often 1.118.3

gāya m (√ji) acquired property 6.74.2

gayasphāna a increaser of property 7.54.2

gartasād a seated on the chariot-seat 2

.33.11

gāvāśir Bv (go+āśir from ā+ √śri)

mixed with cow's milk 3.32.1, 42.1

gāvīṣṭi f (go+īṣṭi) war, battle, loot-seeking

invasion 5.63.5

gavēṣana a (go+ēṣana from √iṣ, to

seek) seeker of cows 6.56.5

gavy (denom from go) seek for cows 3.33

.11; 7.83.1

gāvya ■ (go) consisting of cows 3.32.16

gavyū a (denom adj. from go) loot-or

cow seeking 3.33.12

gāvryūti f (go+ūti) pasture-land 1.25.16;

7.77.4; 9.85.8; 10.14.2

gāhana a deep 10.129.1

gā (III P) go PR (abhi) jigāti 7.71.4;

(pari) jigāti 7.75.4; AO root: agāma 10

.18.4; (mā) gāh 10.108.9; (pra) agāh 8

.48.2; (ā) agāt 1.35.8; 2.38.4, 6; 5.80.5;

(ud) agāt 1.50.13, 115.1; (ā) aguh 7.75

.3; AO. IPV (adhi) gāta 10.78.8; AO INJ

(ā) gāt 2.38.8, 11; (pari) gāt 2.33.14;

(mā) gāt 10.18.4; AO SB (anu) gāni 4

.18.3; IPV (pra) jigāta 1.85.6

gā (IP) sing=gai

IPV (pra) gāyata 7.102.1

gātū m (√gā, to go) path 4.18.10, 51.1;

7.63.5; 9.69.7, 85.4; 10.14.2

gātumāt a resourceful 7.54.3

girikṣit a (kṣit from √kṣi, to dwell)

dwelling on the mountain 1.154.3

giribhrāj ■ (bhrāj from √bhrāj) shin-

ing on mountains 10.68.1

giriṣṭhā a one who dwells on a mountain

1.154.2; 3.48.2; 9.85.10

gup (I P) protect PF jugupuh 7.103.9

guh (I) conceal PR gūhathah 5.63.4;

gūhanti 10.108.4. PT gūhat 4.51.9. PF

gūḍha 10.129.3; (apa) gūḍha 1.116.11;

(ni) gūḍha 10.108.11

gūhā secret place: always used in the

Instr. case adverbially, mostly with √dhā

or √kr 2.12.4; 4.18.5; 5.11.6; 10.68.7

gr (IX) sing, abhi, favour PR grñimasi

2.33.8; grñāti 1.48.4; grñanti 1.48.11; ā.

grñise (1s) 2.33.12. IPV (abhi) grñihi

1.48.14; (abhi) grñātū 10.139.4; INJ ā

(abhi) grñita 10.15.6. PT (pass. ā.)

grñāna 1.35.10, 160.5; 7.75.5. grñat 3.59

.5; 7.77.4; 9.69.10

gr wake up see jāgr AO ajīgaḥ (3 s.) 5.1

.3; 7.75.1. AO IPV jigrtam (2d.) 4.50

.11; INT PT jāgrvat 3.29.2.

grtsa a (√grdh) wise, clever, ambitious

3.48.3; 7.86.7

grdh (IV P) be greedy for PF jāgrdhuḥ

2.23.16. AO agrdhat 10.34.4

grdhra m (grdh) vulture 1.118.4

grbhāy (denom. from grbha) seize, hold

anu, favour; ud, withdraw IPV (anu)

grbhāya 2.28.6; (ud) grbhāya 5.83.10

grṣṭi f cow, having only one calf 4.18.10

grh m house 10.119.3

grhū m (√grah) beggar 10.117.3

gr (VI) swallow PF jagāra 4.18.8

gō-opaṣa a having a tuft of cow's hide

6.53.9

gotrā n (tra from √trai) stall of cows

2.23.18

gotrabhid a breaker of stalls 2.23.3

gopati m lord, king 4.30.22; 6.28.3; 10

.108.3

gopā m (go+pā originally keeper of

cows) protector, defender 1.1.8; 2.23.6;

5.11.1, 63.1; 8.48.9; 10.139.1

gopithā ra 1) draught of milk i.e. soma

mixed with milk 1.19.1

2) (also from √pā, to pro-

tect) protection.

gobhāj giver of cows 10.97.5

gōmagha Bv having gifts of cows 7.71.1

gōmātr m having a cow (viz. Prṣni) as

their mother 1.85.3

gōmāyu Bv having the voice of ■ cow

7.103.6, 10

*gōvapus* Bv having the cows as his body, treating them as such 10.68.9  
*goṣāṇi* Tp winner of cows 6.53.10  
*goṣṭhā* m cow-stall 6.28.1; 10.97.8  
*gnāspāti* m lord of divine ladies 2.38.10  
*gmā* f earth 1.25.20  
*grabh* (IX P) seize, hold. *anu*, favour PR (*anu*) *grbhñāti* 7.103.4. IPF *agrbh-ñata* 3.9.6. PF *jagrabha* 1s. 10.18.14  
*grāmyā* a tame, living in villages 10.90.8  
*grāvan* m press-stone 10.78.6, 108.11  
*gharmā* m hot milk-offering to Aśvinā 5.73.6; 7.103.9  
*gharmaśad* Tp seated by the milk-offering, one who prepares it 10.15.9, 10  
*gharmīn* m one who prepares *gharma*; or is possessed of it 7.103.8  
*ghas*, eat AO *akṣan* (3 pl.) 10.15.12  
*ghus* (I) proclaim SB (*ā*) *ghoṣān* (3 pl.) 3.33.8  
*ghṛṇ* f heat 2.33.6; 5.73.5  
*ghṛtānūrnij* Bv having a gown of ghee 2.35.4  
*ghṛtāpratīka* Bv having ghee on his face 1.143.7; 5.11.1  
*ghṛtaprūs* Tp dropping ghee i.e. liberal 10.78.4  
*ghṛtaścūt* Tp dropping ghee, nourishing 10.18.12  
*ghṛtāsmu* Bv ghee-topped 5.26.2  
*ghṛtāc* Tp (√*ac*) ghee-dropping 10.139.2.  
*ghṛsvi* a ( *ghṛs*, to rub) impetuous 1.85.1  
*ghorāvarpas* Bv having ■ fearful form 1.19.5  
*ghōsa* m sound, shout, war-cry 7.83.3; 10.68.1, 168.1, 4  
*ghraṁsā* m heat 1.116.8  
*caḥs* (II A) see *vi*, explain PR (*abhi*) *caṣṭe* 3.59.1; 7.61.1; 10.139.2, 3; (*prati*) *caṣṭe* 7.28.4; (*vi*) *caṣṭe* 10.34.13. IPF (*anu*) *acaṣṭa* 4.18.3. CS (*pra*) *caḥsaya* 8.48.6. PT (*prati*) *caḥsāna* 9.85.12; INF (*abhi*) *caḥse* 1.115.5; (*vi*) *caḥse* 1.116.14, *caḥsas* n 1) eye 1.48.8  
2) light, brightness 1.50.6  
*caḥsu* n eye 10.90.13  
*cat* (IP) hide, conceal CS IPV (*vi*) *cātayasva* 2.33.2  
*caturakṣa* Bv having four eyes 10.14.10, 11.  
*canā* ind a negative as well ■ positive particle. 1) Positive: 2.23.5; 2.28.6; 8.91.3; 10.119.6; 10.129.2; 10.168.3. (2) Negative: 4.18.8, 9; 30.3; 7.86.6  
*cānas* n pleasure, delight 2.35.1  
*candrā* a beautiful, lovely 1.48.9; 3.61.7; 9.69.10; 10.121.9  
*candrāratha* a having ■ lovely chariot 3.61.2  
*candrāvat* a abounding in lovely things 5.57.7

*camasā* ■ (√*cam*, to drink) cup 4.33.5, 6; 10.68.8  
*camū* f tub, vessel 3.48.4; 4.18.3; 9.69.5  
*car* (I) move PR *carāmi* 10.108.2; *carāmasi* 7.89.5; *caravi* 5.63.4, 7.55.6; 10.168.4; *carataḥ* 8.29.8; 10.14.12; *caranti* 4.51.6, 9; (*anu*+*vi*) *caranti* 6.28.4; (*abhi*+*sam*) *caranti* 8.48.1; (*ā*) *caranti* 4.51.8; (*vi*) *caranti* 1.32.10; 5.63.2, 5; (*sam*) *caranti* 5.1.4; IPF *acarāt* 3.48.3; (*ud*+*ā*) *acarāt* 7.55.7. IPV (*pra*) *cara* 8.48.6. *Ā*. (*abhi*) *carata* 10.34.14. SB *carāva* 7.88.3; (*ud*) *carātaḥ* 10.68.10; PT *carat* 2.38.6; 3.33.3, 4; 4.18.12; 10.34.10, 117.3, 135.2; INF *carāyai* 7.77.1  
*cārana* n path, river-bed 10.139.6  
*caranīya* denom. to struggle 3.61.3  
*carātha* n (√*car*) movement 4.18.10, 51.5  
*caritra* n (√*car*) leg 1.116.15; 8.48.5; 10.117.7  
*carṣaṇi* f (√*cṛṣ*=*kṛṣ*) farmer, man 1.184.4; 2.12.15  
*carṣanidhṛt* a supporter of men 3.59.6  
*ci* (V P) collect, know *vi*, to clear off IPV (*vi*) *cinuhi* 6.53.4. PT *cinvat* 3.61.4. PP (*ni*) *cita* 2.12.13  
*cikivās* see under √*cit*  
*cicikā* m wild animal 10.146.2  
*cit* (I, IIA) know, appear, distinguish oneself IPF *acetat* 7.95.2; PF *ciketa* 1.35.7; 7.61.1. PF SB *ciketat* 1.35.6; *ciketati* 5.73.6 IPV *cikiddhi* 5.1.10 CS IPF *acetaṭat* 7.86.7. CS INJ *citayanta* 4.51.3. PT *cetat* 7.95.2. PF PT *cikivās* 1.25.11; 3.29.3, 8, 16; 7.86.3; 10.125.3. INT. PT *cekitāna* 2.33.15; 3.29.7  
*citrā* ■ wonderful, lovely 1.48.11, 115.1, 3, 142.4; 2.23.15; 3.29.6, 61.6; 4.51.2; 5.63.3, 4, 5, 6; 7.61.5, 68.5, 75.2, 3, 6; 10.78.1  
*citrābhānu* Bv having lovely rays 1.35.4, 85.11; 5.26.2  
*citrāmagha* Bv having lovely gifts (always of Uṣas) 1.48.10; 7.75.5, 77.3  
*citrāratha* Bv having a lovely car; appears as a proper noun at 4.30.18  
*citrāśravastama* Bv having most lovely fame 1.1.5; 3.59.6  
*cud* (I) urge, impel PR *codate* 9.69.2. IPV *coda* 1.48.2; CS IPV 6.53.3; 7.77.4; 9.85.2  
*cṛt* (VI) tie *vi*, unbind IPV (*vi*) *cṛta* 1.25.21  
*codā* m impeller 1.143.6  
*coditr* a furtherer 2.12.6  
*cyavan* a (√*cyu*) shaking 2.12.4  
*cyu* (I A) move forward PF *cicyuṣe* 4.30.22. INT *cyavanta* 1.48.2 INT IPF (*pra*) *acucyuvuḥ* 10.97.10; CS.PT (*pra*) *cyāvayat* 1.85.4  
*chad*-*chand* (II, X) please PR *chadayati* 3.9.7. IPF *acchadayan* 10.108.10. PF *cacchanda* 7.63.3. AO *acchān* 6.28.5; 10.34.1, *acchantsuḥ* 10.119.6

chāndas n metre 10.14.16; 90.9  
 chardis n protection, cover 1.48.15  
 chid (VII P) cut AO *acchedi* 1.116.15;  
 (mā) *chedi* 2.28.5  
 jakṣ (I P) eat GD *jaydhvāya* 10.146.5  
 jāgat n (√*gā*) moving world 1.35.1, 48  
 .8, 115.1; 10.121.3  
 jāguri a (√*gr*) exhausting, far-extend-  
 ed 10.108.1  
 jāgmi a (√*gam*) habitual visitor 1.85.8;  
 2.23.11  
 jānghā f leg, thigh 1.116.15, 118.8  
 jāññāna a (√*jan*) being born 10.14.2  
 jan (I)=jā; be born, create, produce  
 PR *jāyase* 5.11.3, 6; *jāyate* 5.1.4, 83.4;  
 (upa) *jāyate* 1.25.8; (vi) *jāyate* 3.29.11;  
 (pra) *jāyante* 2.35.8; IPF *ajānta* 2.23.17  
 A. *jayathāh* (unaug) 3.48.2; *ajāyata* 3.29  
 .14; 10.90.9, 12, 13; 129.3; *ajāyanta* 10.90  
 .10 (ud) *ajāyanta* 4.18.1. PF *jajāna* 1.160  
 .4; 2.12.3, 6, 7; 35.2; 3.29.3. A *jājñe* 7.28  
 3; *jājñire* 10.90.9, 10. AO *ajāniṣṭa* 3.29.3,  
 59.4; 5.11.1; 10.72.5; *janīṣṭa* (Unaug.) 5  
 .1.5; *janīṣṭhāh* (Unaug.) 7.28.2. AO red.  
*ajājanah* (2s) 5.83.10; *ajājanam* (3 pl.) 3  
 .29.13. OP (pra) *jāyemahi* 2.33.1 CS.IPV  
*janayata* 3.29.5. PT *jāyamāna* 1.143.2.  
 CS PT *janayat* 1.32.4. PF PT *jājñāna*  
 10.14.2. PP *jāta* 2.12.1, 33.3; 3.29.7, 10,  
 13; 32.9, 10; 7.82.5; 8.100.4; 10.90.5, 7,  
 10, 13; 10.121.1, 10; 168.3; (ā) *jāta* 10.129  
 .6  
 jānāśrī Tp (√*śrī*, to adorn, glorify) one  
 who adorns men 6.55.6  
 jāni f woman, wife 1.85.1; 10.18.7  
 janivā n wife-hood 10.18.8  
 jāniman n birth 2.35.6  
 janūs n birth, creature 3.48.4; 5.57.5; 7  
 .86.1  
 jānman n creature 1.50.7; 2.38.8; 9.85.6  
 jabh (I) destroy CS IPV *jambhaya* 2.23.9  
 jāmbha m tooth, fang 1.143.5  
 jāmbhasuta Tp pressed by ■ tooth-like  
 implement 8.91.2  
 jaraṇā a old, worn-out 4.33.3  
 jarās f natural old-age 7.71.5; 10.18.6  
 jaritṛ m singer 2.33.11, 38.11; 3.33.8; 8  
 .100.4  
 jarimān m old-age 1.116.25  
 jālāsa ■ cooling, healing 2.33.7  
 jālāśabheṣaja Bv having cooling medi-  
 cines 8.29.5  
 jālpī f idle talk 8.48.14  
 jāvas n (√*jū*) speed 1.118.11  
 jāviyas a (√*jū*, comparative) swifter  
 1.118.1  
 jas (I) famish, be exhausted  
 PF IPV *jajastam* (2d.) 4.50.11; PT  
*jasamāna* 7.68.8  
 jāsu f (√*jas*) exhausted spirit 10.68.6  
 jāsurī a (√*jas*) famishing, hungry 1  
 .116.22  
 jahitā vee hā, to abandon

jahnāvi f belonging to Jahnu 1.116.19  
 jā f offspring 1.143.8  
 jāgr (Int. of √*gr*) wake  
 PF PT *jāgrvāms* 3.29.2  
 jāgrvi ■ watchful 5.11.1; 10.34.1  
 jātā (1) born (2) creature, being; see  
 under *jan*  
 jātāvedas m fire, Sun—who knows all  
 born creatures 1.50.1; 3.29.2, 4; 5.26.7;  
 10.15.12, 13  
 jāna n (√*jan*) birth, origin 10.72.1  
 jānu n knee 10.15.6  
 jāyā f wife 1.116.1; 4.18.13; 10.34.2, 3,  
 4, 10, 11, 13  
 jāra m (√*jṛ*) lover 6.55.4, 5  
 jārinī f the beloved, one who has a *jāra*  
 10.34.5  
 ji (I) conquer PR (sam) *jayati* 4.50.9;  
 A. (vi) *jayante* 2.12.9. IPF *ajāyah* (2s)  
 1.32.12. PF *jigāya* 1.116.2; A (vi) *jigye*  
 1.32.13. FT *jesyāmi* 10.34.6. OP *jayema*  
 7.82.1; 9.85.8; 10.18.9. PT *jayat* 1.116  
 .17; 9.85.4; 10.34.7; PF PT *jigivas* 2.12  
 .4; 10.78.4, 127.8 PS *jīyate* 3.59.2  
 jigatnū a (√*gam*) accustomed to go 10  
 .78.3, 5  
 jigīṣū a (√*ji*) secker of gain 2.38.6  
 jinv (I P) animate  
 IPV *jinvā* 2.23.19; *jinvatam* (2d) 10.118.2.  
 PP *jinvita* 7.103.1  
 jihmābāra Bv having an oblique open-  
 ing 1.116.9  
 jirā a (√*jī*=*jīnu*=*jīnva*) enlivener 1.48  
 .3  
 jirādānu Bv possessed of inspiring, re-  
 freshing gifts 1.184.6; 5.83.1  
 jivagr̥bh f seizing one alive 10.97.11  
 jīvalokā m world of the living 10.18.8  
 jujurvās see under *jṛ*  
 jurāt see under *jṛ*  
 juṣ (I, VI) (1) accept, like IPF *ajuṣanta* 4.33  
 .9. AO SB. *joṣita* 2.35.1 IPV (*prati*)  
*juṣasva* 3.33.8; 7.54.1, 2; 95.5, 10.15.13  
*juṣethām* 7.61.6; *juṣadhvam* 10.15.4. INJ  
*juṣata* 1.25.18 OP *juṣeta* 7.86.2  
 juṣ (I, VI) (2) please PF SB *jujuṣan* 7  
 .61.6. PT *juṣāna* 1.118.10; 8.48.2. PF  
 PT *jujuṣāna* 1.118.7, 7.68.1 PP *juṣta* 3  
 .57.5; 10.125.5 GD *juṣtvī* 1.118.5  
 jū (IA; IX P) hasten, urge PR *javete* 3.33  
 .1; *junāti* 7.86.7. PP *jūta* cf. *devajūta*  
*indrajūta*  
 jṛ (I A) sing, praise PR *jarāmahe* 2.28  
 .6; *jarate* 7.68.8; *jarante* 5.80.1. PT *jara-*  
*māna* 2.28.2  
 jṛ (I P) waste away, grow old PT *jarat*  
 10.34.3; *jurat* 7.68.6. PF PT *jujurvās* 1  
 .116.10 CS PT *jarayat* 1.48.4; 7.75.5  
 jēnya a (√*jī* or √*jan*) noble, covetable  
 5.1.5  
 jeh stretch out, open, gasp  
 PT *jehamāna* 10.15.9  
 johūtra ■ (√*hū*, Int.) 1.118.9



*jñā* (IX) know PR *jñāmaḥ* 10.34.4. IPV  
(*prati*) *jñāhi* 7.54.1; (*sam*) *jñātām* (3  
pl.) 10.191.2. PT *jñāt* 3.29.10; (*pra*)  
*jñāt* 3.29.16; 5.80.4; (*sam*) *jñāna* 10  
.191.2. PS (*vi*) *jñāyante* 4.51.6  
*jñāti* m relative 7.55.5; 10.117.9  
*jmā* f earth 4.50.1  
*jyeṣṭharāj* Tp sovereign ruler 2.23.1  
*jyōk* ind. for a long while 6.28.3  
*jyotiṣkṛt* Tp maker of light 1.50.4  
*jyōtiṣmat* a having light, lustre 2.23.3  
*tanis* raise, lift up PF *tatasre*, 4.50.2  
*tak* (IP) go, speed on PP *takata* see *sar-*  
*gataka*  
*takṣ* fashion out, make  
PR *takṣāma* 5.73.12. PF *tatakṣa* 1.32.2.  
IPV (*ā*) *takṣantu* 4.33.8  
*taḍit* a neighbouring 2.23.9  
*tādapas* Bv having that work to do 2.38  
.1  
*tādojas* Bv having that as his power 5.1  
.8  
*tan* (VIII) stretch out (trans. or intrans.)  
PR (*ā*) *tanomi* 10.125.6; (*ā*) *tanvanti*  
1.19.8; *ā. tanute* 1.115.4; (*vi*) *tanvate*  
4.8.13. PF.SB *tatanāma* 1.160.5; *tatanan*  
1.115.2. IPF *ā. atanvata* 10.90.6 PF (*ā*)  
*tatāna* 1.35.7; 5.1.7; (*ā*) *tatantha* (2s.) 8  
4.8.13. PF.SB *tatanāma* 1.160.5; *tatanam*  
7.88.4. IPV *tanuṣva* 1.142.1; (*ava*) *tanu-*  
*ṣva* 2.33.14. PT *tanvāna* 10.90.15 PF PT  
*tatanvāms* 7.61.1; PP *tata* 9.69.6; (*ā*)  
*tata* 10.135.6; (*vi*) *tata* 1.115.4; 2.38.4;  
10.129.5  
*tānaya* m descendant, son 1.184.5; 2.23  
.19, 33.14; 7.82.9  
*tānūnāpāt* m child of one's self, name of  
Agni 1.142.2; 3.29.11  
*tāntu* m (1) thread, fabric 2.28.5  
(2) secondarily, sacrificial work 1.142.1;  
9.69.6  
*tanyatū* m (  $\sqrt{\tan}=\tan$ ) thunder 1.32  
.13, 116.12  
*tanyū* m (  $\sqrt{\tan}=\tan$ ) thunderer, roarer  
5.63.2, 5  
*tap* (I, IV) heat, torment PR (*abhi+ā*)  
*tapanti* 7.83.5; *ā. tapyate* 10.34.10 PF  
*tatāpa* 10.34.11; IPV *tapa* 2.23.14 PP  
*tapta* 1.118.7; 7.103.9; (*nis*) *tapta* 2.23.11  
*tāpana* a tormentor 2.23.4; 10.34.7  
*tapani* f a torturing weapon 2.23.14  
*tāpas* n self-torture, penance, torture 7  
.82.7; 10.129.3  
*tāmiṣi* f mental darkness 8.48.11  
*tarāni* a (  $\sqrt{tr}$ ) active, powerful, victo-  
rious 1.50.4; 3.29.13; 4.33.1; 7.63.4  
*talpaśivan* Tp (*śivan* from  $\sqrt{śi}$ ) lying in  
bed 7.55.8  
*tavās* a (  $\sqrt{tū}$ ) strong 2.33.3; 3.32.9; 5  
.83.1  
*tarāgā* ■ (  $\sqrt{tū}+\sqrt{gā}$ ) dashing forward  
4.18.10  
*taviṣi* f strength 1.35.4; 3.32.3

*tāvyaś=āvīyaś* a stronger 1.143.1; 3.32  
.11; 10.117.5  
*taṣṭr* m (  $\sqrt{takṣ}$ ) carpenter 10.119.5  
*tādītānā=tadānīm* ind. then 1.32.4  
*tāpayaṣṇī* a tormentor 10.34.7  
*tāyū* m thief 1.50.2; 7.86.5  
*tigitā* ■ (  $\sqrt{tij}$  pp.) sharpened 1.143.5  
*tigmā* a (  $\sqrt{tij}$ ) sharp, strong 3.48.3; 10  
.108.5  
*tiraścata* adv. obliquely 4.18.2  
*tiraścina* ■ oblique 10.129.5  
*tirās* ind. in spite of—with accu. 1.19.8;  
7.61.7; 7.68.2, 3  
*tirōhita* a concealed, hidden 3.9.5  
*tucchyā* ■ worthless 10.129.3  
*tuj* (VII) urge PF OP *tutujyāt* 1.143.6  
*tud* (VI) pierce IPV (*vi*) *tuda* 6.53.6  
*tūmra* a impetuous 4.18.10  
*turā* a (  $\sqrt{tr}$ ) successful, active 7.86.4  
*turāśāh* Tp (*tura+*  $\sqrt{sah}$ ) overthrower  
of a victor 3.48.4  
*turīpa* n semen, seed 1.142.10  
*tuvijātā* Tp born mighty 2.28.8; 3.32.11;  
4.50.4  
*tuvibādhā* Tp overthrower of the mighty  
1.32.6  
*tuvimāgha* Bv having ample bounty 5.57  
.8  
*tuviṣṭama* a mightiest 5.73.2  
*tūviṣmat* a powerful, mighty 2.12.12  
*tūtuji* a (  $\sqrt{tuj}$ ) active, impelling 7.28.3  
*trd* (VII P) pierce, dig out IPF *atrntam*  
7.82.3; PF *tartarda* 1.32.1; IPV (*pari*)  
*trndhi* 6.53.5  
*trp* (IV, V, VI) be satisfied IPV *trmpatam*  
(2d) 4.46.2; CS INJ *trpayanta* 1.85.11  
*trpāt* adv (  $\sqrt{trp}$  pt. used adverbially)  
gladly 3.32.2  
*trṣ* (IV P) be thirsty PF *tatrṣuḥ* 10.15.9;  
PT *trṣyat* 1.116.9  
*trṣtā* a ( *trṣ*, be dry) dryness, harshness  
3.9.3  
*trṣnāj* a thirsty 1.85.11; 5.57.1  
*trṣyāvat* a thirsty 7.103.3  
*tr* (I, VI) cross, overpower *pra*, prolong,  
prosper PR (*vi*) *tiranti* 10.34.6 *ā* (*pra*)  
*tirante* 8.48.11; 7.103. 10. IPF *ataram* 10  
.108.2; *atarah* 1.32.14; 10.108.1; (*ā*) *ati-*  
*rah* 4.30.3, 7; *atarat* 8.100.8; (*pra*) *atira-*  
*ram* 1.116.10 PF *tituruḥ* 2.23.5 AO *atārit*  
1.32.6; *atāriṣuḥ* 3.33.12 AO INJ (*pra*)  
*tāriḥ* 8.48.4, 7. AO.SB (*pra*) *tāriṣat* 1.25  
.12. AO.OP (*pra*) *tāriṣimahi* 2.23.10. INJ  
(*pra*) *tiram* 8.48.10; SB (*pra*) *tirāte* 7  
.61.4. OP (*sam*) *tareyuḥ* 3.33.11. PT  
(*pra*) *tirat* 7.77.5 GD (*vi*) *tūrya* 10.68.3  
*téjiṣṭha* a sharpest, hottest 2.23.14  
*tokā* n offspring, child 2.33.14; 7.63.6,  
82.9  
*tmān* (*ātman*) ■ self 1.184.5; 7.63.6  
*tmānā* adv (instr. used adverbially) 1.142  
.10, 11; 3.9.5; 10.68.7



- tras* (I P) escape through fear IPF (*nir*) *atrasan* 8.48.11  
*trikadrūka* m ■ kind of Soma sacrifice, ■ triple sacrifice (cf. *Sāyana: jyotir gaur āyur etan nāmakās trayo yāgāḥ*) 1.32.3; 10.14.16  
*tridhātu* a triple 1.85.12  
 adv triply 1.154.4  
*tripañcāśā* a consisting of 53 or 150 10.34.8  
*tripād* ■ three quarters, three-footed 10.90.3, 4; 10.117.8  
*triyugā* ■ period of three Yugas 10.97.1  
*trivandhūrā* Bv having three seats 1.118.1, 2; 7.71.4  
*trivrt* ■ (*tri*+ $\sqrt{vrt}$ , to roll on) three-fold, rolling on three wheels 1.118.2  
*triśadhasthā* a having three homes Or (n) the triple home of Agni i.e. the three fire-places on the Vedī 4.50.1; 5.11.2  
*triṣṭūbh* name of ■ metre 10.14.16  
*tredhā* in three ways 1.154.1  
*trai* (IV A) protect PR *trāyase* 2.23.4; AO OP *trāsīthām* (2d) 7.71.2  
*tva* (pron.) someone 4.18.2, 8.100.3; 10.72.9  
*tvākṣas* n ( $\sqrt{tvaks}$ , to grow strong) strength. See *bhātvaṣas*, *pratvaṣas*  
*tvākṣiyas* a stronger, mightier 2.33.6  
*tvādatta* a (*tvā*=*tvayā*+*datta*) given by you 2.33.2  
*tvīs* f vehemence 10.78.6  
*tvīṣmat* a (*tvīṣi* from  $\sqrt{tvīṣ}$ ) vehement, powerful 5.63.6  
*tveśā* a ( $\sqrt{tvīṣ}$ ) impetuous 1.143.3; 2.33.8, 14  
*tveśāsandṛś* Bv having impetuous look 1.85.8; 5.57.5  
*tvōta* Tp (*tvā*=*tvayā*+*ūta*) favoured by you 3.59.2  
*damśānā* f miraculous power 1.118.6; 3.9.7; 4.33.2  
*dāmśas* n miraculous deed 1.116.12, 25; 5.73.2, 7  
*dākṣa* m pious labour, activity, skill 4.54.3; 7.86.6; 8.48.8; 9.85.2; 10.121.8, 139.6  
*dākṣiṇā* f gift to the deity 5.1.3  
*dākṣiṇāvat* a liberal donor 10.18.10  
*dāt* m tooth 7.55.2; 10.68.6  
*dadhṛṣā* a ( $\sqrt{dhrṣ}$ ) bold 3.42.6  
*dabh* (I, V) injure INJ *dabhat* 10.108.4  
 SB *dabhāti* 6.28.3 DS *dipsati* 2.28.10; *dipsanti* 1.25.14 GDV *dabhya* 10.108.4  
*dāma* m (*dam*) home of Agni 1.1.8, 143.4; 2.35.7; 3.29.15, 48.2; 5.1.5; 6.74.1  
*damitr* a ( $\sqrt{dam}$ ) tamer 2.23.11  
*dāmūnas* a home-minded, home-loving 5.1.8  
*dāmpatī* (dual of *dampatī*) lord of home, husband and wife 10.68.2  
*day* (I A) divide, give, distribute  
 PR *dayase* 2.33.10  
*darśatā* a lovely 1.116.11; 5.80.2; 7.75.3  
*dārśana* n sight 1.116.23  
*daśasy* (denom. from *daśas*)  
 IPV *daśasya* 7.28.4  
*das* (IV P) perish PR (*upa*) *dasyati* 10.117.1  
*dāsyu* m non-Aryan, demon 2.12.10; 3.29.9  
*dasrā* a ( $\sqrt{dams}$ ) wonder-worker 1.116.10, 16, 118.3, 6; 6.56.4; 7.68.1  
*dah* (I P) burn  
 PR (*nir*) *dahanti* 10.34.9. PT *dahat* 3.29.6  
*dā* (III) give, *parā*, abandon; *pari*, entrust PR *dadāti* 10.14.9, 117.3, 4; (*anu*) *dadāti* 2.12.10; (*upa*) *dadāti* 6.28.2, 3; *dadati* 2.35.10. IPF *adattam* (2d) 1.116.13, 118.9; (*ā*) *adat* (3s) 2.12.4; *Ā.* (*ā*) *adatta* (3s.) 1.32.3. PF *dadathuḥ* 1.116.6, 23; *dada* (2 pl.) 5.57.7; *daduh* 10.117.1. AO (*pra*) *adāh* (2s) 10.15.12; *adāt* 7.103.10. AO. IPV *dātām* (2d) 10.14.12; AO. OP (*ava*) *diṣiya* 2.33.5. IPV (*sam*) *datta* (2 pl.) 10.97.19, 21. INJ (*parā*) *dāh* 8.48.8; SB *dadat* 7.28.5, 75.7. OP (*ā*) *dadīmaḥi* 2.23.9 PF. PT (*ā*) *dadīna* 10.18.9; PPF PT *dadat* 7.103.10; DS. PT *ditsat* ■ 53.3 PP *datta* 2.38.11  
*dā* (IV) bind PP (*sam*) *dita* 1.25.3  
*dātrā* n gift 1.116.6  
*dāman* n ( $\sqrt{dā}$ , to bind) rope 2.28.6; 7.86.5  
*dāmān* n ( $\sqrt{dā}$ , to give) gift, share 4.54.2  
*dāru* n wood 10.146.4  
*dās* (I, V P) give, sacrifice  
 SB *dāśāt* 2.23.4. PF PT *dāśvas* 1.1.6, 25.6, 85.12, 142.2; 4.30.20, 46.5, 6; 5.57.3, 80.6; 7.71.2; 10.15.7  
*dāśarājñā* n war with the ten kings 7.83.8  
*dāśvās* see under *dāś*  
*dās* (I) hate PR (*abhi*) *dāsati* 10.97.23  
*dāsā* m 1) non-Aryan 7.86.7  
 2) demon 4.18.9, 30.14.15, 21  
*dāsa* a belonging to a *dāsa*, 2.12.4; 7.83.1  
*dāsāpatnī* Bv having *dāsa* i.e. *Vṛtra* as their overlord 1.32.11  
*dāsvat* ■ (*dās*, gift from  $\sqrt{dā}$ ) liberal, rich 1.48.1  
*dīdṛś* m ( $\sqrt{dṛś}$ , redupl.) seer 7.86.3  
*dīdyūt* f ( $\sqrt{dyūt}$  redupl.) bright weapon, bolt 7.57.4  
*dīdhīśū* ■ ( $\sqrt{dhā}$ , desi.) supporter, lover 6.55.5; 10.18.8, 78.5  
*dispū* ■ one who seeks to injure 1.25.14  
*div* (IV) play with dice, gamble  
 AO. IPV *daviṣāni* (1s) 10.34.5. AO. INJ *divyaḥ* 10.34.13  
*divijā* a born in heaven 7.75.1  
*diviṣṭi* f (*div*+ $\sqrt{is}$ ) search after heaven i.e. a sacrifice 1.48.9; 4.46.1  
*divisprś* Tp reaching heaven 1.142.8; 4.46.4; 5.11.1; 10.168.1

*diś* (VI P) point out, direct with ā, reproach, scorn PF SB (ā) *dideśati* 6.56.1. INF (ā) *diśe* 6.56.1

*diś* f direction, quarter 1.85.11; 5.80.4; 10.90.14

*dī* (III) shine PF *dīdāya* 2.35.4 PF SB *dīdayat* 2.23.15 PT *dīdyat* 1.143.7 PF PT *dīdivāms* 2.35.3

*dī* (IV P) fly PR (*pari*) *dīyathah* 5.73.3; (*pari*) *dīyanti* 2.35.14 IPV (*pari*) *dīya* 5.83.7. PT *dīyat* 7.63.5

*dīdivi* a (√*dī*, to shine) bright, shining 1.1.8

*dīnā* a low, shallow 4.54.3; 10.68.8

*dīnātā* f want, poverty 7.89.3

*dīp* (IV A) cause to burn AO INJ (*sam*) *didīpah* 8.48.6

*dīrghaśrūt* Tp heard far and wide 7.61.2

*ducchūnā* f (*dus*+*śūnam*) wickedness 1.116.21; 2.23.6

*ducchunāy* (denom. from *ducchūnā*) behave wickedly PR *ducchunāyase* 7.55.3, 4

*dudh* (I) be wild or refractory PT *do-dhat* 10.119.2

*dudhrā* a wild, impetuous 2.12.15

*dūr* f door 10.139.6

*dūrītā* n evil, danger 1.35.3; 2.23.5

*dūrēva* Bv (*dus*+*eva*, intention) wicked, evil-minded 2.23.8, 12; 7.68.7

*durgā* n danger, calamity 7.61.7

*durgāha* a (√*gāh*) difficult to enter 4.18.2

*durdābha* a difficult to injure 2.28.8; 7.86.4

*dūrmātī* f ill-will 2.33.14

*durmāda* Bv badly intoxicated 1.32.6

*durmitrā* a inimical 7.28.4

*dūrya* a belonging to the household 2.38.5

*durhaṇāyū* (denom. adj. from *durhaṇā*) wicked 4.30.8

*duvasy* (denom. from *duvas*, service) serve IPV *duvasya* 10.14.1

*duḥśāmsa* a wicked man, reviler 2.23.10

*duṣkrt* a evil doer 5.83.2, 9

*duṣtūti* Tp bad prayer 2.33.4

*duh* (II) yield, extract milk PR *duhanti* 9.85.10; Ā. *duhe* 9.69.1 *duhāte* 10.117.9; *duhate* 9.85.9. PF *duduhe* 7.95.2; 8.100.10. AO.INJ *duksata* (3s) 1.160.3. PT *duhāna* 6.28.1; 8.100.11

*dūrēārtha* Bv having a distant goal 7.63.4

*dr* (II P) tear, cut out, give INT *dardarimi* 8.100.4; *dardarṣi* 2.12.15 INT. IPV *dardrhi* 7.55.4; *dardartu* 7.55.4

*drdha* a (√*drh* pp.) firm; a stronghold 3.32.16; 7.75.7; 10.121.5

*drīti* m skin bag 5.83.7; 7.89.2; 103.2

*drś* (=paśy) see PR *paśyasi* 1.50.6; *paśyati* 7.55.6; (*abhi*) *paśyati* 1.25.11; (*vi*) *paśyati* 10.125.4. IPF *apaśyam* 4.18.13; *apaśuṇh* 1.32.14; (*abhi*) *apaśyat* 3.48.3; (*pari*) *apaśyat* 10.68.8, 121.8, 139.4. PF

*dadṛśa* 8.100.3 PF PS *dadṛše* 7.61.5 AO *adrśram* 1.50.3; *adrśran* 7.75.6; Ā. (*prati*) *adrkṣata* 1.48.13; (*sam*) *adrkṣata* 7.83.3. AO.INJ *darśam* 1.25.18. AO.PS *adarśi* 7.77.3. IPV *paśya* 8.100.4; SB *paśyāsi* 10.14.7; *paśyāt* 10.72.1. OP (*anu*) *paśyeta* 10.117.5. PT *paśyat* 1.35.2, 50.7, 10, 116.25; 7.75.4; (*sam*) *paśyat* 10.117.8, 139.1; *paśyamāna* 7.83.1. PF. PT (*anu*) *paspāśāna* 10.14.1; *dadṛśvāms* 4.33.6; 10.139.4. PS *drśyate* 10.146.3. GD *drśtvāya* 10.34.11. INF *drśe* 1.50.1, 5; *drśaye* 5.80.5; 7.88.2; 10.14.12.

*drśikā* f appearance 10.108.3

*drśtāvīrya* Bv one whose power is known 2.23.14

*drh* (IP) establish firmly IPF *adrhhat* 2.12.2; PF.PT *dadṛhāna* 1.85.10

*devakilbiṣa* n offence against gods 10.97.16

*devatrā* adv. among the gods 1.50.10; 10.15.9

*devanid* Tp revilers of gods 2.23.8

*devamānā* n home of the gods 10.135.7

*devay* (denom.) be loyal to gods 1.115.2; 3.29.12; 5.1.4

*devayā* Tp (*deva*+√*yā*) loyal to the gods 7.68.4

*devayāna* Tp path of the gods 1.184.6; 10.18.1

*devayū* (denom. adj.) pious, god-devoted 1.154.5; 6.28.2

*devavandā* Tp one who praises the gods 10.15.10

*devāviti* f sacrifice, feast of gods 2.23.7

*devāvīyacastama* Bv affording utmost space to gods 1.142.5; 5.26.8

*devāhiti* n god's direction 7.103.9

*devāhūti* f invocation to gods 7.83.7; 10.18.3

*devāvi* m *deva*+*avi* god-loving, pious 3.29.8; 10.78.1

*deśṇā* n gift. cf. *kumāradeśṇa*

*doṣāvastṛ* Tp (*doṣā*, adv. + *vastṛ* from √*vas*) illuminator of night 1.1.7

*dyu* m day 1.25.1, 115.5, 116.24, 142.3; 2.28.2; 4.33.7; 7.71.1, 2, 83.5; 10.68.4

*dyut* (IA) shine AO (*vi*) *adyaut* 9.85.12; PT *dyutāna* 7.75.6

*dyutād-yānam* a having a bright path 5.80.1

*dyumāt* a bright, shining 5.26.3

adv. 2.23.15; 5.11.1

*dyumnā* n glory, riches 1.48.1, 16; 3.59.6

*dyo* m heaven 1.50.7, 154.4; 2.12.2, 12; 4.33.1; 5.57.3, 4; 9.85.9; 10.68.11, 90.14

*dyōtana* a bright, shining 8.29.2

*drapsā* m drop, fluid, rain 5.63.4; 9.69.2, 85.10

*dravayitui* a (√*drū*) one who causes to run 9.69.6

*drāvina* n wealth, riches 2.23.15; 4.33.10, 51.7, 54.1; 10.125.2

*drāvīnasvat* a rich 9.85.1

*drāghiyas* a (*dirgha*, comparative) longer 10.18.2, 3, 117.5

*drāpī* m armour, coat of mail 1.25.3, 116.10  
*dru* (IP) run, hasten IPV (*ati*) *drava* 10.14.10  
*drugdhā* n (pp used as n noun) sin, wrong act 7.86.5  
*drūh* f malicious, evil spirit 2.23.16, 17, 35.6; 7.61.5, 75.1  
*drūhvan* ■ evil-doer 1.25.14  
*dvayāvin* ■ double-dealer 2.23.5, 9.85.1  
*dvādaśā* ■ twelfth or consisting of twelve 7.103.9  
*dvādaśa* a twelve 1.25.8; 4.33.7  
*dvitā* ind. surely, doubly so 7.28.4, 86.1  
*dvipād* Bv biped 1.49.3; 9.69.7; 10.97.20, 117.8  
*dvipād* Bv biped 4.51.5; 10.117.8  
*dvibārhas* a (*barhas* from √*bṛh*) doubly strong 5.80.4  
*dvēśas* n hateful enemy 1.48.8; 2.33.2; 5.80.5; 7.77.4  
*dhanañjayā* a conqueror of wealth 3.42.6  
*dhānamdhanam* every kind of wealth 2.23.13  
*dhānvan* n 1) dry land, desert 1.35.8, 116.4; 2.38.7; 4.33.7; 5.83.10  
 2) bow 2.33.10; 9.69.1  
*dham* (IP) blow IPF (*vi*) *adhamat* 4.50.4 (*sam*) *adhamat* 10.72.2; PT *dhamat* 1.85.10; PP *dhmāta* 7.89.2 PS *dhamyate* 10.135.7  
*dharūṇa* n ■ stronghold 7.95.1  
*dharmān* n law, ordinance 1.160.1; 5.26.6, 63.7; 7.89.5; 10.90.16  
*dhā* (III) put, bestow PR *dadhāmi* 2.35.12; *dadhmasi* 1.50.12; (*adhi*) *dhatthah* 7.68.6; *dadhāti* 5.83.1; 6.28.2; 7.68.5; *Ā* *dadhāthe* 7.61.3; *dadhate* 7.68.5. IPF *adhattam* 1.116.8, 118.7; (*a*) *adhattam* 1.116.16; (*prati*) *adhattam* 1.116.15, 118.8; *adadhuh* 3.29.7; 10.68.11; (*vi*) *adadhuh* 10.90.11. PF (*ā*) *dadhuh* 10.18.14; (*vi*) *dadhuh* 4.51.6; *Ā* *dadhē* 10.129.7; (*abhi*) *dadhē* 2.23.6; *dadhire* 1.85.3; 2.23.14; (*adhi*) *dadhire* 1.85.12. AO root: *dhāh* 1.48.12; 3.29.8; 7.77.6; (*ā*) *dhāh* 5.83.7; *dhāt* 10.68.12; (*ā*) *adhāt* 2.38.5; 7.88.4; (*ni*) *adhāt* 2.38.4; *dhātām* 7.71.5; *Ā* (*adhi*) *adhita* 10.127.1. AO. INJ (*ni*) *dhimahi* 3.29.4; *dhimahe* (irr. for *dhimahi*) 2.23.10; *dhuḥ* 4.33.11; AO. SB (*vi*) *dhāti* 2.38.1 AO see SB *dhāsathah* 1.160.5. IPV *dhehi* 2.23.15; 10.14.11; *dhatta* 1.85.12; 2.12.5; 4.33.10; 10.15.7; *dadhāta* 4.33.11; 10.15.4; *dadhātana* 10.15.11; *dadhātu* 6.54.10; *dhattām* 4.51.11; *dadhantu* 7.63.6; *Ā* *dadhātām* 10.18.4; INJ *dhatta* 1.85.9. SB *dadhāma* 10.108.3. OP *dadhita* 2.35.7. DS *didhiṣāmi* 2.35.12; *didhiṣanti* 2.35.5; *Ā* *didhiṣante* 4.18.7. PT *dadhāt* 1.116.19; 7.77.5; (*ā*) *dadhāt* 10.34.6; (*ni*) *dadhāt* 10.18.13; *Ā* *dadhāna* 2.12.10; 5.1.5; 10.18.2, 3. PP (*api*) *hita* 10.129.3; (*ā*) *hita* 10.14.16; (*ni*) *hita* 3.29.2, 12; (*su*) *hita* 3.29.2 PS (*prati*) *dhiyate* 9.69.1

*dhātṛ* m disposer, creator 10.18.5  
*dhāman* n 1) law 7.63.3  
 2) power 1.85.11; 7.61.4  
 3) home, haunted place 9.69.6, 10.97.1, 2  
*dhāyas* n (√*dhe*) nourishing 7.95.1  
*dhārayātkavi* Bv (Governing Compound) supporter of the sage 1.160.1  
*dhārā* f stream 1.85.5; 5.83.6; 6.55.3  
*dhāv* (I) run CS. PT *dhāvayat* 10.146.2  
*dhāsi* m food, nourishment 9.85.3  
*dhiṣānā* f (√*dhā*, Ds.) supporter 1.160.1; 3.32.14  
*dhī* (III) think PR (*ā*) *dīdhye* 10.34.5. PT *didhyāna* 4.33.9, 50.1  
*dhī* f 1) thought, prayer 1.1.7; 143.6, 7; 2.38.10; 4.50.11; 6.53.4, 10  
 2) wisdom 6.53.1  
*dhīti* f hymn, prayer 1.25.16, 143.1  
*dhīra* ■ wise, firm 1.160.3; 2.38.4; 4.33.2; 7.86.1; 8.48.4  
*dhīvat* a pious, possessed of wisdom 6.55.3; 7.83.8  
*dhūni* a (√*dhvan*) roarer 10.78.3  
*dhumēti* a (*dhuna*+*iti* from *i*) whose onrush is resounding 4.50.2  
*dhur* f yoke 7.63.2; 8.48.2  
*dhū* (V) shake (with two objects) IPV *dhūnutha* 5.57.2  
*dhūmā* m smoke 3.29.9; 5.11.3  
*dhūrti* f (√*dhār*, to destroy) malice, fraud 8.48.3  
*dhūrsād* Tp (*dhur*+√*sad*) driver, leader 1.143.7  
*dhṛ* (X) support PF *dādhāra* 1.154.4; 3.32.8, 59.1; 10.121.1; *Ā* *dadhire* 1.48.3. AO. INJ *didharaḥ* 8.100.1. FT. *dhārayiṣyati* 4.54.4 IPV *dhārayethām* (2d) 6.74.1; *dhārayantu* 10.18.13. INT. IPV (*vi*) *adardhaḥ* (2s) 2.38.4. INF *dhartari* (Loc.) 2.23.17  
*dhṛtāvratā* Bv upholder of laws 1.25.6, 8, 10  
*dhṛs* (V) dare, attack, storm PF. SB (*ā*) *dadharsati* 6.28.3  
*dhṛṣṇū* adv. boldly 10.34.14  
*dhṛṣṇuyā* adv. boldly 4.30.13  
*dhe* (IP) suck PR *dhayati* 2.35.5, 13. IPF *adhyat* 5.1.3  
*dhmā* see *dham*, to blow  
*dhṛāji* f onrush 10.97.13  
*dhṛūti* f destruction, temptation 7.86.6  
*dhruvā* ■ firm, lasting 7.88.7  
*dhruvām* adv. firmly 3.29.16  
*dhvaj* banner. See *kṛtadhvaj*  
*dhvarā* a (√*dhvṛ*) destructive or treacherous spirit 2.23.5  
*dhvasirās* f (√*dhvas* to burst, disperse) bursting, dustful 7.83.3  
*nākta* m (as in the compound *naktoṣāsā* and *uṣāsānaktā*; at 1.90.7 it is neuter) Perhaps the usual adverbial form used as



a substantive. Elsewhere only the adverbial form *nakṭam*, 'at night', is used. 1.116.20; 4.30.3; 7.71.1, 2; 10.34.10

*nāktosās* Dv Night and Dawn 1.142.7

*nakṣ* (I) cling to PT (*saṃ*) *nakṣamāṇa* 10.68.2

*nakṣatra* n (*nak*+*kṣatra*, having power over night)

1) (singular) the Sun 7.86.1

2) (plural) stars in general 1.50.2; 10.68.11

*nadā* m roarer i.e. a challenging bull 1.32.8

*napī* f relative, descendant 1.50.9; 9.69.3

*nāptr* m offspring, child 1.143.1, 184.1; 2.35.1, 2, 3, 7, 9, 10, 11, 13, 14; 3.9.1; 6.55.1; 10.15.3

*nābhas* n rain-cloud, rain-water 5.83.3

*nabhasmāya* a rain-water, water 9.69.5

*rābhya* n axle, centre 10.119.12

*nam* (I) bend down PR *namete* 2.12.13;

*namante* 4.50.8; 10.34.8 PF *nanāma* 1.48

.8; (*prati*) *nanāma* 2.33.12 AO.SB (*ni*)

*naṃsai* (1s) 3.33.10 IPV (*ni*) *namadh-*

*vam* 3.33.9. INT *namnamīti* 5.83.5

*nāmas* n prayer, hymn 1.1.7; 2.23.13, 28

8, 33.4, 8, 35.12, 38.9; 3.32.7, 33.8; 59.5;

4.50.6; 5.1.7, 12, 73.10, 83.1; 7.61.6, 63.5,

83.8, 86.4, 95.5; 10.14.15, 15.2, 34.8, 68.12

*namasy* (denom. from *namas*) honour,

worship IPV *namasya* 2.33.8. PT *namas-*

*yaṭ* 1.115.3

*namasyā* a praiseworthy or praiseful,

respectful 3.59.4; 7.95.4

*nāra* see *nṛ*

*nareshthā* Tp waiting upon the hero 4.33.8

*nārya* a manly 6.53.2; 7.95.3

*nāvya* a (*nava*, comparative) newer 1

.143.1; 3.32.13; 5.11.1

*naś* (IV P) perish PR (*pra*) *naśyasi* 10

.146.1; *naśyati* 10.97.11. AO.INJ *neśat* 6

.54.7. IPV *naśya* (2s) 10.97.13. CS

*naśaya* 1.50.11. PP *naśta* 1.116.23; 6.54

.10

*naś* (I) reach, attain PR *naśanti* 6.28.3.

AO (*pra*) *ānaṭ* (3s.) 10.108.1; (*vi*) *ānaṭ*

(3s.) 7.28.2. AO.INJ (*pra*) *nak* 2.23.12;

(*ud*) *naśan* 2.23.8; (*vi*) *naśan* 2.35.6

*naś* f night 7.71.1

*naḥ* (IV) bind PF *anāha* (irr. 3s for 3

pl *neha*) 8.48.5 PP (*api*) *naddha* 1.66.8;

(*ava*) *naddha* 1.116.24

*nāka* m firmament, heaven's vault 1.19

.6; 85.7; 7.86.1; 9.85.10-12

*nāḍī* f pipe, flute 10.135.7

*nāth* (IA) = *nādh*, implore, beseech PP

*nāthita* 10.34.3

*nāḍya* a son of the rivers 2.35.1

*nādh* (IA) beseech, request PT *nādha-*

*māna* 1.118.10; 2.12.6, 33.6; 10.117.5 PP

*nādhita* 1.118.8

*nānā* ind. variously 2.2.8, 38.5

*nābhi* f 1) axle, central place, 1.143.4;

3.29.4; 10.90.14

2) the seat of man's semen 1.142.10

*nāman* n ( $\sqrt{\text{nam}}$ ) name, fame 1.48.4; 2

.33.8, 35.11; 5.57.5; 7.103.6; 10.68.7,

adv. called by name 10.97.9

*nāhuṣa* a human being 5.73.3; 7.95.2

*nims* (IA) greet PR *nimsate* 9.85.3

*nikṛtvān* a offending, insulting 10.34.7

*nikṭā* see under *nij*

*nicitā* ■ ( $\text{ni} + \sqrt{\text{ci}}$  pp.) famous 2.12.13

*nicirā* ■ ( $\text{ni} + \sqrt{\text{ci}}$ ) thoughtful, wise 3.9.4

*nicetr* a ( $\text{ni} + \sqrt{\text{ci}}$ ) observer, knower 1

.184.2

*nij* (IIA) wash PT (*nir*) *nijāna* 9.69.5;

PP *nikṭa* 9.69.4

*ninyā* n low, hidden, secret 1.32.10; 7

.61.5

*nitodīn* a ( $\text{ni} + \sqrt{\text{tud}}$ ) boring, piercing

10.34.7

*nītya* ■ faithful, reliable 5.1.7; 7.88.6

*nid* f censure, reproach 2.23.14; 7.75.8

*nidrā* f drowsiness 8.48.14

*nidhruvi* a firm 8.29.3

*nipādā* m ( $\text{ni} + \sqrt{\text{pad}}$ , to go) ditch, low

place 5.83.7

*nimiṣ* f winking of an eye 2.28.6; 38.8

*nimrgrā* a ( $\text{ni} + \sqrt{\text{mrj}}$ ) submissive 2.38.2

*nimnā* n low place 4.33.7; 9.69.7; 10.78.5

*niyūtvat* m owner of the *niyuts*, Vāyu

4.46.2

*nirāyana* n ( $\text{nir} + \sqrt{\text{i}}$ ) exit 10.135.6

*nirāmin* a ( $\text{ni} + \sqrt{\text{ram}}$ ) rejoicing in 2

.23.16

*nirṛti* f death, destruction 6.74.2; 10.18.10

*nirṇij* f ( $\text{nir} + \sqrt{\text{nij}}$ ) gown 1.24.13; 9.69.5

*nivāt* f ( $\text{ni} + \text{vat}$ ) low place 10.127.2

*nivārtana* n return 3.9.2

*nivid* ■ an appealing address 4.18.7

*niveśā* m ( $\text{ni} + \sqrt{\text{viś}}$ ) abode 9.69.7

*niveśāna* ■ ( $\text{ni} + \sqrt{\text{viś}}$ ) one who sends to

rest 1.35.1

*niśrmbhā* a ( $\text{ni} + \sqrt{\text{śrambh}}$ ) firm-footed

6.55.6

*niśaṅgīn* m having ■ quiver 5.57.2

*niṣatta* a ( $\text{ni} + \sqrt{\text{sad}}$  pp) seated 10.15.2

*niṣādana* n sitting 10.97.5

*niṣkā* m ornament of gold 2.33.10

*niṣkṛtā* n appointed place 9.69.4; 10.34.5

*niṣkṛti* f healing, atonement 10.97.9

*niṣtapṭṛ* m tormentor 2.23.11

*nihākā* f whirlwind 10.97.13

*nī* (IP) lead, carry. *saṃ*, unite with.

PR *nayasi* 2.23.4. IPF (*anu*) *nayaḥ* (aug-

mentless) 4.30.19; *anayaṭ* 3.33.6; (*ā*)

*nayat* (augmentless) 3.9.5; *anayanta*

4.33.7. PF (*saṃ*) *ninetha* 7.28.3; (*ud*)

*ninyathuh* 1.116.8, 24; (*saṃ*) *nināya* 10

.68.2. PF.OP (*abhi*) *niniyāt* 7.88.2. AO

(*adhi*) *niṣṭa* 8.30.3 IPV (*abhi*) *naya*

6.53.2; (*saṃ*) *naya* 6.54.1; *nayata* 10.34

.4. PT *nayat* 7.77.3. PP (*ava*) *nīta* 1.116

.8, 118.7



nīcāt adv. from below 1.116.22  
 nīcā adv. low 10.34.9  
 nīcāvayas Bv one whose vigour is ebbing 1.32.9  
 nīti f guidance cf. sūniti  
 nu (I, II P) praise IPF (abhi) anāvan 10.68.1; INT (anu+ā) nonaviti 10.68.12  
 nud (VI) drive IPF (parā) anudethām 1.116.9. PF (pra) nudude 7.86.1; nududre 1.85.10, 11  
 nṛcāksas Tp (caksas from √caks) ob-server of men. 8.48.9, 15; 9.85.9; 10.14.11  
 nṛt (IV P) dance, be active PT nṛtyat 10.72.6  
 nṛtī f dance, merriment 10.18.3  
 nṛmṇā n strength 2.12.1; 5.57.6; 9.69.3  
 nṛvāt adv in the manner of men 6.53.10  
 néma pron someone 8.100.3  
 nemī f rim, felly  
 no a negative particle (na+u) 6.54.3; 10.108.10, 129.1  
 nau f boat 1.25.7; 116.3, 5; 3.32.14; 7.88.3, 4; 10.135.4  
 nyac a turning downwards 5.83.7  
 nyuptā a (ni+√vap pp.) thrown down 10.34.5, 9  
 nyrṣtā a (ni+√rṣ pp) fully filled 10.108.7  
 pakvā a cooked 5.73.8  
 pakṣā m side 10.119.7, 11  
 pañkti f a row of five 10.117.8  
 pac (I) cook PF pece 4.18.13; PT pacat 2.12.14, 15  
 pādḥiṣa n foot-chain 10.97.16  
 paṇi ■ miser, niggard 1.32.11, 184.2; 4.51.3; 6.53.3, 5, 6, 7; 10.108.2, 4; 5; 6; 7, 8, 10, 11  
 pat (I) fly, go (Cs. patay=pat) PR patati 10.14.16; (parā) patanti 1.25.4 PF paptuḥ 2.28.4. AO (nir+apa) pīpatat 8.100.7 IPV (pra) pata 10.97.13 CS (ut) pātayati 1.48.5; patayanti 5.83.4. PT patat 1.25.7; (ava) 10.97.17; (pari) 10.108.5. PF. PT paptivaṁs 1.48.6; (upa) 9.85.11. CS. PT patayat 4.54.5  
 patangā m flying bird or horse, used of the horses of Aśvinā 1.116.4, 118.4, 5  
 patatrīn a (patatra, wing from √pat) bird 1.49.3; 10.97.9  
 pātīdviṣ ■ hater of a husband 8.91.4  
 pātin f mistress, queen 3.61.5; 7.75.4  
 pātman n wing cf. vidūpatman  
 patsutahṣī Tp (pad+su+taḥ) lying at the feet 1.32.8  
 pathikṛt Tp maker of the way 2, 23.6; 10.14.15  
 pathin m (see also panthā) path 1.35.11, 184.6; 2.23.7; 4.18.1; 5.1.11, 80.2, 3; 8.29.6, 30.3; 10.14.7, 10, 108.6, 168.3  
 pathirākṣi Tp guardian of the ways 10.14.11  
 pathyā f path 7.75.1; 10.14.2  
 pad (IVA) go PR (ava) pādyaṭe 6.54.3; (ni) padyate 10.146.6 PF papāda 10.34.11 INF pattave 4.18.1

pad m foot 10.90.12, 14  
 padā n footstep, home, place 1.25.7, 48.6, 154.3, 4, 5, 6; 2.23.16, 35.14; 3.29.4; 10.18.2, 108.7  
 padvāt a having feet 1.48.5; 10.127.5  
 pan (IA) praise CS. INJ panayat 4.33.5, FT.PP panāyā 1.160.5. INT.PT panip-nat 9.85.11  
 pānthā m (see also pathin) path. 1.35.11; 5.80.4; 7.71.1; 10.14.1, 18.1, 117.5  
 pānyatama a most praiseworthy 3.59.5  
 paptivās see under pat  
 pāpri a (√pr, red.) liberal 2.23.10  
 pāyas n 1) milk; secondarily, any nourishing liquid 1.160.3; 7.68.9, 95.2; 8.100.10  
 2) water 3.33.1, 4; 5.63.5; 10.108.1, 2  
 pára ■ another, farther 2.12.8; 10.15.1, 10, 18.1  
 paramā a farthest, highest 1.143.2, 154.5, 6; 2.35.14; 3.32.10; 4.50.3, 4; 5.63.1; 7.82.2; 8.100.10; 10.14.8, 129.7  
 parás prep. higher than (with accu., instr., or abl.) 1.19.2; 10.125.8, 129.2  
 adv beyond 2.35.6; 10.129.1  
 parástāt ind above, far away, beyond 6.54.10; 10.129.5  
 parākā n (parā+√ac) distant place 7.75.4; 10.108.3, 4  
 parācailh adv far away 6.74.2; 10.108.1  
 parāyāt a (parā+√i, pt.) returning 10.34.5  
 parāvāt f distant place 1.35.3, 48.7; 3.9.5; 4.30.11, 50.3; 5.73.1; 10.78.7  
 ■ farthest, distant 8.30.3  
 pārāvṛkta a (parā+√vrj pp.) forsaken, abandoned 4.30.16  
 pārījman n wandering 2.28.4, 38.2  
 pāritakmyā f (pari+√tak, to go) running about, tumult, danger, calamity 1.116.15; 10.108.1  
 paridhī m encompassing fence 3.33.6; 4.18.6; 10.18.4, 90.15, 139.4  
 paribhā m encompasser for defence 1.14  
 pāriyatta ■ (√yat pp) surrounded 7.83.6  
 parirāp f reviler 2.23.3, 14  
 parivatsarīṇa a annual 7.103.8  
 pāriviṣṭa a (pari+√viṣ pp) encompassed, surrounded 1.116.20; 10.68.6  
 pāriviṣṭi f (pari+√viṣ) service, attendance 4.33.2  
 pārivrta ■ (pari+√vr) surrounded 2.23.18  
 pariṣād f obstructor, opponent 3.33.7  
 pārīṣūti f (pari+√sū, to command) complete subjugation, slavery 9.85.8  
 pariṣṭhā f obstacle 10.97.10  
 pārīṣkṛta ■ (pari+√kr) adorned 10.135.7  
 paruṣā a brindled, variegated 6.56.3  
 pārūṣparus n every joint, limb 10.97.12  
 pareyivās a (parā+√i, pf. pt.) one who has gone away 10.14.1

parjānyajinvita Tp inspired by Parjanya 7.103.1  
 parṇā n 1) feather of a bird 1.116.15; 10.18.14  
 2) leaf of a tree 10.68.10, 97.5  
 pārvaṇ n joint, limb 7.103.5; 8.48.5; 10.68.9  
 palāśa n leaf; see supalāśa  
 pāvamāna a (√pā) flowing, cleansing  
 Soma 9.69.2, 9; 85.2, 7, 8  
 pavī n felly, rim of a wheel 6.54.3  
 pavitra n (√pā) strainer, purifier 9.69.9, 85.9, 10  
 pavitravat a having a means of purifying  
 i.e. being himself a purifier 1.160.3  
 paś see drś  
 paśū m beast, animal 1.116.23; 2.38.8; 3.9.7; 8.100.11; 10.90.8, 15  
 paśutṛp a one who satisfies a cow 7.86.5  
 paśusādhana a winner of cattle 6.53.9  
 paścātāt ind. from behind 8.48.15  
 pastyā n house; see pastyavat  
 pastyāvat a having many rooms 4.54.5  
 pastyā f celestial waters (as home) 1.25.10  
 pā (I) =pib drink PR (sam) pibate 10.135.1; IPF apibah 3.32.9, 10; 48.2, 4; 4.18.3; apibat 3.48.4; 4.18.3, AO apām 10.119.1; apāma 8.48.3, IPV piba 3.32.2, 3, 5; 48.1; pibatam 4.50.10. PT pibat 6.28.7; PP pīta 8.48.4, 5, 10, 12; 10.119.2, 3. INF pātave 1.116.22; pibadhyai 3.32.15  
 pā (II P) protect PR pāsi 7.28.2; (abhi) pāsi 3.9.6, IPV pāhi 1.143.8; 2.28.10, 35.6; 8.48.15; (pari) pāhi 1.143.8; pāta 7.28.5, 61.7, 63.6, 68.9, 71.6, 77.6; 86.8; 88.7; pātu 10.18.10  
 pāka a innocent, simple 3.9.7  
 pājas n lustre 1.115.5; 3.29.3, 61.5; 5.1.2  
 pāthas n (√pā) home, protectorate 1.154.5; 7.63.5  
 pāda m foot, a quarter 10.90.3, 4, 11  
 pādagr̥hya adv. catching by the foot 4.18.12  
 pāpā a wicked, wretched 10.108.6  
 pāpāyā adv in a wretched manner 10.85.30, 135.2  
 pāyāna n (√pā, CS. noun) drinking 1.116.9  
 pāyū m protective power 1.143.8  
 pārā n shore, other side 1.116.4, 184.6; 2.33.3; 4.30.18  
 pārāy see pr (III P) CS  
 pārāyṣṇū a one who helps to cross 10.97.3  
 pārāvata a belonging to foreign lands 8.100.6  
 pārthiva a earthly 1.154.1; 10.15.2  
 pārya a (√pr) which has to be crossed 3.32.14, 7.83.5  
 pāvakā a purifying 1.50.6, 142.3, 6; 4.51.2; 5.26.1; 7.49.2, 3

pāvakāśocis Bv having a purifying flame 3.9.8  
 pāśa m snare of Varuṇa 1.25.21; 7.88.7  
 pī (I) swell, fill (trans. or intrans.)  
 PF pipyāthuh 1.116.22; pīpāya 2.35.7; 8.29.6 PF.PT pīpyānā 3.33.10; pīpīvāns 5.73.8  
 pītū m nourishing food 10.15.3, 117.2, 4  
 pītumāt a characterized by food 1.116.8  
 pītṛya a ancestral, paternal 7.86.5; 8.30.3, 48.7  
 pinv (I) fatten, swell (trans. & intrans.)  
 PR pinvate 4.50.8; 5.63.1, 83.4; IPF apinvata 1.118.8, 7.68.8; 10.72.7. IPV (pra) pinvadhvam 3.33.12; pinvatam 1.118.2; (pra) pinvata 5.83.6. PT pinvamāna 3.33.2, 4  
 piś (IV) decorate IPF apimśan 4.33.4; 10.68.11. PF pipiśuh 7.103.6; PF.PS pipiše 2.33.9; 5.57.6. INT.PT pepiśat 10.127.7  
 piśāṅga a brown, yellow 7.55.2  
 piśāṅgāśva a having brown horses 5.57.4  
 piṣ (VII P) crush IPF augmentless (sam) pinak 4.18.9; 30.9.13; PF. PS (sam) pipiše 1.32.6. PP (sam) piṣṭa 4.30.10, 11  
 pī (IV P) hate PT pīyat 10.68.6  
 pītī f draught, drinking 3.42.4, 8, 9; 4.33.11  
 pīyīṣa m sweet juice, nectar 2.35.5; 3.48.2; 9.85.9  
 pūmīs m man, manly 3.29.13  
 pūnyagandha a possessed of sweet fragrance 7.55.8  
 punarhān a repeated killer 10.34.7  
 punahsara a repeatedly attacking 7.55.3  
 pūr f wall, fort 2.35.6; 4.30.13, 20; 7.95.1; 8.100.8  
 purāḥprasravaṇa Bv flowing forward 8.100.9  
 pūrāndhi a liberal 2.38.10; 3.61.1  
 f abundance 1.116.4, 13; 4.50.11  
 purās ind. in front, before 4.50.1; 10.90.5  
 purājā a (purā+√jan) ancient, old-born 1.118.3  
 purutāma a most abundant 4.51.1  
 purutrā ind. in many places, ways etc. 1.32.7; 7.103.6; 10.125.3, 127.1  
 purudrapsā Bv having ample rain-water 5.57.5  
 purudhāpratīka Bv displaying himself in many places, ways etc. 3.48.3  
 puruṇiṣṭhā Tp arising from many places 5.1.6  
 purubhūj Tp feeder of many 1.116.13, 14; 5.73.1  
 purubhātama a repeatedly attending in many places 5.73.2  
 purubhōjas Tp feeder of many 7.75.8  
 pururūpa Bv having many forms, colours 2.33.9; 6.28.1  
 puruvīra Bv rich in heroes 2.28.3  
 pūruṣa m man, primeval being 10.90.1-7, 11, 15; 10.97.4, 5, 8, 17

*puruṣātā* f human nature, failings 7.75.8; 10.15.6  
*puruṣatrā* ind. among men 3.33.8  
*puruṣatvātā* f human nature, failings 4.54.3  
*puruṣī* f woman 7.102.2  
*puruṣtūtā* Tp praised by many 5.80.3; 6.56.4  
*purusaṁbhṛtā* Tp. collected by many 8.100.6  
*puruṣpṛh* Tp. coveted by many 1.142.6  
*puruhūtā* Tp. invited by many or often 3.32.16  
*purūci* f (*puru*+ $\sqrt{ac}$ ) abundant, prosperous 10.18.4  
*puróhita* Tp. placed in front, leading priest 1.1.1; 5.11.2  
*puróhiti* f priestly service 7.61.7, 83.4  
*puṣ* (IV P) nourish, feed PR *puṣyasi* 5.26.6; *puṣyati* 10.117.6; PP *puṣta* 2.12.4  
*puṣtā* n ( $\sqrt{puṣ}$  pp.) property 2.12.4  
*puṣṭi* f property, riches 2.12.5; 4.33.2; 8.48.6  
*pūṣpavat* a flowering, having flowers 10.97.3  
*pūṣpin* a flowering 10.97.15  
*pū* (IA; IX) purify, cleanse (reflex)  
 IA PR *pavate* 9.69.3, 6; 85.4; *pavante* 7.28.4; IPV *pavasva* 9.69.8, 10; 85.6. PT *pavamāna* IX PR *punāti* 1.160.3; PT *punāna* (reflex.) 7.49.1. PP *pūta* 10.18.2; GD *pūtvī* 8.91.7  
*pūruṣa*=*puruṣa*  
*pūrvapā* Tp. early drinker 4.46.1  
*pūrvāpiti* f first draught 1.19.9  
*pūrvabhāj* Tp. enjoying before others 4.50.7  
*pūrvasū* Tp. ancient mother 2.35.5  
*pūrvyā* a ancient 1.35.11, 118.8, 142.1; 3.32.10, 13; 10.14.7, 72.2, 9  
*pūṣanvat* a accompanied by Pūṣan 1.142.12  
*pr* (III P) carry over, help to cross  
 AO.INJ (*niḥ*) *parṣat* 7.68.7. IPV *parṣi* (irr. 2s) 2.33.3; (*ati*) *parṣathaḥ* (irr. 2d) 5.73.8; *pipṛtam* (2d) 7.61.7; (*niḥ*) *pipṛta* (2pl.) 1.115.6  
*pr* (IX)=*pr* fill, give PR *prṇitah* 10.117.9; *prṇanti* 2.35.3; (*ā*) 5.11.5 IPF (*ā*) *apṇāt* 4.18.5. IPV (*ā*) *prṇadhvam* 3.33.12; SB *prṇaithe* 7.61.2. OP *prṇiyāt* 10.117.5. PT *prṇat* 6.28.2; 10.117.1, 4, 7  
*prkṣ* f food, sacrificial food 5.73.8  
*prc* (VII) associate, mix PR (*sam*) *prṇkte* 7.103.4. AO *pranak* 2.23.12. PP (*sam*) *prkta* 10.34.7. PS (*upa*) *prcyate* 9.69.2; PS.IPV (*upa*) *prcyatām* 6.28.8. INF (*sam*) *prcaḥ* (abl.) 2.35.6  
*prcch* see *pracch*  
*prtanā* f army, battle 1.85.8; 2.23.11  
*prtanāśāḥ* Tp. conqueror of armies or battles 3.29.9  
*prṭany* (denom. from *prtanā*) fight IPF *apṛṭanyat* 1.32.7  
*prṭhupārśu* Bv. having broad axes 7.83.1

*prṭhūpāni* Bv. broad-handed 2.38.2  
*prṭhupājas* Bv. having abundant lustre 4.46.5  
*prṣni* a dappled, name of the mother of Maruts 1.160.3; 7.103.4, 6, 10  
*prṣnimātr* Bv. Maruts, sons of Pṛṣni 5.57.2, 3  
*prṣat* ■ dappled, spotted 1.85.4, 5; 4.50.2; 5.57.3  
*prṣadājyā* n ghee mixed with curds 10.90.8  
*pr* (IX) see *pr*  
*paidvā* ■ belonging to Pedu 1.116.6  
*pōṣa* m abundance, richness 1.1.3, 142.10; 4.33.10  
*paūmsya* n valour, heroic deed 4.30.8, 23  
*pyai* (IA) swell, prosper PT (*ā*) *pyāyamaṇa* 10.18.2  
*praketa* m knowledge, appearance, trace 10.129.2  
*prācetas* a wise 2.23.2; 3.29.5, 61.1  
*pracch* (VI)=*prcch*, inquire PR *prcchasi* 10.146.1; *ā. prcche* 7.86.3; (*sam*) *prcche* 4.18.2. IPV (*vi*) *prccha* 4.18.6. PT *prcchamāna* 10.34.6. INF (*vi*) *prccham* 7.86.3  
*prajānana* n procreator 3.29.1  
*prajāvat* a having progeny, associated with it 1.25.8; 4.51.10; 6.28.1, 7  
*prajānāt* a knower, wise person 5.80.4  
*prajānātr* a wise 10.78.2  
*prāṇiti* f (*pra*+ $\sqrt{ni}$ ) guidance 7.28.3  
*praṇetr* m leader, guide 2.28.3.  
*pratāraṇa* a furtherer 7.54.1  
*pratarām* adv further still, longer still 10.18.2, 3  
*pratikāmām* adv according to desire 3.48.1; 10.15.8  
*prātijanya* a belonging to a rival 4.50.7, 9  
*pratidīvan* m a rival gambler 10.34.6  
*pratidośām* adv towards evening 1.35.10  
*prātibhṛta* ■ (*prati*+ $\sqrt{bhṛ}$  pp.) offered 7.68.1  
*pratimāna* n (*prati*+ $\sqrt{mā}$ , to measure) a counter-measure, rival 1.32.7; 2.12.9; 4.18.4  
*prātika* n face, appearance. cf. *ghṛtaprātika* etc.  
*praticīna* a approaching, facing 10.18.14  
*pratītya* ■ what is fit to be greeted 7.68.6  
*pratipam* adv against 7.89.3  
*pratnā*=*pratana* a ancient 3.9.8, 42.9; 4.50.1  
*pratyac* a facing, turning towards 1.50.5; 3.61.3; 5.80.6; 7.77.2; 10.18.14  
*prātvakṣas* a (*pra*+ $\sqrt{tvakṣ}$ ) mighty 5.57.4  
*prath* (IA) broaden, spread PF *paprathē* 3.61.4. PF SB *paprathat* 7.86.1. PF PT 4.51.8



prathamajā Tp first-born 1.32.3, 4; 3.29.15; 10.168.3  
 pradakṣiṇit adv from left to right 3.32.15  
 pradīś f 1) direction, command 8.100.4; 10.121.4 2) quarters 2.12.6  
 pradhāna n race, battle with large stakes 1.116.2  
 pradhī m felly of a wheel 4.30.15  
 prabhavā m mighty 2.38.5  
 prābhūti f power, prosperity 4.54.3  
 pramiye (pra+√mi inf.) 4.54.4  
 prayat a (pra+√i, pt.) progressing 3.29.16  
 prāyata a (pra+√yam pp) extended, vast 1.154.3  
 prāyatadaksina a very liberal 6.53.2  
 prāyati f projecting power, offer 10.129.5  
 prāyas n (√pri) sacrificial offering 1.118.4; 4.46.3  
 prāyasvat a possessed of an offering i.e. a sacrificer 3.59.2  
 prayā f onrush, speed 3.29.15  
 prayotr a separator 7.86.6  
 pravaṇā n (√pru) slope, sweep, onrush 9.69.7  
 pravāt f a sloping height 1.35.3; 10.14.1  
 pravādyāman a rushing (as if) on slopes 1.118.3  
 pravasathā n being away, absence from 2.28.7  
 pravācyā a praiseworthy 3.33.7  
 pravātejā Tp born in a windy place 10.34.1  
 pravāsā m traveller 8.29.8  
 pravīta a (pra+√vi) satisfied, satiated 3.29.3  
 prasasti f (pra+√śams) recommendation 5.57.7  
 prasīs f command 10.121.2  
 prasargā m downpour 7.103.4  
 prasavā m command, animation, commanded flow 3.33.2, 4, 6; 8.100.12; 10.139.1  
 prasavitṛ m (pra+√sū) animator, commander 7.63.2  
 prasiti f (pra+√si, to bind) snare, bond 10.34.14  
 prasūp a (pra+√svap) drowsy 9.69.6  
 prasūta ■ animated, commanded 7.63.4  
 prasūvan (-vari f) bearer 10.97.3  
 prastarā m (pra+√str) stone-seat 10.14.4  
 prāsthita a active, ready to act 9.69.8  
 prastrāvāṇa n flowing see purahprasra-vaṇa  
 prā (II P) fill AO (ā) aprāh 1.115.1; 10.127.2. PF PT (ā) paprivāms 10.139.2  
 prāc a turned eastward or forward 10.18.3; 34.12; 135.3  
 prācā adv towards the east 7.83.1  
 prāṇana n living, breathing 1.48.10

prāvṛṣ f rainy-season 7.103.3, 8  
 prāvṛṣina a belonging to the rainy season 7.103.7  
 prāvepā a (pra+√vip) fluttering, dangling, pendant 10.34.1  
 pru (I) float, sink PP (vi) pruta 1.116.24  
 pruth (I A) with pra, blow, puff GD (pra) pruthya 3.32.1  
 pruṣāy (secondary from pruṣ) moisten PT (ā) pruṣāyat 10.68.4  
 preṅkhā m swing 7.88.3  
 proṣṭheśayā Tp (proṣṭha+√śi) lying in verandah 7.55.8  
 psāras n food; see madhupsaras  
 psū n (√bhās) form, colour; see aruṇapsu  
 phāla n fruit 10.146.5  
 phaligā m rock 4.50.5  
 phalīn a fruit-bearing 10.97.15  
 phāla m plough 10.117.7  
 bandh (IX) bind IPF abadhnān 10.90.15. PP baddha 10.34.4  
 bāndhu m relationship 1.154.5; 5.73.4; 10.129.4  
 baps (from the redupl. stem of bhas) bite off, snap at PT (upa) bapsat 7.55.2  
 babhrū a tawny, reddish-brown 2.33.5, 8, 9, 15; 10.34.5, 11, 14; 97.1  
 barhānā f strength, might 9.69.5; 10.34.7  
 barhiṣād Tp seated on grass 10.15.3, 4  
 barhiṣyā ■ placed on grass 10.15.5  
 barhiṣṭhā Tp placed on grass 3.42.2  
 barhīs n sacred grass meant as a seat for gods and offerings 1.85.6, 7; 116.1, 142.5, 7, 9; 3.9.9; 5.11.2, 26.5, 8; 7.75.8; 10.14.5, 15.11, 90.7  
 bāla n strength 5.57.6; 10.18.9.  
 baladā Tp giver of strength 10.121.2  
 balī m tribute 5.1.10; 8.100.9  
 bahvannā a having ample food 10.146.6  
 bādḥ (IA) drive away PR (vi) bād-hase 2.23.5; (vi) bādhadhve 10.97.12; bādhate 10.127.2; (apa) bādhate 1.35.9; (apa) bādhante 1.85.3 PF (vi) bābādhe 10.68.9. AO (ni) badhathāh 10.18.11; bādhethām 6.74.2. INT badbadhe 7.61.4. PT bādhāmāna 7.77.1; (apa) bādhāmāna 1.35.3; 5.80.5. INT. PT (pra) bābadhāna 7.95.1; PP bādhita 4.30.4; (ni) 7.83.6; (pra) 10.108.9; GD (ā+vi) bādhya 2.23.3  
 bāhāva m (=bāhu) arm 2.38.2  
 bīla n cave, prison 1.32.11  
 bīlma n chip of wood 2.35.12  
 budh (I) know, wake, rouse AO.PS abodhi 3.71.6; 5.1.1, 2; IPV bodhi 2.23.19 PT bādhāna (reflex.) 4.51.8; 7.68.9. PT.PS (prati) budhyamāna 4.51.10. CS. PT bodhayat 4.51.5; 5.80.2  
 budhnā m bottom 5.67.7; 10.135.6, 139.3



- brh=vrh (VI P) take off, root out  
 PF (vi) babarha 2.23.13. CS.IPV (ni) barhaya 2.23.8
- bṛhādgiri Bv dwelling on high mountains 5.57.8
- bṛhaspātiprasūta Tp ordered by Brhaspati 10.97.15, 19
- brahmakṛt m maker of hymns 3.32.2
- brāhmakṛti f prayer 7.28.5
- brahmacōdana Tp inspirer of prayers 6.53.8
- brahmadviś Tp hater of prayers 2.23.4; 10.125.6
- brāhmaṇ n prayer 2.12.14; 23.1, 2; 3.29.15; 5.73.10; 7.28.1, 2; 61.2, 6; 71.6: 83.4; 103.8
- brahmān m priest 2.12.6; 4.50.8, 9; 10.117.7, 125.5
- brāhmaṇā m priest 7.103.1, 7, 8; 10.90.12, 97.22
- brū (II) speak adhi, plead for PR bravīmī 10.18.1, 117.6. Ā. (upa) bruve 4.51.11; 10.97.4. IPF abravam 6.55.5; abravīt 4.18.11. IPV bravāma 2.28.8 (adhi) brūhi 1.35.11; bravītu 1.35.6; (adhi) bruvantu 10.15.5. SB bravat 6.54.1, 2. OP brūyāt 10.135.5. PT bruvat 8.48.1; Ā. bruvāna 3.59.1. PF āha 2.28.10; 4.33.5; 7.86.3; 8.100.3; āhuḥ 1.118.3; 2.12.5; 5.11.6, 73.9; 10.34.4
- bhaksā m enjoyment 6.28.5; 8.100.2; 10.34.1
- bhaj (I, II) enjoy, allot share in, give.  
 PR bhajati 4.54.1. IPF abhajat 2.38.1; (ā) abhajāt 4.30.16. PF bhejire 5.57.5; AO abhaksī (1s) 8.48.1; abhakta (3s) 3.33.12. IPV bhajāma 10.108.9; INJ bhajanta 10.15.3; (vi) bhajanta 10.108.8. OP bhakṣiya 5.57.7; bhakṣimūhi 8.48.7
- bhadrā 1) m (√bhand) auspicious 1.48.13, 49.1, 115.3; 2.23.19, 35.15; 3.59.4; 4.51.7; 5.1.10, 80.6; 6.28.6; 10.14.6, 12; 18.3; 72.5  
 2) n auspiciousness 1.1.6, 115.2; 3.9.7; 6.28.1
- bhadravāc ■ having auspicious sound 6.28.6
- bhan (I) speak PR bhananti 4.18.6. INJ bhananta 4.18.7
- bhand, shine, be graceful PT bhandamāna 1.142.7
- bhandanāy, praise  
 PT bhandanāyat 9.85.2
- bhāndiṣṭha a (√bhand, superlative) most blessed 5.1.10
- bhāra m loot, loot-giving battle 2.23.13; 3.48.5
- bharv (I P) chew PR bharvati 1.143.5
- bhas, chew. See baps
- bhā (II P) shine PR (ā) bhāsi 1.49.4, 50.4; (ava) bhāti 1.154.5 (vi) bhāti 2.23.15; 35.7, 8; 5.11.1, 80.3; 10.121.6; IPV (ā) bhāhi 1.48.9; (vi) bhāhi 3.61.2; 7.77.5 PT f. (vi) bhāti 3.61.5, 6; 4.51.1, 10, 11; 5.80.1
- bhāgā m (√bhaj) allotted share 1.116.9; 2.23.2, 38.5, 7; 4.54.2; 8.100.1, 2
- bhātvaśas Bv one whose strength is light 1.143.3
- bhānū m light, ray 1.48.9, 15; 143.3; 3.61.7; 7.75.3, 77.5; 9.85.12
- bhāsas n lustre 4.33.4
- bhikṣ (I A) beg PR bhikse 2.28.1. PT bhikṣamāna 3.33.2; 61.6
- bhid (VII P) break IPF (pra) abhinat 1.32.1 PF (vi) bibheda 10.68.4; (vi) bibhiduḥ 1.85.10 AO.INJ bhet 10.68.6 INJ bhinat 10.68.11 PP bhinna 1.32.8. GD bhitvā 10.68.7
- bhiyās n fear 2.28.6; 10.108.2
- bhiṣāj m physician 1.116.16; 2.33.4; 10.97.6
- bhī (I A, III) fear PR bhayante 1.85.8; 2.12.13; 7.83.2. PF bibhāya 5.83.2, AO abhaisuḥ 8.48.11 PT bibhyat 10.34.10, PF.PT bibhivāms 4.30.10. PP bhīta 1.32.14
- bhī f fear 1.32.14; 5.57.3; 10.146.1
- bhīmā a (√bhī) formidable, terrible 1.154.2; 2.23.3, 33.11
- bhīrū a (√bhī) timid 2.28.10
- bhuj (VII) enjoy, experience AO bhojam 2.28.9. OP bhujema 7.88.6 PT (pra) bhujāt 1.48.4
- bhuj f enjoyment 5.73.2
- bhur (VI P) be rash or impetuous  
 INT jarbhurīti 5.83.5 INT. PT jarbhurāna 2.38.8
- bhurany (demon. from bhurana) be restless, agitate PR bhuranyati 5.73.6. PT bhuranyat 1.50.6
- bhūvana n creature 1.35.2, 5, 6; 85.8; 143.4; 154.2, 4; 160.2, 3; 2.23.17; 33.9; 35.2, 8; 4.51.5, 54.4; 5.63.2, 7; 83.2, 4; 7.61.1; 75.4; 83.2; 95.2; 8.100.4; 9.85.3; 10.72.7; 125.7, 8; 137.1; 168.2, 4
- bhū (I) become. pari surround for help PR bhavasi 9.85.3; bhavati 3.29.11; 5.80.4; 7.83.2; 10.117.3, 6. bhavanti 10.18.5. IPF abhavaḥ 1.32.12; 3.9.2, 32.10. abhavat 1.32.9; 3.29.11; 4.33.9; 5.11.3, 4; 7.83.4; 10.135.5, 6; (āvih) abhavat 1.143.2; abhavan 7.83.7. PF (abhi+sam) babhūtha 10.18.8; (āvih) babhūtha 5.1.9; babhūva 1.32.8; 2.12.9; 10.34.12, 121.3; (abhi) 3.59.7; (ā) 10.129.6, 7; 168.3; (pari) 1.32.15; 10.121.10; (sam) 10.125.8. babhūvuh 7.88.5; (pari) 4.33.1. PF.OP babhūyāt 4.51.4. AO root abhūma 8.48.3; abhūt 2.38.6; 4.54.1; 7.77.1; 10.18.3. bhūt 1.116.6; 3.32.12; 7.68.6; (anu) 3.32.11. abhūvan 7.61.5. AO.IPV bodhi 2.23.14, 33.15; 7.75.2; bhūtu 4.50.11. AO.INJ (abhi) bhuvam 10.119.8. AO.SB bhuvām 7.86.2. IPV bhava 1.1.9; 7.54.1; bhavata 3.33.9; 10.18.2; bhavatu 5.83.8; (apa) 9.85.1; bhavantu 5.83.7; 10.18.12. SB bhavāsi 8.48.2; bhavāti 2.38.11; 10.108.3. PF.PT babhūvāms 4.18.9; DS.PT bubhūsat 1.32.7. PP bhūta 10.90.2 (pra) bhūta 7.77.3

*bhūman* n earth 1.85.5; 7.86.1  
*bhūyas* a many 2.28.9  
 adv. amply 10.117.8  
*bhūyobhūyas* adv. repeatedly 6.28.2  
*bhūri* a ample, mighty 1.48.2, 9; 154.6; 184.3; 2.28.1; 33.9, 12; 7.95.2; 8.100.2; 10.125.3  
*bhūridāvan* Tp (*dāvan* from  $\sqrt{dā}$ ) giver of much 2.28.11  
*bhūriśrīga* Bv many horned 1.154.6  
*bhūristhātra* Bv having many homes 10.125.3  
*bhūrni* a ( $\sqrt{bhūr}$ ) impetuous 7.86.7  
*bhūṣ* (=bhū) with *pari*, surround for protection IPF *paryabhūsat* 2.12.1  
*bhr* (I, III) bring, carry, offer, support  
 I PR *bharanti* 5.1.10; 8.100.9; (*sam*) 1.115.5. *Ā bhare* 1.143.1; (*vi*) *bharante* 5.11.4. IPF (*ā*) *abharat* 8.100.8; IPV *bhara* 9.69.10; (*ava*) 3.29.4; (*ā*) 3.29.1; *bharata* 8.100.3; *Ā. (pra)* *bharasva* 7.88.1. INJ *bharanta* (PS.) 5.73.8. PT *bharat* 1.1.7  
 III PR *bibharmi* 10.125.1; *bibharsi* 2.33.10; 6.53.8; *bibharti* 3.59.8; 4.50.7; 8.29.3, 4, 5. PF *jabhāra* 4.18.4; (*ava*) 1.32.9; (*ā*) 4.18.13; (*nis*) 10.68.8, 9; (*sam*) 1.115.4. PT *bibhrat* 1.25.13; 5.73.2; 7.77.2, 103.6. PP *bhrta* (*ā*) 1.25.7; (*prati*) 7.68.1; (*sam*) 10.90.8. INF (*pra*) *bhartum* 3.48.1 (*apa*) *bhartavai* 10.14.2  
*bhīṣaja* a, n healing medicine 2.33.2, 4, 7, 12, 13  
*bhogā* m enjoyment 10.34.3  
*bhojā* m ( $\sqrt{bhuj}$ , to feed) liberal patron 4.51.3; 10.117.3, 151.2, 3  
*bhōjana* n nourishment 5.83.10; 7.68.5  
*bhyas* (II A) tremble, shake with fear IPF *abhyasetam* 2.12.1  
*bhrāj* (I A) shine PR (*vi*) *bhrājante* 1.85.4; PT *bhrājat* 1.50.3  
*bhrājamāna* 7.63.4; (*vi*) 4.33.6; 7.63.3  
*bhrājadṛṣṭi* Bv having bright lances 10.78.7  
*bhrājas* n lustre, brightness 10.78.2  
*bhri* (IX) punish PR *bhriṇanti* 2.28.7  
*manh* (IA) give  
 PR *manhate* 4.31.8  
*maghā* n gift. cf. *maghavat*  
*maghāvat-van* m patron, Indra 1.32.3, 13; 48.2, 8; 184.5; 2.28.11, 33.14, 35.15; 3.48.5, 61.4; 4.51.3; 7.28.5; 75.5; 77.4; 95.3  
*majjān* m marrow 10.68.9  
*majmān* m greatness (instr. only) 1.143.2, 4  
*matī* f ( $\sqrt{man}$ , to think) hymn, prayer 1.142.4, 143.1; 2.23.6, 10; 5.57.1; 80.1; 7.77.6, 88.1; 9.69.1, 2; 85.7, 11; 10.119.4, 5  
*matsarā* a ( $\sqrt{mad}$ ) intoxicating, gladdening 9.69.6  
*math=manth* (I) crush, churn PR *manthanti* 3.29.6. IPV *manthāma* 3.29.1; *manthata* (2 pl.) 3.29.5. PP *mathita* 3.9

.5; 8.48.6; (*nir*) *mathita* 3.29.12; PS.PT *mathyamāna* 5.11.6  
*mad* (I) rejoice. (with or without object)  
 PR *madanti* 1.85.1; 154.4, 5; 7.49.4; 8.29.7; 10.14.3, 10. (*anu*) 1.184.4. AO root *matsata* 9.85.2 CS *mādayanti* 10.34.1; *mādayante* 10.15.14; CS IPV *mādayasva* 3.32.1; 10.14.4, 5; *mādayethām* 1.184.2; *mādayadhvam* 1.85.6. PT *madat* 1.184.2, 184.5; 3.59.3; 4.33.10, 50.2; 10.14.7, 68.1 PS PT (*anu*) *madyamāna* 7.63.3  
*māda* m 1) wild delight 1.85.10 3.32.2, 10, 15; 8.48.6  
 2) Soma drink, which gives such delight 3.42.2; 4.33.11; 9.69.3, 7; 9.85.2  
*madacyūt* Tp (*mada*+ $\sqrt{cyu}$ , to move) moving with joy, reeling with intoxication 1.85.7  
*madintama* a ( $\sqrt{mad}$ , Super.) most delightful 9.85.3  
*madirā* a ( $\sqrt{mad}$ ) delightful 9.85.7  
*madya* a ( $\sqrt{mad}$ ) intoxicating 7.68.2  
*mādhu* n sweet offering or food, Soma 1.19.9, 25.17, 85.6, 116.12, 142.3, 154.4, 5; 4.18.13, 50.3; 5.73.8; 8.48.1, 100.2; 9.69.2, 85.4; 10.34.7, 68.4, 8  
*mādhujihva* Br sweet-tongued 9.85.10  
*madhudhā* Tp giver of sweet 3.61.5  
*mādhupsaras* Bv having sweet food 4.33.3  
*mādhumat* a sweet 1.142.2; 3.32.4; 5.63.1, 4; 9.69.2, 85.6, 10  
*mādhumattama* a sweetest 5.11.5; 10.14.15  
*madhūyū* (denom. adj) lover of honey 5.73.8  
*madhyamaśī* Tp one who lies in the middle 10.97.12  
*madhyā* adv in the middle 1.115.4; 2.38.4  
*man* (IV, VIII A) think, honour PR *manye* 8.48.6; *manyate* 10.146.4; AO root *manisi* (1s) 7.88.2; *amata* (3s) 10.68.7; IPF (*anu*) *amanyanta* 1.116.7; *manvata* (augmentless) 8.29.10. AO.SB *manai* (1s) 10.97.1; *manāmahe* 7.83.10. PS.PT *manyamāna* 2.23.12; 3.32.4; 4.18.5; 10.34.13  
*mānasvat* ■ spirited 2.12.1  
*manā* f prayer, thought, 2.33.5; 4.33.2  
*manūṣā* f prayer, thought 3.33.6; 5.11.5; 83.10; 7.71.6; 10.129.4  
*manūṣin* m wise, high-souled, spirited 5.57.2; 9.85.3  
*manuṣyā* a fit for man 2.23.9  
 m man 3.29.2; 7.89.5  
*manuṣvāt* a like Manu 3.32.5  
*mānojavas* Bv having the speed of mind 7.68.3; 8.100.8  
*manojū* ■ swift like mind 1.85.4  
*māntumat* ■ wise, thoughtful 6.56.4  
*māntra* m hymn, thought 2.35.2; 10.14.4, 191.3

- mantray (denom. from mantra) speak  
 PR (abhi) mantraye 10.191.3  
 manth see math  
 manthā m churned or brewed drink cf.  
 manthin  
 manthin ■ prepared by churning with  
 other ingredients 3.32.2  
 mand (I) gladden, rejoice PF (ud) ma-  
 manda 2.33.6. AO amandiṣātām 7.103.4  
 mandasānā ( $\sqrt{\text{mand}}$  pt.) rejoicing 4.50.10  
 mandrā a ( $\sqrt{\text{mand}}$ ) delightful 2.28.1;  
 5.11.3, 26.1; 8.100.10, 11  
 mandrājihva Bv sweet-tongued 1.142.8;  
 4.50.1  
 mandrājani Tp (ajanī from  $\sqrt{\text{aj}}$ ) sender  
 of sweet words 9.69.2  
 mānman n prayer, hymn 1.154.3; 7.61.2,  
 6; 10.78.1  
 manyū m fury, anger 1.25.2; 2.23.12; 7  
 .61.1, 86.6; 8.48.8; 10.34.8, 14  
 manyumātama a most furious 4.30.7  
 manyumī Tp (manyu+ $\sqrt{\text{mī}}$ ) destroyer of  
 fury 2.23.4  
 mamāt adv now, just then 4.18.8, 9  
 mayobhū Tp (mayah+ $\sqrt{\text{bhū}}$ ) blissful 2.33  
 .13  
 mayobhū=mayobhū 5.73.9  
 marditr a ( $\sqrt{\text{mrd}}$ ) sympathiser 4.18.13;  
 10.34.3, 117.1, 2  
 mārman n vital part 3.32.4; 8.100.7  
 mārya m young man, lover, wooer 1.115.2;  
 3.33.10; 10.78.1, 4  
 mah (I) be great. (CS) honour INJ  
 (sam) mahayam (1s) 7.61.7  
 mah a great 1.19.2, 3; 2.23.17, 33.8; 3.48  
 2; 4.50.4; 7.28.3, 5; 75.2; 10.108.2  
 maha a great 1.48.14, 16; 116.13; 142.6,  
 9; 2.23.2, 33.8, 14; 3.48.3, 61.7; 5.11.5;  
 10.14.1, 119.8  
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 .73.3; ■.100.4  
 māhas n ( $\sqrt{\text{mah}}$ ) lustre, power 7.88.4  
 mahāgrāmā Km a great host, army 10.78.6  
 mahāmahā Km greatly powerful 10.119.12  
 mahāvadhā Br having a great weapon 5  
 .83.2  
 mahāvira Km great hero 1.32.6  
 māhi a great 1.116.6; 2.12.10, 23.4; 5.1  
 .10, 83.5; 9.85.8  
 mahitvā ■ greatness 1.115.4; 3.32.9, 11;  
 10.121.3, 4  
 mahitvanā=mahitva 1.85.7; 2.23.4  
 mahin n great 1.160.2, 5  
 mahiśā a great 4.18.11  
 m buffalo 9.69.3  
 māhiṣvat ■ great 7.68.5  
 mahīy (denom. from maha)  
 PR mahiyate 10.146.2. PT mahiyamāna  
 4.30.9.  
 mā (III) measure IPF amimīta 3.29.11.  
 PF (vi) mame 1.154.1, 3; 160.4; 2.12.2;  
 mamatuh 3.32.7; A mamāte 3.32.7; ma-  
 mire 10.78.7. AO.SB (upa) māsi 1.142  
 .2. PT mimāna 1.50.7  
 mā (III P) bellow PR mimāti 9.69.4  
 māki pro no one; used like naki 6.54.7;  
 9.85.8  
 mākim ind. none 6.54.7  
 mātārisvan m 1) Agni 3.29.11  
 2) a divine being who first brought Agni  
 to men 1.143.2; 3.9.5  
 mātali m leader of the kavya pitrs 10.14  
 .3  
 mātṛtama a most motherly 3.33.3  
 mātṛa f portion, measure 2.28.5  
 mādhi a sweet-loving 7.71.2  
 māna m 1) spacious mansion 7.88.5  
 2) a family name of the Agas-  
 tyas 1.184.5  
 mānavā ■ belonging to Manu, man 4.54  
 .1; 8.30.3  
 mānuṣa a belonging to men 1.48.11; 3.9  
 .6; 7.75.2  
 m man 1.25.15, 48.7, 50.5; 4.54  
 .2, 3; 5.1.9; 7.63.1, 77.1  
 mānyā ■ of the Māna family 1.184.4  
 māyā f supernatural power of demons or  
 gods 1.32.4, 160.4; 3.61.7; 4.30.11, 21,  
 5.63.4, 6; 83.3, 7  
 māyū m ( $\sqrt{\text{mā}}$  to bellow) voice, lowing  
 7.103.2  
 mārjālyā a ( $\sqrt{\text{mrj}}$ ) fit to be served 5.1.8  
 mārḍikā n ( $\sqrt{\text{mrd}}$ ) mercy 4.18.12  
 mārtaṇḍā m bird, the sun-bird 2.38.8;  
 10.72.8  
 māvat a one like me 1.142.2  
 māś m month 1.25.8; 4.18.4  
 māś n flesh 4.33.4  
 māśa m month 3.32.9, 7.61.4  
 mi (V) build, fix IPV minotu 10.18.13;  
 PP mita 4.51.2  
 mit f ( $\sqrt{\text{mī}}$ ) pillar 10.18.12  
 mitājñu a having crosswise, bent knees,  
 ready for worshipping etc. 3.59.3; 7.95.4;  
 10.15.6  
 mītrāmahas Bv having a friendly lustre  
 1.50.11  
 mith (I) oppose, attack PF mimetha 10  
 .34.2  
 mithās adv. mutually, in succession 10  
 .68.10  
 mid, be fat, grow CS. medayatha 6.28.6  
 miyēdha=medha m oblation 3.32.12  
 miś (I P) shower DS mimikṣati 1.142.3. DS.  
 IPV (sam) mimikṣva 1.48.16.  
 miṣ (VI P) close, wink PR (ni) miṣati 3.29  
 .14. PT (ni) miṣat 10.121.3  
 INF nimīṣah (gen.) 2.28.6  
 mih f mist 1.32.13  
 mī (IX) violate, break PR (pra) minīmasi  
 1.25.1; mināti 5.80.4; (ā) 2.12.5; (pra)  
 7.63.3; minanti 2.38.7, 9; 3.32.8; 7.103.9.  
 IPF amināḥ 1.32.4; IPV (pra) mināma 8  
 .48.9; INJ minat 4.30.23. PT minat 10.108  
 .11. INF (pra) miye 4.54.4  
 mīdhvās ( $\sqrt{\text{mīh}}$  pf. pt.) liberal 2.33.14; 7  
 .86.1, 88.1, 102.1; 9.85.4



*muc* (VI) release, unbind IPF (*nir*) *amuñ-*  
*catam* 1.118.8; (*pra*) *amuñcatam* 1.116  
.10; PF. IPV (*ut*) *mumugdhi* 1.25  
.21; (*vi*) *mumugdhi* 2.28.6. PPF *amu-*  
*muktam* 1.116.14; 7.71.5. AO (*nir*) *amoci*  
5.1.2. IPV *muñcatam* 3.33.13; 6.74.3;  
6.74.4; *muñcantu* 10.97.15, 16. SB  
(*pra*) *mucāti* 2.38.3; (*vi*) *mucanti* 2.28.4.  
GD (*vi*) *mucya* 3.32.1  
*muḍ* (I A) rejoice PR *modate* 5.83.9; IPV  
*modadhvam* 10.97.3  
*muṣ* (IX P) steal, snatch off PP *muṣita*  
10.68.10; GD (*ā*) *muṣya* 3.48.4  
*muṣāy* (denom. from *muṣ*) snatch away  
PR *muṣāyati* 6.28.2; INJ *muṣāyah* 4  
.30.4  
*muhūrtā* m moment 3.33.5  
*mūrdhān* m head, summit, top 9.69.8; 10  
.125.7, 10.151.1  
*mṛ* (I A) die PF.PT *mamṛvāṃs* 1.116.3;  
PP *mṛta* 10.18.3, 9  
*mṛ* (IX) crush INT. IPV *marmartu* 2.23.6  
*mṛgā* m wild beast 1.154.2; 2.33.11; 10  
146.6  
*mṛgayās* m hunter of animals i.e. beast  
of prey 2.38.7  
*mṛc* (I P) injure CS.SB *marcayāt* 2.23.7  
*mṛj* (II) wash PR *māṛjmi* 2.35.12; *mṛj-*  
*anti* 5.1.7; 9.85.7. PF.OP *mamṛjita* 7.95  
.3. INT.PT *marmṛjyamāna* 2.35.4; INT.  
PT (PS) *marmṛjyamāna* 9.85.5. PS  
*mṛjyate* 5.1.8  
*mṛd* (VI, X P) take pity, show mercy  
PF.OP *mamṛdayāh* 4.18.8; IPV *mṛda* 2  
.33.11, 14; 7.89.1; 8.48.9; *mṛdaya* 1.25  
.19; 7.89.1; 8.48.8. *mṛdata* 5.57.8; 10.34  
.14. SB *mṛdāt* 10.108.6  
*mṛdayāku* a kind, gracious 2.33.7  
*mṛdīkā* n pity, grace 1.25.3, 5; 7.86.2;  
8.48.12  
*mṛdh* f obstructor, enemy 2.23.13, 28.7;  
6.53.4; 9.85.2  
*mṛnmāya* a made of clay 7.89.1. cf. note  
on 10.18.10-13  
*mṛś* (VI P) touch, attack, abhi, anu, pari  
attack PR (*pari*) *mṛśanti* 10.34.4; (*abhi*  
+*pra*) *mṛkṣah* (2s) 4.30.13; GD (*anu*)  
*mṛśya* 10.68.5  
*mṛś* (IV) neglect, forget *api*, *pra*, neglect  
PR (*api*) *mṛśyate* 6.54.4. AO (*api*)  
*mṛśthāh* (2s) 3.33.8. INF (*pra*) *mṛśe* 3  
.9.2  
*meday* see *mid*  
*medhām* sacrificial offering. see *miyedha*  
*medhā* f intellect 4.33.10  
*médhira* ■ (*medhā*) intelligent, wise 1  
.25.20, 142.11; 8.29.2  
*médhya* ■ (*medha*) deserving a sacrifice  
5.1.12  
*mōkī* f ( $\sqrt{muc}$ ) deliverer i.e. night 2  
.38.3  
*mōgha* ■ ( $\sqrt{muh}$ ) fruitless, useless 10  
.117.6  
*marjavatā* ■ coming from *Mūjavat* 10  
.34.1

*myakṣ*, shine, fit in. *apa*, drive away by  
shining IPV *myakṣa* 2.28.6  
*mrad* (I) soften IPV (*vi*) *mrada* 6.53.3  
*mrādas* n pressure. cf. *ūṛṇamradas*  
*yakṣā* ■ mysterious sight 7.61.5  
*yakṣin* m master of *yakṣa*-s 7.88.6  
*yākṣma* m disease 10.97.11, 12, 13  
*yaj* (I) worship, sacrifice  
PR *yakṣi* (irr. 2s) 1.142.11; 5.26.1. *yajate*  
6.28.3. IPV *ayajanta* 10.90.7, 16. AO  
*ayāh* (2s) 3.29.16. AO. IPV *yakṣatām*  
(3d) 1.142.8. IPV *yajāma* 3.32.7; *yaja* 3  
.29.12. SB *yajāsi* 3.29.8. PT *yajamāna* 3  
.29.8; 5.26.5; 6.54.6; 10.151.4. PF.PT  
*ijāna* 4.51.7  
*yajatā* a holy 1.35.3, 4; 2.33.10; 5.1.11;  
7.75.7; 9.69.3  
*yājatra* ■ holy 7.75.7, 88.1  
*yajātha* n worship 2.28.1; 5.1.2, 11.2  
*yājīyān* a ( $\sqrt{yaj}$ , Comp) better worship-  
per 5.1.5, 6  
*yajñāketu* Bv having sacrifice as the ban-  
ner 4.51.11  
*yajñāmanman* Bv willing to sacrifice 7.61  
.4  
*yajñīya* a holy, deserving an offering  
1.142.3; 2.23.2; 3.32.7, 12; 33.11; 59.4;  
4.54.2; 7.95.3; 8.30.2; 10.14.5, 6; 18.2;  
125.3  
*yājvan* m sacrificer 6.28.2, 4; 10.151.2, 3  
*yat* (I A) strive, vie with PF *yetire* 1.85  
.8; CS *yātayati* 3.59.1; CS. IPV *yātaya*  
10.127.7. PT *yatamāna* 10.18.6. PP  
(*pari*) *yatta* 7.83.8  
*yatāsruc* Bv (*yata* from  $\sqrt{yam}$ ) having a  
raised ladle, sacrificer 1.142.1, 5  
*yāti* pron. as many 10.15.13, 18.6  
*yathākāmām* adv according to will 10.146  
.6  
*yāthāyathā* (with *eva eva*) according ■ 4  
.54.5  
*yathāvaśām* adv according to will 3.48.4;  
10.18.4, 168.4  
*yantr* m ( $\sqrt{yam}$ ) leader, controller 2.23  
19  
*yam* (I)=*yacch*, direct, control, extend.  
PR *yacchati* 5.80.2; A. *yacchase* 7.55.2  
PF *yemathuḥ* 5.73.3; *yemire* 3.59.8; (*vi*)  
4.54.5. AO *ayāmsam* (1s) 2.35.15; (*ut*)  
*ayān* 10.139.1; (*nir*) *ayān* 2.38.3; s: (*ut*)  
*ayāmsata* 10.119.2, 3. AO. IPV *yandhi*  
7.88.6; (*pra*) *yandhi* 7.75.2; (*vi*) *yanta*  
(2 pl.) 1.85.12. AO. SB (*ut*) *yāmsate* 1  
.143.7. IPV *yachha* 5.83.5; (*pra*) *yaccha-*  
*tāt* 1.48.15; *yacchatam* 7.83.9; (*ni*) *yac-*  
*chatam* 4.50.10; *yacchata* 4.51.10; 8.30.4;  
(*adhi*) 1.85.12; (*pra*) 10.15.7; *yacchantu*  
7.83.10. PP (*pra*) *yata* 1.154.3; 10.15.11,  
12; (*sam*) *yata* 9.69.3  
*yamā* m (1) name of a king 1.116.2  
(2) a deity 1.35.6; 10.14.1-5, 7-  
16; 15.8; 18.13; 97.16; 135.1,  
7;  
(3) twins 5.74.4; 10.117.9



- yayī* m (√*yā*, redup. adj.) traveller 5.73.7  
*yayā* m (√*yā* redu. adj.) traveller 10.78.1  
*yāva* m barley 10.68.3  
*yāvamat* ■ possessed of barley 9.69.8  
*yāvasa* n grass 7.102.1  
*yāviṣṭha* a (yuvam, Super.) youngest 5.1.10  
*yāviṣṭhya* a (yuvan, Super) youngest 3.9.6; 5.26.7  
*yāsas* n fame 1.25.15  
*yāsas* a famous 1.1.3; 4.51.11; 7.75.2; 8.48.5  
*yas* (IV P) be tired. cf. *ayās*  
*yahvā* a young, active 1.142.7; 2.35.9, 14; 5.1.1  
*yā* (II) go. vi, go in spite of. PR *yāmi* 5.73.2; 10.119.13; *yāmaḥ* 3.33.6; *yāthaḥ* 3.33.2; (pari+pra) *yātha* 4.51.5; *yāthana* 5.57.2; *yāti* 1.50.9; 7.75.6, 95.1; (abhi+vi) *yāti* 1.48.7; (ā) *yāti* 1.35.2, 3; 48.5; (vi) *yāti* 1.48.7. IPF *ayātam* 1.116.18; (upa) *ayātam* 1.116.19; (vi) *ayātm* 1.116.20 PF *yayātha* 3.33.10; *yayau* 3.33.9; (pra) *yayuh* 9.69.9. AO *ayāsam* (1s) 3.33.3. IPV (upa) *yāhi* 3.29.16; 7.28.1; *yātam* 1.184.5; (ā) *yātam* 1.118.2, 11; 7.68.1; (upa+ā) *yātam* 1.118.10; 7.71.2, 14; *yātu* 1.35.10 (ā) 1.118.1. PT *yāt* 1.32.15; 2.38.3; 3.32.14. INF (pra) *yai* 1.142.6.  
*yāt* ind. as long as, as far ■ 7.88.4; 10.68.10  
*yātayājana* Bv one who urges men to activity 3.59.5  
*yātudhāna* m devil, sorcer 1.35.10  
*yātr* a (√*yā*, to attack) avenger, warrior 1.32.14  
*yādrādhya* a pleasant at any time, comfortable in every way 2.38.8  
*yāma* m (√*yā*) arrival, march 1.48.4; 4.51.4; 5.73.7  
*yāman* n (√*yā*) approach, arrival 1.25.20, 85.1, 116.13; 3.29.6; 5.57.3, 73.9, 10.78.6, 127.4  
*yāmahūta* a most often invited in their marches 5.73.9  
*yāmahūti* f call for approach or help 10.117.3  
*yu* (III, VI) join, ud, pull up PR (ud) *yuvāmahe* 6.57.6. IPF (ni) *yuyotam* (2d) 7.68.5  
*yu* (III) separate AO s: *yosat* 2.33.9. IPV *yuyodhi* 2.33.3; *yuyotam* (irr.) 7.71.1; *yuyutam* 7.71.2; INJ *yuyothāh* (2s) ■ 3.31.1. CS. IPV *yāvaya* 7.77.4; 10.127.6; *yavayantu* 8.48.5; CS. PT (pra) *yāvayat* 3.48.3  
*yu* (IP)=*yucch*, fail, neglect. PR (pra) *yucchataḥ* 1.25.6  
*yuktāgrāvan* Bv one whose press-stones are set to work 2.12.6  
*yugā* n (√*yuj*) (1) yoke 1.115.2; 8.91.7 (2) generation 3.33.8; 5.73.3; 10.72.1, 2, 3, 9  
*yucch* see *yu*  
*yuj* (VII) yoke.  
PR *yuijate* 1.48.4; IPF *ayujmahi* 6.53.1; *ayugdhvam* 1.85.4, 5; 5.57.3; *ayukta* 1.48.7, 50.9, 115.4 PF *yuyuje* 10.34.11; PT *yujāna* 5.80.3; 7.75.4. PP *yukta* 1.116.18, 118.4; 7.28.1. PS *yuyjate* 5.1.3  
*yuj* m companion, friend 2.23.9, 18; 6.56.2; 7.95.4  
*yūjya* n (1) companion 2.28.10 (2) friendship 2.28.3  
*yudh* (IV) overpower, fight. IPF *ayudh-yah* (2s) 4.30.5; PF *yuyudhuḥ* 4.30.3; 7.83.7; Ā. *yuyudhāte* (3d) 1.32.13. IPV *yudhyai* (1s) 4.18.2. PT *yudhyat* 4.30.4; *yudhyamāna* 2.12.9. GD (a) *yuddhvi* 10.108.5  
*yup*, remove. PF *yuyopima* 7.89.5. CS. PT *yopayat* 10.18.2  
*yūyudhi* a (√*yudh*, redup. adj.) warrior 1.85.8  
*yuvayū* ■ loyal to you (yuvām, acc. d.) 7.71.6  
*yuvāku* a (yuva=acc. d+ku from √ac, to go) loyal to you 7.68.1, 7  
*yūpa* m pillar, sacrificial post 4.33.3  
*yōktra* n (√*yuj*) strap, harness 3.33.13  
*yōga* m (√*yuj*) active work, labour 7.86.8  
*yōjana* n a measure of distance 1.35.8; 10.78.7  
*yōni* m (√*yū*) home, resting place 2.35.10 38.8; 3.29.8, 10; 33.3, 4; 4.50.2; 8.29.2; 10.18.7, 34.11, 68.4, 125.7  
*yōśanā* f woman, beloved 7.95.3  
*yōśā* f woman, beloved-associated with *jāra*, *marya*, *vadhūyu* 1.48.5, 115.2; 3.33.10, 48.2; 5.80.6; 7.75.5, 77.1; 10.168.2  
*yos* n (√*yū*) bliss 2.33.13; 10.15.4  
*rañh* (I) hasten forth. CS. PT *rañhayat* 1.85.5. INT. PT *rārahāna* 10.139.4  
*rāñhas* see *vātaramhas*  
*rakṣ* (I) protect, defend. PR *rakṣasi* 2.23.5; *rakṣataḥ* 1.160.2; *rakṣanti* 10.108.7; Ā *rakṣethe* 7.63.7; *rakṣate* 7.83.9. IPF *arakṣan* 4.33.4; IPV *rakṣa* 1.35.11; *rakṣatāt* 4.50.2; *rakṣatu* 6.54.5; *rakṣantu* 8.48.5. PT *rakṣamāna* 7.61.3; 10.68.1  
*rakṣās* m devil-monger, sorcer 1.35.10; 2.23.14; 5.83.2  
*rākṣas* n devil, evil spirit 9.85.1  
*rakṣohān* Tp demon-killer 2.23.3; 10.97.6  
*raghupátvan* Tp (patvan from √pat) quick-flying 1.85.6  
*raghuyā* adv (raghu) quickly 2.28.4  
*raghuśyād* Tp (√*syand*) swiftly moving 1.85.6; 5.73.5

*rājas* n region, mid-region 1.19.3; 32.14.35.2, 4, 9; 50.7; 116.20, 154.1, 160.1, 4; 5.63.5; 73.3; 7.68.3; 10.15.2; 121.5; 129.1; 139.5

*rañ* (I) rejoice CS. has the same sense. IPF *rañan* (unaug.) 4.33.7; CS.IPV *rañayantu* 6.28.1

*rāṇa* m wild delight 1.116.21

*rāṇya* a delightful 1.85.10

*raṇvā* a delightful 7.54.3

*rātṇa* n ( $\sqrt{rā}$ ) lovely gift 1.35.8; 2.38.1: 4.54.1; 5.1.5; 7.75.6, 8

*ratnadhātama* a best giver of gifts 1.1.1

*ratnadhēya* Km bestowal of gift 10.78.8

*rathī* m one having a chariot, chariot-fighter 1.25.3; 6.55.1; 10.78.5

*rathītama* a best owner of a chariot 6.55.2, 56.2, 3

*rāthya* a belonging to a chariot i.e. a chariot-horse 1.35.6; 3.32.2; 7.95.1; 10.117.5

*rad* (I) dig out, give IPF *aradat* 3.33.6; *aradatam* 1.116.7; PF *rarāda* 7.49.1; PT *radat* 5.80.3

*radh* (IV P) yield, submit, AO *radham* (1s) 1.50.13; *riradhaḥ* (2s) 1.25.2; *rīradhat* (3s) 2.33.5. CS.IPV *randhya* 6.53.5-7. CS.PT *randhayat* 1.50.13

*rādhṛā* a ( $\sqrt{radh}$ ) meek, submissive 2.12.6

*ran=rañ* (I) rejoice. INT.IPV *rārantu* 3.42.8

*rāpas* n ( $\sqrt{rap=raph}$ ) bodily injury 2.33.3, 7; 7.50.2; 10.97.10

*raphitā* a ( $\sqrt{raph}$ ) exhausted, poor 10.117.2

*rabh* (IA) touch, cling to. PR (*ā*) *rabhāmahe* 6.57.5; (*saṃ*) *rabhante* 3.29.13. PT (*ā*) *rabhamāṇa* 10.125.8; PP (*saṃ*) *rabdha* 10.72.6

*ram* (I, IX) make firm (P) cease, stop (A). PR *ramate* 2.38.2; IPF *aramṇāt* 2.12.2. AO *arīramat* 2.38.5; IPV *ramasva* 10.34.13; (*upa*) *ramadhvam* 3.33.5

*rayī* m.f. ( $\sqrt{rā}$ ) wealth, prosperity 1.1.3, 48.13, 85.12, 116.13, 19; 2.38.10; 4.33.8; 50.6, 10; 51.10; 5.80.3; 6.28.2; 7.77.6; 8.48.13; 10.15.7, 11; 117.1; 121.10

*rāva* m ( $\sqrt{ru}$ ) uproar, sound 4.50.1, 4, 5; 5.63.3

*raśandā* f string, bridle; secondarily hymn 2.28.5; 5.1.3; 10.18.14

*raśmī* m (1) ray 1.19.8; 35.7, 49.4, 50.3; 7.77.3; 9.69.6; (2) string 10.129.5

*rāsa* m essence, sweet drink 9.85.1

*rasā* f name of a river 1.108.1, 2; 121.4

*rāsāsīr* a (*āsīr* from *ā*+ $\sqrt{śrī}$ ) mixed with milk 3.48.1

*rā* (II, III) give, *saṃ*, agree. PR *rāsi* 2.33.12; 7.95.6. PF *rarīma* (1 pl.) 3.32.2. IPV. *Ā. rarīdhvam* 5.83.6. PF.PT (*saṃ*) *rārāṇa* 10.15.8

*rā* (IV) attack. PR *rāyasi* 7.55.3; IPV *rāya* 7.55.3

*rāj* (IP) rule over. PR *rājasi* 1.25.20; *rājathah* 5.63.2; 7.83.5; (*vi*) 5.63.7; *rājati* 1.143.4. PT *rājat* 1.1.8

*rājanyā* m a Kṣatriya 10.90.12

*rātāhavya* Bv one who gives offerings 1.118.11

*rāti* f ( $\sqrt{rā}$ ) gift 1.184.4 cf. *arāti*

*rādh* (IP) glorify GDV *rādhya* 1.116.11

*rādhas* n ( $\sqrt{radh}$ ) gift, bounty, liberality 1.48.2, 14; 2.12.14, 38.11; 5.57.7, 63.2; 6.55.2; 7.28.5, 77.4, 5

*radhodēya* n bestowal of a gift 4.51.3

*rādhya* see under *rādh*

*rāṣṭrī* f ( $\sqrt{rāj}$ ) queen 8.100.10; 10.125.3

*ri* (IX P) let loose, set free PR (*ni*) *riṇite* 5.80.6. IPF *ariṇāḥ* 4.30.6; *ariṇāt* 2.12.3

*ri-rī* (IV A) flow forth PR *riyate* 1.85.3

*rikh* (VI P) scratch. IPV (*ā*) *rikha* 6.53.7, 8

*ric* (VII P) leave, *ati*, excel. PR *rinakti* 7.71.1. IPV *rinacāva* 8.100.12. PS.IPV (*ati*) *aricyata* 10.90.5

*rit* f ( $\sqrt{ri}$ , to flow) flowing 6.57.4

*rip* (IV P) smear, injure. PP (*api*) *ripta* 1.118.7

*ripū* m ( $\sqrt{rip}$ ) wicked, deceitful 2.23.16

*riś* (VI P) bite, tear, graze. PT *riśat* 6.28.7

*riśādas* Tp (*riśa*+ $\sqrt{ad}$ ) devourer of foes 1.19.5; 8.30.2; 9.69.10

*riṣ* (IV P) perish, injure. PR *riṣyati* 6.54.3; AO *riṣam* 10.18.13; *riṣat* 6.54.7; 10.97.20. *riṣaḥ* (CS) 2.33.3; 7.89.5; 10.18.1. SB *riṣyāti* 10.97.17. OP *riṣyema* 6.54.9; *riṣyet* 8.48.10

*riṣ* f injury 2.35.6

*riṣany* (denom. from *riṣ*) seek to injure 2.23.12

*rih* (II) lick PR *rihanti* 2.35.13; 9.85.11. PT (*saṃ*) *rihāṇe* 3.33.1, 3; PP *riḍha* 4.18.10

*rī* (IV A) see *ri*

*ru* (II P) roar INT. PT *roruvat* 9.85.9

*rukṃā* m ( $\sqrt{ruc}$ ) shining golden ball 5.1.12; 7.63.4

*rukṃāvakṣas* Bv having golden chests 5.57.5; 10.78.2

*ruc* (I A) shine. PR *rocate* 3.29.6; (*vi*) 3.29.7. IPF *arocathāḥ* 3.29.10; *arocata* 3.29.14. PF (*upa*) *ruruce* 7.77.1; (*pra*) *ruruce* 3.61.5. AO. root: *aroci* 7.77.2; red. (*pra*) *arūrucat* 9.85.12; (*vi*) *arūrucat* 9.85.9. CS. IPF (*pra*) *arocayat* 1.143.2; *arocayan* 8.29.10. PT *rucāna* 4.51.9; *rocāmāna* 1.115.2

*ruj* (VI P) break, destroy. PR *rujanti* 4.18.6; IPF *arujah* 3.32.16; *rujat* (unaug.) 7.15.7. PF. *ruroja* 4.50.5

*rujānas* Bv (*nas*, nose) having a broken nose 1.32.6

*rudrīya* a belonging to Rudra 5.57.7

- rudh* (I, VII P) obstruct, keep back.  
PR *runadhmi* 10.34.12; *runaddhi* 10.34.3.  
IPF *arodham* 10.34.2. PP (ni) *ruddha* 1.32.11
- ruś shine* (only pt. in the RV)  
PT *ruśat* 1.48.13, 115.5; 3.29.3; 4.51.9; 5.1.2; 7.77.2; 9.69.5
- ruh* (I) grow. ā, mount upon. PR (ati) *rohati* 10.90.2. IPF *aruhat* 8.48.11; (ā) 7.83.3; (ā) *aruhan* 8.100.5. IPV (ā) *rohata* 10.18.6; (ā) *rohantu* 10.18.7. SB. (ā) *ruhāva* 7.88.3. CS. IPV (vi) *rohaya* 8.91.5. PT (ā) *rohat* 1.50.11; 2.12.12; *ruhāṇa* 1.32.8
- ruh* f branch, shoot 10.97.2
- rūpā* n form, beautiful form 1.115.5, 160.2; 7.55.1; 9.85.12; 10.139.3, 168.4
- rēku* a (√ric) empty, vacant 10.108.7
- rej* (I P) shake, cause to move. (IA) tremble with fear. PR *rejante* 1.143.3. PT *rejamāna* 10.121.6
- renū* m (√ri) loosened dust 10.72.6, 168.1
- renūkakāṭa* Bv one who raises dust 6.28.4
- rétas* n seed, rain 5.83.1, 4; 6.28.8; 10.129.4
- retodhā* a bestower of seed 10.129.5
- rebhā* m (1) singer 7.63.3  
(2) Name of a bard 1.116.24, 118.6
- revāt* a (=rayivat) rich 4.51.4; 8.48.6  
adv gloriously 1.116.18; 2.35.4
- rai* m.f (√rā) wealth, riches 1.48.1, 16; 116.9; 142.10; 2.28.11; 4.33.10; 6.54.8; 55.2, 3; 7.28.5; 75.5; 86.7; 95.2, 4; 8.48.2, 7; 10.117.5; 139.3
- rocanā* n (√ruc) bright region, part of the heaven, firmament 1.19.6; 49.1, 4; 50.4; 9.85.9
- ropaṇākā* f ■ yellow bird 1.50.12
- lakṣā* n (√lag) stake, prize 2.12.4
- lokā* m place, free open space 3.29.8; 5.1.6; 8.100.12; 10.14.9, 90.14
- logā* m clod of clay 10.18.13
- vaks* (IP) increase, grow. PF *vavakṣitha* (2s) 3.9.3
- vaksānā* f (√vāh, to carry) artery, channel, bed 1.32.1; 3.33.12
- vagnū* m (√vac) voice, sound 7.103.2
- vac* see *vañc*
- vac* (III P) speak. *sam* (Ā) PR *vivakti* 7.68.4; PF (pra) *uvāca* 1.116.12; *ūcuḥ* 4.33.6; AO (pra) *avocam* 1.116.25; *avocāma* 5.1.12; 73.10; (prati) *avocat* 8.100.5. AO. IPV (adhi) *vocatam* 7.83.2; (adhi) *vocata* 8.48.14; Ā (sam) *vocā-vahai* 1.25.17. AO INJ (pra) *vocam* 1.32.1, 154.1; (pra) *vocaḥ* 7.86.4; (pra) *vocat* 10.129.6, 136.6. AO. OP *vocema* 2.35.2; 7.28.5. PP *ukta* 10.125.4. PS *ucyate* 3.29.11; 6.28.6; 10.97.6, 137.7; *ucyete* 10.90.11. GDV (upa) *vācya* 4.54.1; (pra) *vācya* 3.33.6; 8.100.6
- vacasyā* f eloquent hymn, prayer 2.35.1
- vaj* grow strong (only causal)  
CS. IPV *vājaya* 10.68.2; CS. PT *vājayat* 2.38.10; 10.97.11
- vājrabāhu* Bv having *vajra* on the arms 1.32.15; 2.12.12, 13; 33.3; 3.33.6
- vājrahasta* Bv having *vajra* in the hand 2.12.13; 3.32.3
- vañc* (IV A) = *vac*, meander, roll on  
PR *vacyate* 1.142.4; *vacyante* 1.184.3
- vaṭśā* m calf 2.28.6; 3.33.3; 4.18.10; 7.86.5; 9.69.1
- vatsinī* f having a calf 7.103.2
- vad* (I) speak. ā, address; *sam*, converse  
PR *vadāmi* 10.34.2; 125.4, 5; *vadati* 5.63.6; 7.103.5; *vadanti* 8.100.11; Ā. (sam) *vade* 7.86.2; (sam) *vadante* 10.97.22. IPF *avadan* 10.97.17. AO (pra) *avādiṣuḥ* 7.103.1. IPV *vada* 5.83.1; *vadathana* 7.103.5. OP *vadema* 2.23.19, 33.15, 35.15; (ā) *vadema* 2.12.15; 8.48.14. PT *vadat* 7.103.3, 6, 7; 8.100.10; 10.117.7, 146.2. INT. PT *vāvadat* 10.68.1
- vadh* (I P) kill AO *avadhiḥ* 4.30.15, 18. (apa) *avadhit* 10.146.4. INJ *vadhīḥ* 4.30.8
- vadhā* m weapon 1.25.2; 32.5, 6; 2.23.12; 28.7; 3.32.6; 4.18.7, 9; 10.117.1, 6
- vadhānā* f weapon 7.83.4
- vādhar* n weapon 1.32.9
- vadhūyū* a longing for a bride 9.69.3
- vādhri* a (√vādh) impotent 1.32.7
- vadhrimatī* f a woman with impotent husband 1.116.13
- van* (VIII) win, conquer AO. IPV. *vaṁsya* (2s) 1.48.11 DS. IPV (ā) *vivāsa* (2s) 5.83.1 DS. OP (ā) *vivāseyam* (1s) 2.33.6 PT *vanvat* 7.83.4; Ā. *vanvāna* 7.88.7
- vāna* n tree 1.143.5; 2.38.7; 3.9.2, 29.6; 5.1.5, 11.6, 57.3; 10.68.10
- vanaspāti* m wild tree, sacrificial post as ■ deity 1.142.11
- vānīyas* ■ (√van, Comp.) a greater winner 10.117.7
- vanū* m (√van) enemy, conqueror 4.30.5
- vanūs* m (√van) enemy 4.50.11; 7.83.5
- vand* (I A) praise. PR (pari) *vande* 2.35.12; *vandate* 4.50.7. PT *vandamāna* 2.33.12. GDV *vandya* 4.54.1
- vandāru* a (√vand) praiseful 5.1.12
- vandhūra* n chariot-seat 10.119.5
- vap* (I) sow, throw. PF *ūpe* (3s) 10.68.3; (ud) *ūpathuḥ* (3d) 1.116.11. IPV (ni) *vapantu* 2.33.11. PP (ni) *upta* 10.34.5, 9
- vapusyā* a (*vapus*) fair, lovely 1.160.2; 5.1.9
- vapūs* ■ wonderful, beauty, wonder 1.118.5; 5.73.3; 7.88.2
- vam* (II P) throw out, vomit, disown  
SB *vaman* 10.108.8



*vāyas* n ( $\sqrt{vī}$ ) vigour, nourishing food 2.23.10, 33.6; 3.29.8; 6.28.6; 8.48.1; 10.68.12  
*vayaskṛt* Tp giver of vigour 9.69.8  
*vayā* f branch, offshoot 2.35.8  
*vayūna* n ( $\sqrt{ve}$ ) custom, customary rite 3.29.3; 7.75.4  
*vayūnavat* a law-abiding, customary 4.51.1  
*vayodhā* Tp bestower of vigour 8.48.15  
*varā* m ( $\sqrt{vr}$ , to choose) bridegroom 5.60.4  
*vāra* n ( $\sqrt{vr}$ , to choose), choice, boon 7.54.3  
*vāra* m ( $\sqrt{vr}$ , to oppose, surround) opposition 1.143.5  
*varasyā* f desire for a gift 5.73.2  
*vāriman* m ( $\sqrt{vr}$ , to surround) expanse 4.54.4; 3.59.3  
*vāriivas* n ( $\sqrt{vr}$ , to surround) ample space, freedom (with  $\sqrt{dhā}$  or  $\sqrt{kr}$ ) 4.50.9; 7.63.6  
*varivovittara* a a better winner of freedom 8.48.1  
*vāriyas* a (uru, Comp.) vaster, wider 2.12.2; 10.108.10  
*varunyyā* a belonging to Varuṇa 10.97.16  
*vārūtha* n ( $\sqrt{vr}$ , to surround) protection 1.116.11; 7.88.6  
*vareyū* a (denom. *varey*) eager to marry 10.78.4  
*vārcas* n lustre, brilliance 10.18.9  
*vārṇa* m colour 2.12.4  
*vartanī* f ( $\sqrt{vrt}$ ) path, way 1.25.9  
*vārtikā* f sparrow 1.116.14, 118.8  
*vartīs* n ( $\sqrt{vrt}$ ) course, journey-normally used with  $\sqrt{yā}$ , to go, 1.116.18, 184.5  
*vārtman* n ( $\sqrt{vrt}$ ) path, track 1.85.3  
*vārdhana* a promoter, strength-giving 2.12.14; 3.32.12; 5.73.10  
*vārpas* n body, form 7.68.6  
*vārmanvat* a (*varman*+*vat*) armoured 10.78.3  
*varśā* n ( $\sqrt{vrṣ}$ ) rain 5.83.10  
*varśānirṇij* Bv having gowns of rain 5.57.4  
*varśmān* n top, head 4.54.4; 10.125.7  
*varśyā* a pertaining to rain 5.83.3  
*valgū* a ( $\sqrt{valg}$ ) lively, charming 7.68.4  
*valgūy* (denom. from *valgu*) fondle, honour  
*PR valgūyati* 4.50.7  
*vavri* m ( $\sqrt{vr}$ ) covering skin 1.116.10; 9.69.9  
*vaś* (II) desire, long for. *PR vaśmi* 2.33.10; *uśmasi* 1.154.6; *PT. uśat* 3.33.1; 7.103.3; 10.15.8  
*vas* (VI)=*ucch*, shine. *apa*, shine away. *PR (vi) ucchasi* 1.48.10; *ucchati* 7.75.5. *PF ūṣa* (2 pl.) 4.51.4; *uvāsa* 1.48.3. *IPV*

*uccha* 7.77.4. (*vi*) *uccha* 1.48.1; 7.77.4  
*INJ (apa) ucchat* 1.48.8. *SB ucchāt* 1.48.3. *PT ucchat* 1.48.9, 49.4, 184.1; 4.51.2, 3. *INF vastave* 1.48.2  
*vas* (II A) wear, put on. *IPF avasthāh* 3.32.11; *vasta* (unaug. 3s) 1.25.13; *vasata* (unaug. 3 pl.) 5.63.6. *CS. IPF avāsayat* 1.160.2. *PT. vāsāna* 2.35.9; 4.18.5  
*vas* (I P) dwell *pra*, wander. *PR (pra) vasatah* (3d) 8.29.8. *PT vasat* 10.146.4  
*vasatī* f nest, home, dwelling 1.25.4; 10.97.5, 127.4  
*vāsu* m 1) god 1.143.1, 5; 10.125.1  
           n 2) wealth, riches, 1.143.4, 6; 2.23.9; 4.33.11; 5.57.3; 6.53.2, 54.4, 55.3; 7.75.5; 77.4; 83.5, 6; 103.10; 9.69.10; 10.15.7, 108.7, 125.3  
*vasudēya* Km gift of wealth 2.35.7  
*vasūyū* a (from *vasūy*, denom.) longing for wealth 1.49.4  
*vāstu* f ( $\sqrt{vas}$ ) morning, dawn 1.116.21  
*vāsnya* ■ fit to be haggled for 10.34.3  
*vāsyaiṣṭi* Tp (*vasya*-wealth) search for wealth 1.25.4  
*vāsyas* n 1) Comp. of *vasu*, better, richer 8.48.6  
           adv. 2) nobly, richly 8.48.9  
*vah* (I) carry, draw *PR vahati* 7.63.2; (*abhi*) *vahanti* 1.118.4; (*ud*) *vahanti* 1.50.1. *IPF avahan* 4.33.2. *PF ūhathuh* 1.116.3, 4, 5, 20; (*ni*) 7.71.5; *uvāha* 1.116.18; (*ni*) *ūhatuh* 1.116.1; *Ā (anu) ūhire* 10.15.8. *AO avāt* (2s) 10.15.12. *IPV (ā) vaha* 1.48.11, 12; 142.1, 4; (*ā*) *vakṣi* (irr. pr. 2s used as *ipv*.) 5.1.11, 26.1; (*ā*) *vahantu* 1.85.6; 6.55.6; 10.14.4; (*upa*) *vahantu* 1.49.1; (*pari*) *vahantu* 1.118.5. *SB (ā) vakṣati* 1.1.2. *OP (ā) vahethām* 7.71.3. *PT vahat* 1.35.5, 48.9, 116.19; 2.35.9, 14; 5.80.1; 7.71.2, 75.6, 77.3. *INF vodhave* 3.29.4  
*vahatū* m ( $\sqrt{vah}$ ) marriage 1.184.3  
*vāhni* m ( $\sqrt{vah}$ ) carrier. (1) fire 1.160.3; 3.11.4. (2) priest 1.48.11, 184.1; 7.75.5. (3) horse 6.57.3. (4) leader 2.38.1  
*vahyeśayā* Tp lying on cots 7.55.8  
*vā* (II P) blow *PR (pra) vāmi* 10.125.8; (*pra*) *vānti* 5.83.4  
*vā* weave see *ve*  
*vāja* m (1) prize, reward, vigour 1.48.11, 12, 16; 116.19; 2.12.15; 3.29.9, 61.1; 6.54.5; 7.95.6; 9.69.7. (2) battle 1.85.5; 2.23.13. (3) one of the *Rbhus* 4.33.3, 9  
*vājay* (denom. from *vāja*) long rewards  
*PT vājayat* 5.1.3; 8.100.3  
*vājayū* ■ (from *vājay*) longing for rewards 2.35.1  
*vajasā* Tp (*vāja*+ $\sqrt{san}$ ) winner of prize 6.53.10  
*vājasāti* f (*sāti* from  $\sqrt{san}$ ) 1) battle 3.48.5  
           2) acquisition of rewards 6.53.1, 4



*vājīn* 1) powerful, vigorous; 3.29.6, 7; 61.1; 5.1.7; 6.55.4; 10.34.4  
 2) horse 1.116.6; 5.1.4; 7.95.3  
*vājīnīvat* ■ having rich gifts 1.48.6, 16; 7.75.5  
*vājīnīvasu* Bv one whose treasure consists of prizes 3.42.5  
*vāṇā* m pipe, musical instrument 1.85.10  
*vātaṇṭa* Bv swift like wind 4.33.1  
*vātaviṣ* Bv having the fury of wind 5.57.4  
*vātaramhas* Bv having the speed of wind 1.118.1  
*vāmā* a good, kind, wealth 1.48.1; 2.38.10; 4.30.24; 6.53.2; 7.71.2  
*vāyavyā* ■ (*vāyu*) moving in the air 10.90.8  
*vāyūgopa* Bv having Vāyu as the defender 10.151.4  
*vār* n water 1.116.22; 8.91.6  
*vāra* m (*√vr*) hair, wool, wool-strainer 1.32.11; 9.60.2; 69.2, 4; 9.85.5  
*vāra* n (*√vr*, to choose) choice gift 1.142.10  
*vārya* n (*√vr*) choice gift 1.35.8; 5.80.6  
*vās* (VI) bellow. PPF *vāvaśanta* (unaug.) 7.75.7. INT.PT *vāvaśat* 4.50.5  
*vāśi* f axe 8.29.3  
*vāśrā* a (*√vās*) lowing 1.32.2; 10.119.4  
*vāsarā* ■ (*√vas*) shining 8.48.7  
*vi* m bird 1.25.4, 7; 48.6; 49.3; 85.7; 116.15; 118.5; 2.28.4; 38.7; 5.73.5; 8.29.8; 10.68.1; 127.4  
*vikrāmaṇa* n stride 1.154.2; 10.15.3  
*vicakṣaṇā* a far-sighted, wise 1.50.8; 2.23.6; 9.85.9  
*vicarṣaṇi* a active 1.35.9; 5.63.3; 9.60.1  
*vij* f stake 2.12.5  
*vitarām* adv. (Comp. of *vi*) farther 2.33.2; 4.18.11; 8.100.12  
*vittā* n (*√vid*, pp) property 10.34.13  
*vid* (II) know PF *veda* (ls.) 10.108.4, 10; *vidma* (lpl.) 10.15.13, 139.5; *vettha* (2s.) 10.15.13; *veda* (3s) 1.25.7-9; 8.29.6; 10.129.6, 7; *viduḥ* (3 pl.) 1.19.3; 2.23.16; 3.29.15; 10.108.10. IPV *viddhi* 8.48.8. SB *vedat* 2.35.2. CS (*ā*) *vedayāmasi* 10.151.1. PT *vidāna* 5.80.5; (*sam*) 8.48.13; 10.14.4, 97.14. PF. PT *vidvāns* 1.116.11; 3.29.16; 4.30.17; 5.1.11; 6.54.1; 7.28.1  
*vid* (I, VI)=*vind*, find PR *vindāmi* 10.34.3; *vindati* 10.146.1; *ā vindate* 6.54.4; 10.34.3; 117.1, 2, 6. IPF *avidāma* 8.48.3; *avidah* 5.83.10; *avidat* 7.89.4; 8.91.1; *vidat* (unaug.) 10.68.11; *avidat* 10.68.9; 108.11, 139.6; (*anu*) 2.12.11; (*anu*) *avindan* 3.9.4; 5.11.6; (*nir*) *avindan* 10.129.4. PF *viveda* 3.32.4; 10.14.2; *ā vivitse* (2s) 1.32.4; *vivide* 4.18.13. AO *avitsi* (ls) 10.15.3, 97.7. PP (*anu*) *vitta* 4.18.1  
*vidātha* n (*√vid*, to know) sacrificial gathering 1.85.1, 143.7; 2.12.15, 23.19, 33.15, 35.15; 5.63.2; 8.48.14

*vidvās* a see *vid*, pf. pt.

*vidh* (VI) worship (with dative of the deity) IPF. *avidhat* 6.54.4. OP *vidhema* (lpl.) 2.35.12; 4.50.6; 7.63.5; 8.48.12, 13; 10.121.1-9, 168.4. PT *vidhat* 2.35.7; 7.75.6

*vidhartṛ* m (*vi*+*√dhr*) Disposer 2.28.4

*vidhāna* n (*vi*+*√dhā*) work, disposition 4.51.6

*vip* (I A) shake with emotion. PF *vivipre* 3.32.4

*vipanyā* f praise 10.72.1

*vipāścīt* a (*vipaḥ*+*√cit*) wise 5.63.7

*vīpra* m (*√vip*) inspired poet 1.85.11, 118.3, 142.2; 3.29.7; 33.4, 12; 4.50.1; 5.1.7, 80.1; 7.61.2, 68.4, 88.4, 6; 9.85.7; 10.78.1, 97.6, 108.11, 135.4

*vibhātī* f (*√bhā*, pt.) shining 4.51.1, 10, 11; 5.80.1

*vibhāvan* a brilliant 1.48.1, 8; 5.1.9

*vibhindū* a (*vi*+*√bhid*) breaker 1.116.20

*vibhīdaka* m (*vi*+*√bhid*) a dice, a nut used as ■ dice 7.86.6, 10.34.1

*vimadhya* n middle 4.51.3

*vimanyu* Bv free from malice 1.25.4

*vimāna* a (*vi*+*√mā*) measurer 10.121.5, 139.5

*vimūc* f deliverer, night 6.55.1

*vimōcana* n unyoking of the horses 4.46.7

*virapśā* m (*vi*+*√rapś*, be full) abundance 4.50.3

*viravā* m (*vi*+*√ru*) loud cry 10.68.8

*virāj* f primeval principle 10.90.5

*virāsāh* ■ (= *vira*+*√sah*) overpowerer of men 1.35.6

*virūkmat* a (*vi*+*√ruc*) shining weapons 1.85.3

*virūpa* a of different forms 5.1.4; 7.103.6

*virokin* ■ (*vi*+*√ruc*) brilliant 10.78.3

*vivāsvat* m (*√vas*, to shine) 1) Yama's father 10.14.5. (2) early ancestor of sacrificing mortals 5.11.3

*vivās* (Desi. of *√van*=*vā*) seek to win IPV *vivāsa* 5.83.1; OP *vivāseyam* (ls) 2.33.6

*vivṛkṇa* a (*vi*+*√vraśc* pp.) chopped off 1.32.5

*viś* (VI) enter. *ni*, encamp; *sam*, rest PR (*ā*) *viśanti* 9.85.7; *ā. (ni)* *viśate* 10.168.3. PF (*ā*) *viveśa* 8.48.12; 10.125.6. PPF (*ā*) *aviveśiḥ* 3.32.10. AO (*ni*) *avikṣ-mahi* 10.127.4; (*ni*) *avikṣata* 10.127.5. IPV (*ā*) *viśa* 8.48.15; (*ā*) *viśantu* 4.50.10; (*sam*) *viśantu* 10.18.7. OP (*ni*) *viśatām* 10.34.14. PT (*ā*) *viśat* 7.55.1. CS.PT (*ā*) *veśayat* 10.125.3; (*ni*) *veśayat* 10.168.3. PT (*pra*) *viṣṭa* 7.49.4

*viś* f common man, tribe, subject of a king; a settled person ■ against ■ nomad 1.25.1, 35.5, 50.5; 4.50.8; 5.1.9, 26.9; 7.61.3; 10.15.2.

*viśpāti* m lord of men 7.55.5; 10.135.1  
*viśpātnī* f queen of men 3.29.1  
*viśvacakṣas* Bv all-seeing 1.50.2; 7.63.1  
*viśvajñ* Tp ( $\sqrt{jñ}$ ) all-inspiring 4.33.8.  
*viśvatūr* a ( $\sqrt{tr}$ ) all-overpowering 1.48.16  
*viśvadarśata* a all-beautiful 1.25.18, 50.4  
*viśvādānim* adv always 4.50.8  
*viśvādeva* Bv to whom all gods belong 1.142.12; 4.50.6; 10.125.1  
*viśvapīś* Tp all-beautifying 7.75.6  
*viśvapeśas* Bv (*peśas* from  $\sqrt{piś}$ ) all-beautiful 1.48.16  
*viśvāpsnya* Bv ( $\sqrt{psā}$ , to eat) all-nourishing 7.71.4  
*viśvaminvā* Tp all-impelling 5.80.2; 7.28.1  
*viśvārūpa* Bv possessed of all beauty 1.35.4; 2.33.10; 4.33.8; 5.83.5; 8.100.11; 10.78.5  
*viśvāvūra* Bv possessed of all gifts 1.48.13; 3.61.1; 5.80.3; 7.77.5  
*viśvavid* Tp all-winning or all-knowing 3.29.7  
*viśvāvedas* Bv possessed of all knowledge or gifts 1.143.4  
*viśvāśambhu* Bv benevolent to all 1.160.1, 4  
*viśvasuvid* Tp good winner of all 1.48.2  
*viśvāc* Tp extending everywhere 10.139.2  
*viś* (III P) work *pari*, attack, surround. PF *viveśa* 2.35.13; 3.32.14. PP (*pari*) *viṣṭa* 1.116.20, (*vi*) *viṣṭa* 10.117.9  
*viśita* a ( $vi + \sqrt{si}$ , to bind, pt.) unbound 3.33.1; 5.83.7, 8  
*viśuṇa* ■ variegated 8.29.1  
*viṣṭhā* f ( $vi + \sqrt{sthā}$ ) follower, attendant 10.168.2  
*viśvac* a ( $viśu + \sqrt{ac}$ ) extending on all sides 2.33.2; 6.74.2; 10.90.4  
*visargā* m release 7.103.9  
*visārjana* n creation 10.129.6  
*visrās* f faltering 8.48.5  
*vihāyas* a extensive, mighty, great 8.48.11  
*vī* (II) enjoy, approach, know. PR *veti* 1.35.9, 48.6. IPV *vitam* (2d) 7.68.1; *vetu* 5.11.4. PP (*pra*) *viṭa* 3.29.3  
*vī* m enjoyer 1.143.6  
*viḍājambha* Bv having strong fangs 3.29.13  
*viḍupātman* Bv having strong wings 1.116.2  
*viḍuharṣin* Tp proud of strength 2.23.11  
*viḍvāṅga* Bv strong-limbed 1.118.9  
*vitī* f enjoyment, feast, 1.142.13; 5.26.2; 6.53.10; 7.68.2  
*vitīhotra* Bv one whose duty is to invite for feast. (1) sacrificer 2.38.1. (2) fire as the invoking priest 5.26.3

*viray* (denom. rom *vīra*)  
 IPF *avirayethām* 1.116.5  
*virūdh* f ( $vi + \sqrt{ruh}$ ) creeper, plant 2.35.8; 10.97.3, 21  
*vr* (I, V) cover, oppose *apa* or *vi*, open  
 I.PR (*pari*) *varante* 5.73.5. IPF *varanta* (unaug.) 3.32.9. SB (*ā*) *varat* 1.143.6  
 V IPF (*apa*) *avṛnoḥ* 8.100.6; (*apa*) *avṛnot* 10.139.6. PF (*apa*) *vavāra* 1.32.11. PPF *avāvarit* 8.100.7. AO (*vi*) *avaḥ* (2s) 7.95.6; *āvar* (3s) 7.75.1; (*vi*) *avran* (3 pl.) 4.51.2. INT IPF (*ā*) *avarivah* 10.129.1. CS IPF *avārayethām* 1.116.8. PF PT (*pari*) *vavṛvāms* 3.32.6. PP (*abhi*) *vṛta* 1.35.4; 8.100.9; (*pari*) *vṛta* 2.23.18. GD *vṛtvā* 10.90.1. INF *vartave* 3.33.4  
*vr* (IX) choose PR (*ā*) *vṛne* 3.33.4; *vṛnīmahe* 5.26.4; *vṛnate* 5.11.4. IPF *avṛnīmaḥi* 3.29.16; *avṛnīta* 1.32.3; 2.33.13. PF *vavṛmahe* 3.9.1. IPV *vṛniṣva* 10.127.8. PT *vṛnāna* 5.11.4; 10.18.6  
*vṛktābarhis* Bv (*vṛkta* from  $\sqrt{vrj}$ ) one who spreads ■ grass-seat 3.59.9  
*vrj* (VII) arrange, turn, direct, *apa*, *parā*, *pari*, avoid leave behind. PR (*pra*) *vṛñje* 1.116.1; (*apa*) *vṛñkte* 10.117.7; (*pari*) *vṛñakti* 3.29.6. OP (*pari*) *vṛjyāḥ* 2.33.14; 6.28.7. PP (*pra*) *vṛkta* 1.116.24; (*parā*) *vṛktā* 4.30.16. PS *vṛñje* 1.142.5  
*vrjāna* n ( $\sqrt{vrj}$ )=*vrjana*, family circle, host or compelling power 1.48.4; 184.6; 7.61.4  
*vṛt* (I, rarely III) go, roll on *ā*, return bring back. III PR (*sam + ā*) *vavarti* 2.38.6  
 I PR *vartante* 10.34.9, 117.5. IPF (*pra*) *avartata* 10.135.4; (*sam*) *avartata* 10.90.14; 121.1, 7; (*sam + adhi*) *avartata* 10.129.4. PF (*anu*) *vavṛtuḥ* 4.30.2. PF IPV (*ā*) *vavṛtsva* 3.32.5, 61.3; PF. OP (*ā*) *vavṛtyām* 3.32.13; (*ā*) *avavṛtita* 7.68.4. PPF (*vi + ā*) *avavṛtran* 10.18.3; (*sam + ā*) *avavṛtran* 3.32.15. CS IPF (*pra*) *avartayaḥ* 10.135.4. *avartayat* 1.85.9; (*nir*) *avartayat* 10.135.5. CS IPV (*apa*) *vartaya* 2.23.7; (*ā*) *vartayantu* 7.71.3. DS PT (*pari + ā*) *vavṛtsat* 7.63.2. INT PT *vavṛtāna* 10.34.1  
*vṛtrā* m ( $\sqrt{vr}$ , to oppose) name of a demon 1.32.4, 5, 7, 8, 10, 11; 85.9; 3.32.4; 33.6; 8.100.7  
*n*, enemy 3.48.5; 6.56.2, 57.3; 7.83.1, 9; 8.29.4, 100.2  
*vṛtratāra* a more deadly than *Vṛtra* 1.32.5  
*vṛtrāputrā* Bv one whose son is *Vṛtra* 1.32.9  
*vṛdh* (I) grow, wax (*Ātm.*); increase, glorify (*Paras.* or *Cs.*) PR *vardhate* 2.35.11. IPF *avardhan* 3.32.3; *ā*. *avar-dhanta* 1.85.7; PF *vavṛdhuḥ* 10.14.3. *ā*. *vavṛdhe* 3.32.13; 7.95.3. IPV *vardha* 4.50.11. INJ *vardhat* 7.68.9. CS *vartam* 4.50.11. CS IPF *dhayanti* 5.11.5; 7.77.6; 8.100.4. CS IPF *avardhayan* 5.11.3. CS IPV *vardhaya* 3

- 29.10; *vardhayatam* 1.118.2. PT *vardhamāna* 1.1.8. PF.PT *vavṛdhāna* 9.85.10; 10.14.3, 78.8. CS.PT *vardhayat* 6.28.2. PP *vṛddha* 3.32.7; (pra) 4.18.1  
*vṛdh* f growth 1.85.1  
*vṛṣ* (IA) shower AO *avarṣiḥ* (2s) 5.83.10; (abhi) *avarṣit* 7.103.3. IPV (ā) *vṛṣasva* 3.32.2. CS *varṣayathah* 5.63.3. CS. IPV *varṣayatam* 5.63.6. PP (abhi) *vṛṣta* 7.103.4  
*vṛṣacyuta* Tp moved by the mighty (stones) 9.69.7  
*vṛṣanvasu* Bv possessed of mighty, god's wealth 4.50.10  
*vṛṣaravā* Bv having the voice of a bull 10.146.2  
*vṛṣalā* a low person 10.34.11  
*vṛṣavrāta* Bv having a mighty host 1.85.4  
*vṛṣāy* (denom. from *vṛṣan*) behave like ■ bull PT *vṛṣāyamāna* 1.32.3  
*vṛṣṇyavat* a mighty  
*vṛh* (VI P) destroy PF (vi) *vavarha* 2.23.13  
*ve* (I) weave. PT *vayat* 2.28.5; 38.4  
*vēdana* n (√*vid*) property, possessions 4.30.13; 10.34.4  
*vedhās* m (√*vidh* or *vi+* *dhā*) disposer 3.59.4  
*ven* (IP) love PR (anu) *venati* 10.135.1. IPF *avenat* 4.33.6; (anu) 4.18.11. PT *venat* 1.25.6; (anu) 10.135.2  
*venā* m loving, respectful 9.85.10, 11  
*venā* f loving hymn 8.100.5  
*vēṣanā* f (√*viṣ*) service 4.33.2  
*vaiśya* m the third caste 10.90.12  
*aiśvānarā* a (*viśva*+*nara*) belonging to all men, epithet of Agni 7.49.4; 8.30.4  
*voḍhī* m (√*vah*) carrier 7.71.4  
*vyakta* ■ (*vi*+√*añj*), pp. manifested 7.77.3; 10.127.7  
*vyac* (III) contain. *sam*, roll up, collect together IPF (*sam*) *avivyak* 7.63.1  
*vyath* (IA) tremble PR *vyathate* 6.54.3; PT *vyathamāna* 2.12.2  
*vyāthis* n (√*vyath*) free movement 6.28.3  
*vyadh* (IV P) pierce PF.PT (ni) *vividh-vāms* 4.18.9. PP (ni) *viddha* 4.18.9  
*vyāsta* ■ (*vi*+√*as* pp) scattered 1.32.7  
*vyūṣṭi* f (*vi*+√*vas*) breaking 1.48.6, 118.11; 7.71.3  
*vye* (I) weave, cover, *pari*, wear, cover oneself with: AO (*sam*) *avyat* 2.38.4; (*pari*) *avyata* 9.69.4; (*pari*) *vyata* (unang.) 9.69.5. PT *vayat* 2.38.4  
*vyēnī* f (*vi*+√*i*) active 5.80.4  
*vyēnas* ■ (*vi*+*enas*) sinless 3.33.13  
*vyōman* n heaven 1.143.2; 3.32.10; 4.50.4; 5.63.1; 10.14.8; 129.1, 7  
*vraj* (I) go PT (*ati*) *vrajat* 1.116.4  
*vrajā* m.n. (√*vṛj*) stable, stall 2.38.8; 4.51.2; 10.97.10  
*vratā* n (√*vr*) holy law of gods 1.25.1; 2.23.6; 28.2, 8; 38.2, 3, 6, 7, 9; 3.59.2, 3; 61.1, 5.63.7; 83.5, 6.54.9; 7.75.3, 83.9; 8.48.9; 9.69.1  
*vratacārīn* Tp observer of a vow 7.103.1  
*vratyā* ■ Obedient to law 8.48.8  
*vṛāyas* n (√*vṛi*) weakness 2.23.16  
*vraśc* (VI P) cut IPF *vivṛscat* (unang.) 3.33.7. PP (*vi*) *vṛkṇa* 1.32.5  
*vṛāta* m host, multitude 10.34.8, 12  
*śams* (I) praise AO *śamsiṣam* 10.146.6. IPV *śamsa* 7.61.4. PT *śamsat* 2.12.14; 4.51.4. PS. PT *śasyamāna* 10.72.1. GDV *śamsya* 1.116.11  
*śāmsa* m praise, commendation 10.78.3  
*sak* (V P) be able AO. IPV *śaktam* (2d) 7.68.8. DS *śikṣati* 3.59.2; 6.28.2. DS. IPF *śikṣatam* 7.83.8. DS. PT *śikṣamāna* 7.103.5  
*śakaṭī* f cart 10.146.3  
*śakunā* m bird 9.85.11; 10.68.7  
*śākman* n (√*śak*) a working tool, skill 2.38.4  
*śāgmā* a (√*śak*) helpful 1.143.8; 7.54.3  
*śācī* f (√*śak*=*śac*) power 1.116.22, 23; 118.6, 4.30.6; 7.68.8  
*śācīpāti* Tp Lord of strength 4.30.17  
*śatākratu* Bv having a hundred mental powers 4.30.16; 10.97.2  
*śatadhanyā* Bv worth a hundred treasures 4.18.3  
*śatādhāra* Bv having a hundred streams 9.85.4  
*śatāpad* Bv hundred-footed 1.116.4  
*śatāvīcakṣaṇa* Bv having a hundred aspects 10.97.18  
*śatāritra* Bv having a hundred oars 1.116.5  
*śatōti* Bv having a hundred favours 7.68.3  
*śātru* m killer 1.32.4; 143.5, 2.23.11; 9.85.2  
*śād*, prevail, triumph PF.PT *śāśadāna* 1.116.2  
*śāntama* ■ most blissful 2.33.2, 13; 5.73.10; 10.15.4  
*śāpathyā* a consisting of a curse 10.97.16  
*śāphā* m hoof 1.116.7  
*śāphavat* a hoofed-animal 5.83.5  
*śābāla* ■ dappled 10.14.10  
*śam* (IV) toil AO *śamiṣṭhāh* 3.29.16. PF. PT *śāsamāna* 1.85.12; 2.12.14; 4.51.7  
*śāma* a tame, peaceful 1.32.15  
*śāmī* f (√*śam*, to toil) holy work 4.33.4  
*śāmyā* ■ yoke-pin 3.33.13  
*śaraṇā* ■ (√*śr*) protecting, helpful 7.95.5; 10.18.12  
*śāru* f (√*śr*) missile, arrow 2.12.10; 7.61.1; 10.125.6  
*śārdhat* arrogant .see *śṛdh*  
*śārdhas* n (√*śṛdh*) proud strength 3.32.4



śārman n ( $\sqrt{\text{śr}}$ ) protection 1.85.12; 142.5; 2.28.3; 4.54.6; 5.83.5; 7.82.1; 83.9, 10; 95.5, 8.30.4; 9.85.8; 10.129.1

śāvas n ( $\sqrt{\text{śū}}$ ) strength 2.23.15; 5.11.5; 7.28.3

śāvasin a powerful, strong 7.28.2

śāsvadhā adv in every away 3.33.7

śāktā m ( $\sqrt{\text{śak}}$ ) teacher 7.103.5

śās (II) command. *anu*, guide; *ā*, wish PR (*anu*) śāsati 6.54.1; (*abhi*) śāsati 6.54.2; IPV (*ā*) śādhi 2.28.9

śās m command, commander 2.23.12

śāsus n command 1.116.13

śimśumāra m crocodile 1.116.18

śīkvan a ( $\sqrt{\text{śak}}$ ) powerful, strong 2.35.4

śīks see  $\sqrt{\text{śak}}$ , Ds

śitipād Bv white-footed 1.35.5

śithirā a ( $\sqrt{\text{śrath}}$ ) loose, uncrowded place 7.71.5

śīprā f jaw, lip 3.32.1

śīmivat a ( $\sqrt{\text{śam}}$ , to toil) impetuous 10.78.3

śīśūla m young boy 10.78.6

śī (I, II A) lie down II A PR (*upa*) śeṣe (2s) 10.18.8; śāye (3s); 1.32.9; 4.30.11. PT śayāna 1.32.8; 2.12.11; 3.32.6, 11; 4.33.3; 7.103.2 I PR śayadhve 10.108.4; śayate (3s) 1.32.5; 8.100.9. IPF āsayat 1.32.7, 10. PF. PT śaśayāna 7.103.1

śīpāla n moss 10.68.5

śīkham adv quickly 3.33.12

śīrā n ( $\sqrt{\text{śo}}$ ) sharp 3.9.8

śukrā a ( $\sqrt{\text{śuc}}$ ) bright, white 1.48.14; 160.3; 2.33.9, 35.4; 3.32.2; 4.51.9; 7.77.2; 9.85.12

śukrāvarṇa Bv having bright colour 1.143.7

śuc (I) shine IPF āsocat 3.29.14

śūci a bright, pure 1.142.3, 9; 160.1; 2.33.13; 35.3, 8; 4.51.2, 9; 5.1.3; 11.1, 3; 7.49.2, 3; 89.3; 95.2; 8.29.5; 9.85.12

śūcīpratīka Bv having a bright face 1.143.6

śuddhā a purified, holy 6.28.7; 10.18.2

śunām. adv ( $\sqrt{\text{śū}}$ ) happily, prosperously 3.48.5

śundhyū f ( $\sqrt{\text{śudh}}$ ) purifier 1.50.9; 7.88.1

śubh (I, VI)=śumbh look beautiful I PR śobhate 9.69.3.

VI PR śumbhante 1.85.1; CS śubhayante 1.85.3

śubh f glory, beauty 4.51.6; 5.57.2, 3; 7.88.3

śubhaniryū a seeker of bliss 10.78.7

śubhrā a ( $\sqrt{\text{śubh}}$ ) glorious, beautiful 1.35.3; 85.3; 3.33.1, 2; 4.51.6; 5.80.5; 7.68.1; 75.6; 95.6

śūṣmā m ( $\sqrt{\text{śvas}}$ ) strength, vehemence, breath 2.12.1, 13; 3.32.3; 4.50.7; 7.61.4; 10.97.3

śūdrā m low-caste person 10.90.12

śūna n emptiness, want 2.28.11; 3.33.13

śūṣā a ( $\sqrt{\text{śvas}}$ ) strong, full-breathed 1.154.3

śṛṅgīn n horned animal 1.32.15

śṛdh (I P) be arrogant PT śardhat 2.12.10; 23.12

śṛdhyā f arrogance 2.12.10

śṛ (IX P) shatter AO śāri 2.28.5; (*sam*) 6.54.7

śōka m ( $\sqrt{\text{śuc}}$ ) light, flame 2.38.5

śociṣkeṣa Bv having flames for hair 1.50.8 (in all the other cases this is used of Agni)

śocis n flame, lustre 1.48.14; 143.2; 9.85.12

ścut (I P) trickle PR ścotanti 4.50.3

śnath (II P) crush AO aśīnat (3s) 7.28.3; (*ni*) śīsnathat (3s) 4.30.10. PP śnathita 1.116.24

śyāvā a dark-brown 1.35.5; 10.68.11

śyenāpatvan Tp (irr. accent) flying with hawks 1.118.1

śrath (IX) loosen, soften PR śrathnīte 9.69.3; AO (*vi*) śīsrathah (unaug.) 2.28.7. CS. IPV (*vi*) śrathaya 2.28.5

śraddhivā n (Ft. ps. pt. in *va*=śrad-dheya) believable 10.125.4

śram (IV P) toil PR śrāmyanti 2.28.4. PP śrānta 4.33.11

śrāvas n ( $\sqrt{\text{śru}}$ ) fame 1.160.5; 3.59.7

śrāvasyā n famous deed 1.184.4

śrāvasyū a (from denom. śrāvasya) longing for fame 1.48.3; 85.8; 7.75.2

śrānta see under śram

śrī (I) raise, send, keep śram AO aśret 3.61.5; 5.1.12. IPV (*upa*) śrayantām 10.18.12. PF. PT śīśriyāna 1.32.2; 5.11.6. PP

śrita 2.28.8; 3.9.3, 4; 5.11.3; (*upa*) 7.86.8

śrī f grandeur, glory 1.85.2; 116.17; 2.23.18; 33.3; 5.57.6; 10.127.1

śru V) hear PR śṛnomi 2.33.4; śṛnoti 10.125.4; śṛnvanti 10.97.21; A. śṛnvire 10.168.4. AO śrutam (unaug.) 1.116.13; 7.68.8.

AO. IPV śrudhi 1.25.19; 48.10; 142.13; 10.125.4; (*prati*) 1.25.20; śrutam (2d) 1.184.2; 7.68.2; śṛnvantu (3 pl.) 10.15.5.

AO. SB (*upa*) śravat 7.95.4. IPV śṛnavāma 3.33.10; śṛnuhi 7.28.1; śṛnutam 1.118.3; śṛnota (2 pl.) 3.33.9. PT śṛnvat 2.23.1; 3.48.5; 6.54.8; 10.18.1. PP śruta 2.33.11; 4.30.2

śṛuṣṭi f ( $\sqrt{\text{śruṣ}}$ , to hear) willingness, obedience 2.38.2; 3.9.8

śronā n maimed 4.30.19

śrōtra n ( $\sqrt{\text{śru}}$ ) ear 10.90.14

śrāustī f ( $\sqrt{\text{śruṣ}}$ , to hear) obedient mare. 8.48.2

ślōka m praise, hymn 1.118.3; 7.83.10

śvagnīn m gambler 2.12.4

śvaj (I A) go PF. PT śūśujāna 10.34.6

śvaṇa (I A) spread, go AO. SB śaśvacai (1s) 3.33.10. IPV (*ut*) śvañcasva 10.18.11. PT (*ut*) śvañcamāna 10.18.12



śvit (I A) be bright, shine AO *aśvait* (3s) 7.77.2; *aśvitan* (3 pl.) 10.78.7  
 śvityác Tp (*śviti*+*ac*) wearing bright i.e. white garment 2.33.8; 7.83.8  
 śvetá a (*√śvit*) white, bright 1.116.6; 118.9; 5.1.4; 7.77.3  
 śvāitarī f (*śveta*) white 4.33.1  
 samyát a (*sam*+*√i* pt.) well arrayed 2.12.8  
 samyát f (*sam*+*√yat*, to strive) unbroken, continuous 7.102.3; 8.100.9  
 samyātá ■ (*sam*+*yam* PP) controlled 9.69.3  
 samvātsam adv for a year 4.33.4  
 samrarāṇa see under *rā*  
 samvatsarā m year 7.103.1, 7, 9  
 samvrj m (*sam*+*√vrj*, to collect) gatherer of loot 2.12.3  
 samśād f association 7.54.3  
 samskṛtatrá n (*sam*+*√kṛt*) slaughter-house 6.28.4  
 sāgaṇa a accompanied by the group 3.32.3  
 saṅgathá n (*sam*+*√gam*) assemblage 2.38.10  
 saṅgāmana a gatherer 10.14.1; 125.3; 139.3  
 sac (IA, III P), cling to, pursue, serve  
 IA PR *sacāvahe* 7.88.5; (*sam*) *sacethe* 1.116.17; *sacate* 6.28.3; *sacante* 7.61.5.  
 IPF *sacanta* (unaug.) 10.90.16. AO. OP *sakṣimahī* 7.54.3. IPV (*sam*) *sacāvahai* 6.55.1; *sacasva* 1.1.9. OP *saceya* 8.48.10. PT *sacamāna* 10.117.4.  
 III P PR *siṣakti* 5.73.8. PT *saścat* 3.9.4  
 sacanā a (*√sac*) faithful, devoted 1.116.18  
 sácā adv together with 4.50.11; 6.57.4  
 sacābhū ■ companion 10.117.4  
 sājanya a of his own people 4.50.9  
 sajitvan a (*√ji*) victorious 10.97.3  
 sajóṣas adv enjoying with 1.118.11  
 sajóṣas a (*√jus*) one who enjoys with 3.32.2; 4.46.6; 5.57.1; 8.48.15; 10.18.6  
 sanjit m conqueror 3.48.5  
 satómahat a equally great 8.30.1  
 sátpati m true leader 2.33.12; 6.56.2  
 satya a (1) unfailing, true, existing 1.1.5, 6; 2.12.15; 23.11; 4.54.4; 7.75.7; 83.4, 7; 10.15.9, 10; 139.5 (2) truth 4.33.6; 10.117.6. (3) adv truly 3.32.9; 5.73.9; 8.100.3  
 satyádharman a of unfailing laws 5.63.1; 10.121.9; 139.3  
 satyaśrút Tp unfailing hearer 5.57.8  
 satrá adv wholly, by all means 4.30.2  
 sad (I) sit IPF (*ni*) *asīdat* 1.143.1; 5.1.6. PF (*ni*) *sasattha* (2s) 8.48.9; (*ā*) *sasāda* 8.29.2; (*ni*) *sasāda* 1.25.10; 5.1.5; 8.100.10; (*ni*) *seduḥ* 4.50.3. Ā (*ni*) *sedire* 1.25.13

IPV (*ā*) *sīda* 2.23.1; 3.29.8, 10; 10.14.4; *sadata* 10.15.11; (*ā*) *sīdata* 1.85.6; (*ā*) *sīdatām* 1.142.7; *sīdantu* 1.142.9; 6.28.1. INJ (*ni*) *sīdat* 5.11.2. CS. IPF (*ni*) *asādayanta* 3.9.9. CS. IPV *sādaya* 3.29.9. PT. *sīdat* 1.85.7. PP (*ni*) *satta* 10.15.2. GD (*upa*) *sadya* 2.23.13; (*ni*) *sadya* 2.35.10; 10.14.5; 15.6.  
 sādāna n seat 2.23.1; 10.18.13; 68.7; 135.7  
 sādām adv always 1.116.6  
 sādās n seat 1.85.2, 6; 4.51.8; 10.15.11  
 sadyāūti Bv bringer of quick help 10.78.2  
 sadhamāda common feast 10.14.10  
 sadhāstha n home, stall 1.115.4; 154.1, 3  
 san (VIII P) win AO. OP *saneyam* 10.97.4. IPV *sanotu* 6.54.5. SB *sanavatha* 10.97.5. OP *sanuyām* 10.119.1  
 sāna a old, ancient. (*sanāt* adv.) 4.33.3; 10.78.8  
 sanakāt adv for ever; from old times 3.29.14  
 sanāya a old 4.51.4  
 sánābhi a blood-relation 10.78.4  
 sani m (*√san*) gain, success 1.116.12, 21  
 sūnitr m (*√san*) winner 2.23.13  
 saniṣya (denom. from *sanis*) seek to win PT *saniṣyat* 10.97.8  
 santāni m (*√tan*=*stan*) uproar 5.73.7; 9.69.2  
 sandita ■ (*sam*+*√dā*, to bind) p.p. bound 1.25.3  
 sandrś f (*sam*+*drś*) appearance 7.88.2  
 sap (I) serve, honour IPF *asapanta* 7.83.8  
 sapary (denom. from *sapar*) serve IPF *asaparyan* 3.9.9. IPV *saparyata* 3.9.8  
 śaptāraśmi Bv controlled by seven reins. a very powerful animal 2.12.12; 4.50.4  
 śaptāhotr Bv invoked by seven priests 3.29.13  
 śaptāsya Bv having seven mouths, i.e. very eloquent 4.50.4; 51.4  
 śāpti m (*√sap*) associate 1.85.1, 6  
 saprāthas a (*prathas* from *√prath*) famous, extensive, vast 1.142.5; 3.59.7; 7.77.2; 9.85.8  
 sabādha a zealous, full of fervour 7.61.6  
 samād f (*sa*+*√mad*) battle, fight 2.12.3; 3.48.5; 10.125.6  
 sāmāna n (*sam*+*√an*) ■ gathering 1.48.6; 10.168.2  
 sāmānas ■ having the same intentions 1.116.19  
 samanā adv together, at the same time 4.51.8, 9  
 samarā m (*sam*+*√r*, to go) coming together 10.139.3  
 samāyā adv evenly 9.85.5  
 samaryā n (*samara*) battle 9.85.2  
 samaha adv (*sa*+*maha*, great deed) great 7.89.3  
 sāmiti f assembly 10.97.6

- saṁsthā* n (*saṁ+√i*) battle 7.83.9  
*saṁudrīya* a fond of the ocean 1.25.7  
*saṁudrājyeṣṭha* Bv having ocean as their chief 7.49.1  
*saṁudrārtha* Bv having ocean as their goal 7.49.2  
*sāmr̥ti* f (*saṁ+√r̥*) clash 1.32.6  
*saṁr̥dh* f (*saṁ+√r̥dh*) fullness 7.103.5  
*saṁpr̥c* f contact 2.35.6  
*saṁnātr̥* Tp similar mothers 10.117.9  
*saṁnyāc* a (*saṁ+√ac*) united, moving together 3.29.13  
*sayūj* f associated with 10.168.2  
*saranyū* a (*√sr̥*) swift-moving 3.32.5  
*sarātham* adv in the same chariot with 5.11.2; 10.15.10, 168.2  
*sarasī* f pond, lake 7.103.2  
*sāriman* m (*√sr̥*) movement 3.29.11  
*sārga* m (*√sr̥j*) horse, rushing stream, onrush, a released herd 3.29.11; 4.51.8; 9.69.6  
*sārgataṅka* Tp (*sarga+√tak̐*) onrushing 3.33.4, 11  
*sarj* (I P) acquire, produce  
 PR *sarjati* 10.146.3  
*sarpīrāsuti* Bv (*āsuti* from *ā+√su*) having ghee-offerings 8.29.9  
*sarpis* n (*√sr̥p*) ghee 10.18.7  
*sārvagana* Bv accompanied by all hosts 1.116.8  
*sārvatāti* f complete fulness 6.56.6  
*sārvavira* Bv having all brave followers 4.50.10; 10.15.11  
*sarvahūt* Tp (*√hū*) completely offered 10.90.8, 9  
*savā* m (*√su*, to urge) inspiration 2.38.1; 4.54.5, 6  
*sāvana* n (*√su*, to press) pressing, libation 3.32.1, 3, 5; 4.33.11; 8.100.6  
*saścat* see under *sac*  
*sas* (II P) sleep IPV *sastu* 7.55.5; *sasantu* 4.51.3; 7.55.5. PT *sasat* 4.33.7; 51.5  
*sahahī* a (*√sah̐*) conqueror 2.23.11  
*sāsni* a (*√san*, to win) winner, conqueror 2.23.10; 10.139.6  
*sah* (I) overpower  
 PR *sahante* 10.34.9. IPF *asahanta* 3.29.9  
*sahāvatsa* Bv having a calf 1.32.9  
*sāhas* n strength 1.50.13, 143.1; 4.18.8, 50.1; 5.1.8, 11.6, 57.6; 10.108.9  
*sahasāyā* a (*sahas*) mighty, powerful 7.55.7  
*sahāsraṇītha* Bv having a thousand paths 9.85.4  
*sahāsradvār* Bv having a thousand doors 7.88.5  
*sahārapād* Bv having a thousand feet 10.90.1  
*sahāśramagha* Bv having a thousand gifts 7.88.1  
*sahāsraśrīṣan* Bv thousand-headed 10.90.1  
*sahāsraśrīṅga* Bv thousand-horned 5.1.8; 7.55.7  
*sahasrasā* Tp winner of a thousand 1.118.9  
*sahasrasāvā* Tp (*sāva* from *√su*) thousand-fold soma-pressings 7.103.10  
*sahasrākṣā* Bv thousand-eyed 10.90.1  
*sāhūti* f (*√hū*) joint or common praise 2.33.4  
*sākām* adv together 9.69.6; 10.97.13  
*sāti* I (*√san*) gain, success 1.143.6; 6.56.5; 7.83.6, 95.3; 9.69.9  
*sīdh* (I) succeed IPV *sādhantām* 6.53.4. CS. IPV *sādhaya* 6.56.4. CS. AO *sīṣadhaḥ* (2s) 6.56.5  
*sādhuyā* adv in a good manner 5.11.4  
*sādhya* m name of a divine class 10.90.7, 16  
*sādhvarya* a good to the Aryans 10.68.3  
*sānasi* a (*√san*) conquering, fruitful 3.59.6; 9.85.5  
*sānu* m, n top, head 1.32.7; 2.35.12  
*sānukā* a (*√san*) greedy, eager to win 2.23.7  
*sāman* n song 2.23.16, 17; 10.78.5; 90.9  
*sāyaka* m weapon 1.32.3; 2.33.10  
*sāśanāśanā* Dv eating and non-eating 10.90.4  
*si* (IX) bind, vi, unbind OP (*vi*) *simahi* 1.25.4  
*sic* (VI)=*siñc*, pour, sprinkle IPF (*ā*) *asiñcat* 3.48.2; *asiñcatam* 1.116.7; *asiñcan* 1.85.11.  
 PF *sisice* 3.32.15. IPV (*ni*) *siñca* 5.83.8. PT (*ni*) *siñcan* 5.83.6. PS *sicyate* 9.69.2  
*sic* f skirt of a garment 10.18.11  
*sidh* (IV P) succeed, be useful PF *siṣe-dha* 1.32.13  
*sidh* (I P) ward off PT (*apa*) *sedhan* 1.35.10  
*sidhrā* ■ (*√sidh̐*) successful 1.142.8  
*sindhumātr̥* Bv having Sindhu as their mother 10.78.6  
*simā* pron. everyone 1.115.4  
*siṣvidānā* see under *svid*  
*sid* see *sad*  
*sim* as a pronoun it stands for words in any gender and number. Otherwise, it is a particle of decoration or emphasis 1.116.20, 160.2; 2.28.4; 4.30.10, 11; 8.100.7  
*sīrā* f (*√sr̥*) river 10.97.9  
*su* (V) press  
 IPV *sunūta* (2 pl.) 10.14.13. PT *sunvat* 2.12.14, 15; 8.100.6; 10.125.2  
*sukārman* m good worker 4.33.9  
*sukīrti* f good hymn 2.28.1  
*sukrt* ■ good worker-god or man 1.48.11  
*sukṛtā* n good deed 3.29.8  
*sūkrta* a well-performed 1.35.11; 85.9; 3.32.8; 10.15.13; 34.11  
*sukrātu* Bv wise, powerful 1.25.10, 12; 5.11.2; 7.61.2  
*sukratūyā* f (denom. *sukratūy*) wisdom 1.160.4

*sukṣatrá* Bv having great martial power 1.19.4; 116.9; 3.59.4; 7.89.1  
*sukṣití* f good home 2.35.15  
*sukṣétra* n good fertile land 4.33.7  
*sukhá* a easy, comfortable 1.49.2; 5.63.5  
*sugá* a ( $\sqrt{gā}$ , to go) comfortable 1.35.11, 116.20; 5.80.2; 7.63.6  
     n well-being 2.23.7  
*sugáva* Bv having good cows 1.116.25  
*sugopá* m good defender 2.23.5; 10.108.7  
*súgmya* a ( $su + \sqrt{gam}$ ) easy to reach 1.48.13  
*sujániman* Bv affording good birth 10.18.6  
*sujánman* Bv well-born 1.160.1  
*sujatá* ■ well-born 1.118.10; 5.57.5; 7.77.6  
*sujihvá* Bv having ■ good tongue 1.142.4  
*sutá* a ( $\sqrt{sū}$ , to press, pp) pressed juice 3.48.1; 8.48.7; 100.2; 9.69.9; 10.15.3  
*sutára* a ( $\sqrt{tr}$ ) easy to cross 10.127.6  
*sútaṣṭa* ■ ( $\sqrt{takṣ}$ , pp) well-prepared 2.35.2  
*sutásoma* Bv one whose Soma is pressed 1.142.1; 2.12.6; 3.32.12  
*sudāmsas* Bv worker of miracles 1.85; 3.32.8; 61.4  
*sudākṣa* Bv very skilful 5.11.1  
*sudānu* Bv ( $dānu$  from  $\sqrt{dā}$ ) liberal 1.85.10; 184.4; 3.29.7; 5.57.5; 7.61.3, 10.78.5  
*sudās* m name of ■ king 7.83.1, 4, 6, 7, 8  
     a liberal 1.184.1  
*sudāstara* ■ more liberal 1.184.1  
*sudinatvá* n auspiciousness of the day 7.88.4  
*sudīditi* Bv ( $dīditi$  redupl. adj. from  $\sqrt{dī}$ ) shining 3.9.1  
*sudúgha* a ( $\sqrt{duh}$ ) easy to milk 2.35.7  
*sudṛśika* Bv lovely-looking 7.77.3  
*sudṛśikasandṛś* Bv one whose appearance ■ lovely looking 7.77.2  
*sudyút* a ( $\sqrt{dyut}$ , to shine) brilliant 1.143.3  
*sudhānvan* Bv good Bowman 5.57.2  
*súdhitā* ■ ( $\sqrt{dhā}$ ) well-placed 3.29.2; ■ 50.8  
*sudhrṣṭama* ■ ( $\sqrt{dhrṣ}$ ) very bold 1.160.2  
*sunidhā* f ( $ni + \sqrt{dhā}$ ) careful handling 3.29.12  
*sunirmáth* f ( $nir + \sqrt{math}$ ) good churning 3.29.12  
*sunítí* f good guidance 2.23.4; 10.78.2  
*suníthā* Bv good guide, possessed of good guidance 1.35.7, 10  
*sunvát* m ( $\sqrt{su}$ , pt.) sacrificer 2.12.14, 15; 8.100.6; 10.125.2  
*supátñ* Bv having a good lord 10.18.7  
*suparná* Bv eagle, bird with lovely wings 1.35.7; 8.100.8; 9.85.11  
*supallśá* Bv having good leaves 10.135.1  
*supaní* Bv having good hands 3.33.6

*supārā* ■ ( $\sqrt{pr}$ ) easy to cross 33.3.9  
*supésas* Bv of lovely form 1.48.13; 49.2; 142.7; 2.35.1; 5.57.4  
*supraketa* Bv well distinguished 4.50.2  
*suprániti* Bv offering good guidance 10.15.11  
*suprátika* Bv havng lovely face 1.143.3; 3.29.5; 6.28.6; 7.61.1  
*suprátūrti* Bv ( $tūrti$  from  $\sqrt{tr}$ ) vigorously advancing, victorious 3.9.1  
*suprapānā* Bv drinking place 5.83.8; 6.28.7  
*suprāvi* Tp ( $pra + \sqrt{av}$ ) devoted, faithful 10.125.2  
*subhāga* Bv lovely, fortunate, handsome 1.48.7; 2.28.2; 3.9.1; 33.3; 7.63.1; 77.3; 95.4, 6; 10.108.5, 9  
*subhāgá* Bv having good share 10.78.8  
*subhú* ■ ( $\sqrt{bhū}$ ) well-born, excellent 2.35.7  
*súbhṛta* ■ ( $\sqrt{bhṛ}$ ) well-cherished 4.50.7  
*súmakha* m very valiant 1.85.4  
*sumát* adv together  
     ■ ( $su + mat$ ) good, pleasant 1.142.7.7  
*sumatí* f (1) favour, good grace 3.33.11, 12; 59.3; 4.50.11; 6.57.5; 8.48.12; 10.14.6  
     (2) prayer 5.1.10  
*sumānas* Bv gracious, happy 3.9.3; 5.1.2; 7.86.2  
*sumánman* Bv author of good hymns 7.68.9  
*sumṛḍiká* Bv gracious, kind 1.35.10; 118.1; 9.69.10  
*sumedhás* Bv wise 8.48.1; 10.125.5  
*sumná* n ( $\sqrt{mnā}$ ) favour, good-will 2.23.8; 33.1, 6; 4.30.19  
     a grateful 3.32.13; 5.73.6  
*suyāma* a well-controlled 2.28.11  
*suyúj* a easy to yoke 4.33.10  
*surāṇa* Bv delightful 3.29.14  
*surátña* Bv possessing valuable things 10.18.7; 78.8  
*surátha* Bv having a good chariot 5.57.2  
*surabhí* ■ ( $\sqrt{rabh}$ , to cling) fragrant 5.1.6; 10.15.12; 146.6  
*súrā* f intoxicating drink 1.116.7; 7.86.6  
*suratí* Bv very liberal 10.78.3  
*surádhas* Bv bountiful 3.33.12  
*surétas* Bv having ample fluid 1.160.3  
*suvárcas* Bv brilliant 10.14.8  
*suvárna* Bv of lovely colour 10.68.3  
*suvac* Bv eloquent 7.103.5  
*suviṭa* n ( $su + \sqrt{i}$ ) well-being 1.118.10; 5.11.1; 57.1; 80.3; 7.75.2  
*suvidáttra* Bv liberal 10.14.10; 15.9  
*suvíra* Bv having brave followers 1.85.12, 116.25; 2.12.15; 23.19; 33.15; 3.29.9; 5.57.7; 8.48.14  
*suvírya* ■ good strength 1.48.12; 116.19; 184.4; 4.51.10; 9.69.8; 85.8



*suṁṛktī* f ( $\sqrt{vṛj}$ ) properly trimmed praise 1.184.5; 2.35.15; 7.71.6; 83.9

*suṁṛjāna* Bv having good followers 10.15.2

*suṁṛt* a easy-rolling 1.118.2, 3; 4.33.8

*suṁṛdh* a favourer 2.23.9

*suśāṁsa* Bv sweet-speaking 2.23.10

*suśārman* Bv giver of good protection 10.78.2

*suśiprā* Bv having lovely jaws 2.12.6; 33.5; 3.32.3

*suśéva* a very kind 3.29.5; 59.4, 5; 6.74.4; 7.55.1; 8.48.4; 10.18.10

*suśrávas* Bv famous 1.49.2

*suśṛb̥h* Bv good bard 4.50.5; 10.78.4

*súśaha* adv good common existence 10.191.4

*súsuta* a well-pressed 9.85.1

*súsamrabdha* a ( $\sqrt{rabh}$ ) well-supported 10.72.6

*súsadr̥ś* a of similar appearance 5.57.4

*susandṛś* Bv of lovely appearance 1.143.3; 10.78.1

*suháva* a easy to call 2.33.5

*suhávitunāman* Bv (*havitu* from  $\sqrt{hū}$ ) whose name is easy to call 9.85.6

*suhásta* Bv deft-handed 4.33.8

*sū* (VI P) impel, command PR *suvasi* 4.54.2, 4, 5; (*ā*) *suvasi* 4.54.6 IPV *suvatāt* (2s) 4.54.3; *suwantu* 7.50.3; INJ (*parā*) *sāvih* 2.28.9. PT (*pra*) *suwat* 7.77.1. PP (*pra*) *sūta* 7.63.4

*sū* (ii A) bear, produce PR *suve* 10.125.7; *suṁṛte* (3d.) 5.1.4. PF *suśūva* 4.18.10

*sū* f ( $\sqrt{sū}$ , to bear) mother 1.32.9

*sūd*=*svad*, sweeten SB *suśūdati* 1.142.11

*sūnāra* a kind-hearted 1.48.5, 8; 8.29.1

*sūnṛtā* f (*su*+*nṛ*+*tā*) kindness, goodness, liberality 1.48.2; 3.61.2

*sūpavañcanā* Bv (*upa*+ $\sqrt{vac}$ ) easy to meander to 10.18.11

*sūpāyanā* a easy to approach 1.1.9; 10.18.11

*sūyāvāsa* n good pasture 6.28.7

*sūra* m sun 1.50.2, 9; 7.63.5

*sūri* m patron 1.48.4; 2.35.6; 10.78.6

*sūryaraśmi* Bv having the rays of the Sun 10.139.1

*sūryamās* Dv Sun and the moon 10.68.10

*sūryāvasu* Bv having Sūryā as treasure 7.68.3

*sr̥* (III) flow, move PR *sisar̥ṣi* 3.32.5; *sisar̥ti* 2.38.2. *Ā. sisar̥te* 5.1.1. IPF *asaram* 10.108.4; *asaraḥ* 10.108.3. *sarat* (unaug) 4.30.10. PF *suśāra* 4.30.12. *Ā. sasre* 7.95.1. INT. PF (*pra*) *sarsre* 2.35.5. PF. PT *sar̥vāms* 3.9.5. INF *sar̥tave* 1.32.12; 116.15; 2.12.12; 3.32.6

*sr̥kā* m ( $\sqrt{sr̥j}$ ) missile, the bolt 1.32.12

*sr̥j* (VI P) release PR *sr̥jāmi* 1.19.9; *sr̥jati* 1.48.6; *sar̥jati* (irr.) 10.146.3. IPF (*ava*) *asr̥jah* 1.32.12; 2.12.12; (*ud*) *asr̥jah* 2.23.18; (*pra*) *asr̥jah* 3.32.6; (*pra*) *asr̥jat* 2.28

.4; (*vi*) *asr̥jat* 4.18.7. AO (*upa*) *asr̥kṣi* (1s) 2.35.1. AO. PS (*upa*) *asr̥jī* (unaug.) 9.69.1. SB (*ava*) *sr̥jāt* 10.108.5. PT (*ava*) *sr̥jat* 1.142.11. PP *sr̥ṣṭa* 1.143.5; (*vi*) 8.100.12

*sr̥p* (IP) crawl. PR (*pra*) *sarpatha* 10.97.12. IPV (*upa*) *sarpa* 10.18.10; (*vi*) *sar-pata* 10.14.9

*sr̥prā* a ( $\sqrt{sr̥p}$ ) extensive, vast 4.50.2

*séktr̥* m ( $\sqrt{sic}$ ) pourer, water-carrier 3.32.15

*senājū* Tp ( $\sqrt{jū}$ , to run) swift like a missile, or army 1.116.1

*sev* (IA) serve, enjoy PR *sevate* 10.117.2

*so* (IV P) bind. *ava*, unbind, unyoke; (*vi*) unbind, release. PR (*vi*) *syanti* 1.85.5. IPV (*vi*) *syatu* 1.142.10. INJ (*ava*) *sāt* 7.28.4. OP (*vi*) *sīmahi* 1.25.4. PP (*vi*) *sita* 3.33.1; 5.83.7.8

*sōmapati* Tp Lord of Soma 3.32.1

*somapā* Tp drinker of Soma 2.12.13

*sōmapiti* Tp ( $\sqrt{pā}$ ) draught of Soma 1.48.12; 4.46.7

*somapithā* Tp ( $\sqrt{pā}$ ) draught of Soma 10.15.8

*sōmarājan* Bv having Soma as the king 10.97.18, 19

*sōmaśita* Tp ( $\sqrt{śo}$ , to sharpen) animated by Soma 10.108.8

*somasūt* Tp presser of Soma 7.68.4

*somavāt* a allied with Soma 10.97.7

*somin* a Soma-offerer 1.49.1; 7.103.8

*somyā* ■ associated with or deserving Soma, belonging to Soma 1.19.9; 3.33.5; 48.1; 10.14.6; 15.1, 5, 8

*saūbhaga* n good fortune 1.48.9; 4.54.6; 7.75.2

*saumanasā* n grace, favour 3.59.4; 10.14.6

*skad* (IP)=*skand*, leap. INT. PT *kanīṣkan* 7.103.4

*skāndhas* n main branch, trunk 1.32.5

*skabh* (IX) support. INF (*vi*) *skabhe* 8.100.12

*skabhāy* (denom. from *skabha*) support. IPF *askabhāyat* 1.154.1

*stan* (II P) roar, thunder. CS. IPV *stanaya* 5.83.2, 9. CS. PT *stanayat* 5.83.7

*stanātha* m roar 5.83.3

*stanayitnū* m thundering cloud 5.83.6

*stabh* (IX P) support PR (*ut*) *stabh-nāmi* 10.18.13. IPF *astabhnāt* 2.12.2. PF (*vi*) *tastambha* 4.50.1; 7.86.1. PP *stabhita* 10.121.5

*starī* f barren cow 1.116.22; 7.68.8

*stu* (II) praise. AO. IPV (*upa*) *stośāma* 6.55.4. IPV (*abhi*) *stavāma* 8.100.3; *stuhi* 2.33.11. SB *Ā. stavai* 3.32.14. PT

*stuvat* 1.116.7, 23; 4.51.7; 7.88.6; *Ā. stavāna* 2.33.11. PF. PT *tuṣṭuvāms* 2.28.2. PP *stuta* 8.30.2. PS (*anu*) *stave* 5.73

.4; *stavate* (irr.) 1.154.2



stūpa m pillar cf. aruṣastūpa  
 str (IX P) spread, scatter. IPF *astrjan*  
 3.9.9. PT *strjāna* 1.142.5  
 stómataṣṭa Bv by whom a hymn is com-  
 posed 10.15.9  
 sthāvira a ( $\sqrt{sthā}$ ) strong, mighty 4.18  
 .10  
 sthāśāh adv place-wise, each in its home  
 2.38.8  
 sthā (I) stand. PR *adhitiṣṭhāsi* 10.135.3;  
 (ā) *tiṣṭhāsi* 2.23.3; (*adhi*) *tiṣṭhathah* 5.63  
 1; (*upa*) *tiṣṭhathah* 5.63.3. Ā. (vi) *tiṣṭhē* 10  
 .125.7; (vi) *tiṣṭhate* 2.38.5. IPF (*ud*) *atiṣṭh-*  
*hah* 5.11.3; *atiṣṭhat* 1.116.17; (*ati*) 10.90.1;  
 (*ud*) 4.18.8; (*pari*) 1.32.8. (ā) *tiṣṭhat*  
 (unaug.) 1.118.5; *atiṣṭhan* 1.32.11; (ā) *tiṣṭhat*  
 .33.7. Ā. *atiṣṭhata* 10.72.6; (*upa*) *tiṣṭhanta*  
 (unaug.) 10.117.5. PF. (*abhi*) *taṣṭhan* 4  
 .50.7. *taṣṭhuh* 1.35.5; 4.54.5; (*adhi*) 1.35.6;  
 (ā) 1.85.7; (*pari*) 2.35.3; (vi) 2.38.7; 7  
 .75.3. AO (*adhi*) *asthāh* 1.49.2; *asthāt*  
 1.35.10; 4.51.1; 5.80.5; (*adhi*) 9.85.9; (ā)  
 1.35.4; 2.35.9; (*ud*) 2.38.1, 4; 4.18.5;  
 7.77.2; *asthuh* 4.51.2; (*apa*) 8.48.11; (ā)  
 1.115.3; (*upa*) 7.83.3; (*pra*) 7.68.2; (vi)  
 7.75.3. Ā. (*upa*) *asthita* 10.119.4; 127.7.  
 IPV *tiṣṭhatu* 10.18.12; *tiṣṭhantu* 9.69.7.  
 Ā. (*pra*) *tiṣṭhata* 10.14.14. OP (*upa*)  
*stheyāma* 7.95.5. PT (*upa*) *tiṣṭhamāna* 10  
 .117.8. PF. PT *tasthivāms* 1.115.1; 2.35  
 .14; 7.89.4; (ā) 1.116.5; 2.12.8; Ā. (vi)  
*tasthāna* 4.30.12. PP (*pra*) *sthita* 9.69.8;  
 (vi) *sthita* 2.38.6; 10.97.19. GD (*upa*)  
*sthāya* 3.48.4.  
 sthā m dweller 9.85.11  
 sthivi m winnowing basket 10.68.3  
 sthūnā f ( $\sqrt{sthā}$ ) pillar 10.18.13  
 snā (II P) bathe, PT *snāti* (i) 5.80.5  
 snu n (=sānu) top 7.88.3  
 spaś, see. PF. PT *paspasāna* 10.14.1  
 spaś m spy 1.25.13; 7.61.3  
 spārha a ( $\sqrt{sprh}$ ) covetable 2.23.9; 10  
 .68.3  
 spr (V P) save. AO (*nir*) *spartam* (un-  
 aug.) 7.71.5  
 sprdh f rival, foe 10.18.9  
 sprh covert, long for. CS. IPF *asprha-*  
*yam* 10.135.2  
 sphigī f hip, side 3.32.11  
 sphur (VI P) smash, dash aside. PR  
*sphuranti* 10.34.9. IPF *asphurat* 2.12.12  
 syad (IA)=syand, flow, move on. IPV  
*syandantām* 5.83.8. PT *syandamāna* 1.32  
 .2  
 syūmagabhasti Bv having woven reins as  
 its (controlling) hand 7.71.3  
 syūman ( $\sqrt{si}$ ) woven (garment), reins 5  
 .61.4  
 syonā agreeable, soft 4.51.10  
 srākva m jaw 7.55.2  
 sravāt f ( $\sqrt{sru}$ ) flowing river 10.108.4

sras (IA)=sranis, slip, fall off. INF *vis-*  
*rasah* 8.48.5  
 srāma m defect, shortcoming 8.48.5  
 sridh (IP) fail, neglect PT (a) *sredhat*  
 3.29.9; 5.80.3  
 sridh f obstruction 1.48.8; 3.9.4  
 sru (IP) flow PR *sruvanti* 7.49.2. IPV  
 (*pari*) *sruva* 9.85.1. PT *sruvat* 1.32.14  
 sruvā m ladle 1.116.24  
 srotā f ( $\sqrt{sru}$ ) flowing stream 3.33.9  
 svaṅguri Bv (*su+ānguri=ānguli*) having  
 lovely fingers 4.54.4  
 svātavas m self-strong 1.85.7  
 svadhā f (1) sustaining power, self-will 1  
 .154.4; 4.33.6; 10.14.7; 15.3, 12, 13, 14;  
 129.2, 5. (2) offering to the manes 10.14  
 .3  
 svadhāvan a self-willed 7.86.4, 8; 88.5  
 svadhvarā Bv favourable to sacrifice, hav-  
 ing good offerings 1.142.5; 3.9.8; 29.12;  
 4.46.4  
 svanā m roar, thunder 1.143.5  
 svap (IIP) sleep IPV (*ni+su*) *svapa* 7  
 .55.2-4; CS *svāpayāmasi* 7.55.7, 8. CS.  
 IPF *asvāpayat* 4.30.21  
 svapatyā Bv having good offspring 1.116  
 .9  
 svāpas Bv good workman 1.85.9; 4.33.8;  
 7.88.4  
 svāpna m sleep, dream 2.28.10; 7.86.6  
 svāpnas Bv (*su+apnas* from  $\sqrt{ap}$ ) hav-  
 ing rich possessions 10.78.1  
 svayañjā a self-born 7.49.2  
 svāyukti a ( $\sqrt{yuj}$ ) self-yoked 1.50.9  
 svayūj a self-yoked 10.78.2  
 svar (IP) resound, utter a sound PR  
 (*abhi*) *svaranti* 9.85.3  
 svār n light, sunlight, heaven, 1.50.5; 2  
 .35.6; 5.80.1; 83.4; 6.56.3; 7.88.2; 10.68  
 .9; 121.5  
 svarāj m self-shining, self-ruling 2.28.1;  
 10.15.14  
 svarī f lowing cow 10.68.7  
 svāru m sacrificial post 4.51.2  
 swardrś Tp one who sees Sun's light 5.63  
 .2; 7.83.2  
 svaryā a ( $\sqrt{svār}$ ) resounding, roaring 1  
 .32.2  
 svarvid Tp winner of Sun's light 2.23.3;  
 8.48.15  
 svāvat a self-reliant 1.35.10; 118.1  
 svāvas Bv (*su+avas*) very helpful 4.33  
 .8  
 svāśva Bv having good horses 5.57.2; 7  
 .68.1  
 svāsara n (*sva+√sr*) home, stable 3.61.4  
 svādhi (su+ā+ $\sqrt{dhi}$ , to think) pious  
 minded 2.28.2; 8.48.1; 10.78.1  
 svābhū (su+ā+ $\sqrt{bhū}$ ) very helpful 4  
 .50.10

svāyudhā Bv having good weapons 5.57.2  
 svāveśā Bv (ā+√viś) easy of entrance 7.54.1  
 svāhā adv an exclamation. svāhā is contrasted with durāha at AV 8.8.24, showing that the first member of the word was understood to be su. 1.142.12; 3.32.15; 10.14.3  
 svāhākṛta a offered with 'svāhā' 1.142.13  
 svid particle of interrogation 4.18.7; 51.6; 8.100.10; 10.34.10; 129.5; 135.5; 168.3  
 svid (IA) perspire PF. PT siṣvidāna 7.103.8  
 hatnū a (√han) deadly 1.25.2  
 hātha n (√han) weapon 4.30.21  
 han (I, II) strike, hurl  
 II PR (sam) hanmah 7.55.6; hanṣi 2.33.15; 5.83.9; hanti 5.83.2; 10.146.5. IPF ahan (2s) 1.32.4, 5; 3.32.11; 4.30.5, 14; (nir) ahatam (2d) 1.116.21; ahan (3s) 1.32.1-3; 85.9; (apa) 3.33.6; (prati) 1.32.12 PF jaghāna 2.12.10, 11; 3.33.7; (ā) 1.32.7. IPV jahi 9.85.2; (ava) 9.85.2; (vi) 6.53.4; hatam (2d) 7.83.1; (ud) hantu 3.33.13. SB hanāva (1d) 8.100.12. DS jighāmsasi 7.86.4; jighāmsati 2.23.12; DS. IPF ajighāmsat 4.18.12. INT. IPV jaṅghanāni 10.119.10; jaṅghanāva 8.100.2. PT ghnat 3.48.5. PF. PT jaghanvāms 1.32.11. 14. FT. PT haṁsyat 8.100.11. PP hata 10.108.4. PS hanyate 3.59.2. GD hatvā 2.12.3 INF hanyave 10.125.6  
 I PR jighanate 8.29.4  
 hantr m slayer 2.12.10; 23.17  
 hāras n (√hr IX) fury, wrath 8.48.2  
 hārasvat a furious 2.23.6  
 hāri m brown horse; metaphorically, Soma 1.35.3; 4.33.10; 46.3; 6.57.3; 7.28.1; 9.69.3, 5  
 hārikeśa Bv having yellow hair 10.139.1  
 harit f yellow mare 1.50.8; 115.3-5; 9.69.9  
 hārta a yellow 7.103.4, 6, 10  
 harimān m yellowness, jaundice 1.50.11, 12  
 harmyā n mansion 7.55.6  
 hary (IA) rejoice in, approach joyfully PR (prati) haryate 5.57.1  
 haryatā a (√hary) lovable, enviable 8.100.5  
 hāryaśva Bv having golden horses 3.32.5; 8.48.10  
 hāva m n (√hū) call, invocation 1.25.19; 48.10; 142.13; 7.28.2; 10.15.1  
 hāvana n (√hū) call, invocation 7.68.2  
 havanaśrūt Tp hearer of a call 2.33.15; 7.83.3  
 havirād Tp eater of an offering 10.15.10  
 havirādya Tp eating of an offering 5.1.11  
 havirād Tp giver of an offering 7.68.6  
 haviṣpā Tp drinker of an offering 10.15.10

hāvīman a (√hū) call, invocation 2.33.5; 7.83.4  
 hāvya a (hū) fit to be called 1.116.6; 2.23.13  
 havyā n (√hū, to offer) offering 1.142.11-13; 3.29.4; 59.1; 7.63.5; 68.1, 4, 86.2, 10.14.15; 15.4, 12  
 havyavāh Tp carrier of offering 3.29.7  
 havyavāhana Tp carrier of offerings 3.9.6; 5.11.4; 10.119.13  
 havyasūd Tp (√svad) one who sweetens the offerings 4.50.5  
 hāsa m laughter, joy 10.18.3  
 hastagrābhā Tp lover 10.18.8  
 hāstavat a possessed of hands 10.34.9  
 hā (III A) go PR (apa) jihite 7.71.1; (ud) jihate 5.83.4; (ni) jihate 5.57.3. IPF (vi) ajikita 2.23.18. AO SB (apa) hāsate 10.127.3. PT (ut) jihāna 5.1.1. GD (ut+sam) hāya 2.38.4  
 hā (III P) abandon PR jahāti 10.18.5; jahati 4.18.11. PF jahuh 7.68.7. AO (ava) ahāh (3s) 1.116.3. PP jahita 1.116.10; 4.30.19; hīna 10.34.10. PS (ava) hiye 10.34.5. GD hitvi 2.38.6; 9.69.9; hitvāya 10.14.8  
 hāidravā m a yellow bird 1.50.12  
 hās (I A) contend, compete PT hāsamāna 3.33.1  
 hims (VII P) kill AO himsih (2s) 10.121.9; himsiṣṭa (3s) 10.15.6  
 hi (V P) urge, hasten IPV hinuhi 1.143.4; hinotam (2d) 1.184.4. PT hayat 1.116.18; hinvāna 10.139.5  
 hita see under dhā  
 him m snow 10.68.10  
 himā m snow 1.116.8  
 himavat a snow-covered 10.121.4  
 himā f winter 2.33.2  
 hiranyapāṇi Bv giver of gold 1.35.9  
 hiranyaprauga Bv having a golden pole 1.35.5  
 hiranyāya a golden 1.25.13; 35.2; 8.85.9; 2.38.8; 8.29.1; 9.85.11  
 hiranyavandhura Bv having—golden seat 4.46.4  
 hiranyasaṁya Bv having golden yoke pins 1.35.4  
 hid (I A) hate. be angry PF jihide 10.34.2. PF. PT jihidāna 1.25.2. PP hidita 7.46.4  
 hīna see under hā (III P)  
 hu (III) offer, sacrifice PR juhumaḥ 10.121.10; IPV juhuta (2pl.) 10.14.13; juhota (2 pl.) 3.59.1, 5; 10.14.14; (ā) 3.9.8; juhotana (2 pl.) 10.14.15. PT juh-vāna 7.95.5  
 hū (I, II, III, VI) call (see hve) I have 1.118.11; havāmahe 1.118.10; 2.23.1, 8; 7.83.9. havate 2.12.8; havete 2.12.8; havante 1.142.13; 2.12.9; 3.32.14; 7.83.6. IPF (vi) havanta (unaug.) 7.28.1.

vi huve 2.38.9; 5.73.2; 7.61.6; 10.14.5; IPF  
(pra) ahve 3.33.5. PF (ā) juhve 1.32.6;  
juhure 1.48.14. AO ahūṣata 1.49.4. OP hu-  
vema 1.184.1; 3.48.5; 7.71.1. INT johavīti  
3.33.4. INT.IPF ajohavīt 1.116.13. PP  
(upa) hūta 10.15.5. INT.PT johuvāna 7  
.28.3. PS havate 2.33.5; (pra) hūyase 1  
.19.1. PS. PT hūyamāna 7.68.8, GDV  
havya 1.116.6; 2.23.13

hṛ (IX A) be angry PR hṛṇīse 2.33.15;  
hṛṇīte 7.86.5. PT hṛṇāna 1.25.23; (ā) 7  
.86.2

hṛ (I) take away PT (ud) harat 10.68.4

hṛdrogā m disease of the heart 1.50.11

hetī f weapon 2.33.14; 6.28.7

hetú f cause 10.34.2

hótr m ( $\sqrt{hū}$ ) the inviting priest, one of  
the four chief priests at the sacrifice  
1.1.1, 5; 25.17; 142.8; 143.1; 3.9.9; 29.8,  
16; 5.1.5-7; 11.2

hótrā f name of a deity 1.142.9

hotāvid Tp (hotrā from  $\sqrt{hu}$ , to offer)  
appreciator of offerings 10.15.9

hrādūni f ( $\sqrt{hrād}$ , to roar) hail-storms  
1.32.13

hvāras n ( $\sqrt{hvr}$ , to injure) injury 2.23.6

hve (I) call, cf. hū PR hvayāmi 1.35.1;  
(ā) hvayati 10.146.4; (vī) hvayete 2.12.8



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